



THE

CHRISTIAN REMEMBRANCER.

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ADDRESS.

THE CHRISTIAN REMEMBRANCER has now completed its fifteenth year; and we feel it to be a most important duty, on several accounts, to address our friends and supporters at this period. It will at once be perceived that a change has taken place in our Publisher, and this alone would be sufficient to call forth a recapitulation of our principles; for some may imagine that, with our Publisher our principles also have changed. This we utterly disclaim: the position taken by us in 1819 has never been forced by our opponents, and, with the Divine blessing, never shall.

We commenced as the fearless, uncompromising, and determined champions of the Reformed Church of England:—How we have sustained that honourable character, the volumes before the public will best shew; and we confess that it is with considerable, but we trust becoming pride, that we take a review of our labours in the field of Polemics during that long period.

We have, in fact, no fear of challenging the most malignant scrutiny, as the taint of heterodoxy has never soiled our pages. The idolatry of the Papists—the errors of Dissenters—the charlatanism of the Fanatics—have at various times been exposed by us in all their naked deformity; but at the same time we have scrupulously avoided personalities, except where the effrontery and falsehood of the traducer demanded public execration. Systems, not individuals, have been the aim alike of our support and censure. Nor have we denied that good, though mistaken men, *may* be found amongst all parties.

That such conduct would subject us to obloquy, no one, acquainted with the history of "Heresy and schism," could doubt. Consequently, from the enemies of the Established Church we have had our full share of abuse. But "*magna est veritas et praevalabit.*" For fifteen years has our "banner braved the battle and the breeze;" and now, with renewed energies and higher hopes, we enter into the contest, determined to fight, *λογικῶς οὐχ ὀπλιτικῶς*, with all the enemies of the Established Church.

VOL. XVI. NO. I.

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Address.

When we take a survey of our labours we have reason to rejoice. Let any impartial observer examine the style and argument of our Reviews; the variety and usefulness of our information; the correctness and extent of our ecclesiastical and legal reports; and say, whether upon that ground we are not entitled to patronage. Our "Law Notices," indeed, alone form a "body of Ecclesiastical Law" of the utmost importance to the Clergy:—therein has already been embodied a mass of useful information; and the monthly additions, which are intended to embrace every point calculated to instruct the Parish Priest, will in time constitute a code for the Clergy at once unique and invaluable.

The Ecclesiastical and University Intelligence again present at one view an Epitome, as it were, of Modern Church History:—the proceedings at Oxford and Cambridge—Ordinations—Preferments—Patrons of Livings—and other matters appertaining to the Church, all find their appropriate record in our pages:—whilst the Sermons, by some of our most able and orthodox divines, which are generally adapted to some Sunday or Holyday of the month, are themselves a treasure to both Clergy and Laity.

The Literary Notices also are an important feature in this work. Through this channel many hundred books have been introduced to public notice: and although the remarks have necessarily been concise, sufficient has generally been said to stamp the character and tendency of the works under review; to draw attention to that which is sterling and valuable; and to expose that which tends to mislead and injure.

The "Lives of the Early Fathers," written by a distinguished scholar and divine, have in no small degree increased our reputation. Whoever has carefully perused this series of papers cannot fail to have discovered profound erudition, deep theological research, and a thorough knowledge of the subject; for what, we would ask, can be more important to the Christian, than a definite knowledge of the character and writings of the early preachers of the Gospel? And in no other work can they be found.

The "Calendarium Ecclesiasticum" in the last volume has received the flattering testimony of some eminent Churchmen; and our younger brethren in the ministry have also acknowledged the advantages they have individually derived from it. It will be continued through another year.

Nothing similar to our history of Cathedral and Parochial Organs, as far as we know, has ever appeared in any publication. The whole, indeed, of our miscellaneous department exhibits much varied, original, and valuable information, connected with the doctrine and discipline of our Church, and subjects of immediate interest to the Christian world.

We have this year commenced a History of the different Sects of Religion, from their rise; and our long promised Theological Lists for young divines, &c.

This brief recapitulation of our labours in the good cause will, at a glance, exhibit the grounds upon which we claim the patronage, not only of the Clergy of the Established Church, but of every friend of the Altar and the Throne. We say, of the *Altar and Throne*, because the very existence of the latter depends on the stability of the former. How long did the martyred CHARLES survive the desecration of the Church? And does not every page of history, from the times of the kings of Israel and Judah to the present century, prove, that empires and countries flourish in exact proportion to their adherence to religion? This truism, as regards the Jews, is manifested in the most striking manner in the historical books of the Bible; and not to mention other instances, the sufferings of France, consequent upon the renunciation of the Deity, during the reign of terror, afford recent evidence—too strong, and too fresh in the memory of eye-witnesses, to allow the question to be mooted even for a moment.

Notwithstanding these records, “written for our learning,” an evil spirit is abroad. The eyes of men are blinded, and their hearts hardened. They appear not to know the things “that belong unto their peace.” The hydra-headed monster, Infidelity, with all its accompanying train of “sedition, privy-conspiracy, and rebellion,” is among us. Where then shall we look for the ark of our safety? Where shall be “our refuge and defence” in the day of trouble? To these questions the reply is simple. If our enemies scatter poison, we must administer the antidote. If blasphemy is discovered in the dens of the infidels, we must “preach Christ crucified.” If the atoning blood of the Redeemer be denied, we must produce the multiplied proofs for its necessity. If God is not *feared* by some, we must take care that the mass of the people do not “perish for lack of knowledge.” If the King is not honoured, we must inculcate the duty of “loving, honouring, and obeying the King, and all in authority under him.” If the “leaven” of sedition has been insidiously inserted into the minds of our countrymen, it must be our unceasing endeavour to prevent its tainting the whole nation. If the “seed” of rebellion has been sown, we must tread it under foot.

And what has been our course since the appearance of the first number of the CHRISTIAN REMEMBRANCER? precisely that which we now recommend. Our labours have been exclusively devoted to the promulgation of sound orthodox principles. Our pages abound with practical hints upon faith and obedience. And, whenever politics have been occasionally introduced, we have invariably insisted upon the duty of subjects to their monarch, and the necessity of a strict submission to the laws of the land.

On these grounds we repeat our claim to support. These are our well-founded pretensions to an increased circulation. And we call upon every man who respects orthodoxy—values the interests of the

Church of England—wishes well to the Societies established for the extension of the saving truths of the Gospel, both at home and in foreign parts—and has a patriotic veneration of the happiness and prosperity of his countrymen, to rally round our standard.

Our principles are confessedly sound ;—our contributors able, learned, and uncompromising ; amongst them, indeed, may be numbered those who are honoured and distinguished. Our career has been undeviating. We have never looked either to the right hand or to the left. We have set our faces like a flint against corruption ; and, under Providence, we are resolved to continue the good work, and not leave our venerable Church without *one* fearless and unyielding CHAMPION, in this her hour of peril.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Horæ Homileticæ : or Discourses (principally in the form of Skeletons) now first digested into one continued Series, and forming a Commentary upon every Book of the Old and New Testament ; to which is annexed, an Improved Edition of a Translation of Claude's Essay on the Composition of a Sermon. In Twenty-one Volumes. By the Rev. CHARLES SIMEON, M. A. Senior Fellow of King's College, Cambridge. London : Holdsworth & Ball. 1833.*

WHEN Mr. Simeon, some years since, published his “ Skeletons of Sermons,” they were justly deemed very valuable auxiliaries to the resources of the preacher. Though containing many doctrinal assertions and deductions which a majority of our Clergy could not approve or employ, yet there was so much of solid excellence, deep thought, felicitous citations of Scripture, and close application of the word to the hearer, that the “ Skeletons” were, on the whole, very valuable and important “ Helps to Composition.” To their aid Archdeacon Nares and Henry Martyn have *confessed* themselves indebted ; and we doubt not many names not less distinguished would not feel degraded by a similar acknowledgment. The “ *Horæ Homileticæ*,” which afterwards appeared, carried on the same idea, and met with no less popularity. Mr. Simeon, however, in the present work aims at combining two objects, each highly important ; to afford to the Clergy a diversified, profound and connected apparatus of assistance towards composition ; and, at the same time, to furnish *for all* a complete expository comment on the entire Scriptures. With this view he appears to have published his pulpit notes of all, or nearly all, the sermons he has preached in his long and laborious ministry, adding a few complete discourses *written* for St. Mary's pulpit ; for most of our readers are aware that Mr. Simeon does not *ordinarily* preach written sermons. Thus we have not fewer than 2,536 outlines, arranged in the order of the texts. If in the course

of the observations we may feel it our duty to make, we should appear to the venerable author minute critics, we must shelter ourselves under the importance of his subject, which will surely excuse a more narrow examination than might consist with critical generosity in questions purely literary. We are, we hope, as little insensible to the high merit of this noble work as most of Mr. Simeon's warmest friends. It is a monument every way worthy of a zealous and laborious Christian Clergyman, who has seen the jubilee of his ministry. It is a proud voucher for the worthiness of those motives, which on that occasion called forth the tribute of so many willing and affectionate hearts.* We differ from Mr. Simeon in many subordinate points;† but a minute coincidence of opinion is not necessary even to the highest degree of respect; and Mr. Simeon's sincerity, singleness, and diligence possess, as they deserve, our warmest admiration. We are the last to quarrel with minor differences. It is where such differences are magnified—where they are swelled into *the essentials of religion*—where they are exhibited as the sole doctrines of the Church,—and the majority of the Church taunted with ignorance of their own doctrines—where certain abstruse and indefinite points are stated as forming the Gospel, and all the Gospel—where the term Evangelical is exclusively appropriated;—where Dissenters who happen to coincide in those peculiarities, are hailed as of one communion, while Churchmen who do not are separated and anathematized; it is where this wretched spirit prevails, that we deem it right to protest and oppose. *Churchmen* of this stamp shall never want exposure from our pen. Mr. Simeon holds his opinions in a very different spirit;‡ and differing as we do from his *school*, we should be sorry to imitate the character against which we protest, by depreciating

* See the account of this event in our volume for 1832, p. 713.

† The following passage from the *skeleton* on Rom. ix. 16, is beautifully Christian, and warmly do we commend it to the deep meditation of our Calvinistic brethren. The writer is speaking of the doctrines of that school. "Many there are who cannot see these truths, who yet are in a state truly pleasing to God; yea many, at whose feet the best of us may be glad to be found in heaven. It is a great evil, when these doctrines are made a ground of separation one from another, and when the advocates of different systems anathematize each other. Let all such dispositions be banished from the Church of God. Whoever may be wrong, they never can be right who violate charity, or refuse to others the right of judging for themselves. For the fundamental truths of Christianity, we must contend to the uttermost, (though even for *them* with meekness and love :) but in reference to truths which are involved in so much obscurity as those which relate to the sovereignty of God, mutual kindness and concession are far better than vehement argumentation and uncharitable discussion.

"Lastly, let not these truths be maintained *exclusively*. Many are so partial to these deeper truths, that they can hardly condescend to speak of repentance and faith; and, as for exhortations to duty, they are apt to think such things *legal* and *carnal*. O beloved! flee from such a spirit, as you would from the plague: wherever it exists, it betrays a sad want of humility. Be ye as little children: let every word of God be dear to you; and be as ready to dwell upon the invitations, and precepts, and exhortations of the Gospel, as on these deeper mysteries, which may easily be strained too far, and may give occasion for inferences, plausible indeed but erroneous, and contrary to the analogy of faith." Vol. XV. pp. 357, 358.

this valuable work on account of its peculiar doctrines. Mr. Simeon's account of his own opinions in this respect is so manly and fair that it would be injustice to suppress it:—

Here the Author desires to speak with trembling. He is aware that he is treading upon slippery ground; and that he has but little prospect of satisfying any who have decidedly ranged themselves under the standard either of Calvin or Arminius. But he wishes to be understood: he is not solicitous to bring any man to pronounce his Shibboleth; much less has he any design to maintain a controversy in support of it: he merely offers an apology for the sentiments contained in his publication, and, with much deference, submits to the public his views of scripture truth: and, whether they be perfectly approved or not, *this* he hopes to gain from all parties, a favourable acceptance of what they approve, and a candid forbearance in the points they disapprove.—Vol. I. Pref. pp. xv, xvi.

So far is excellent; nor do we find any abatement of this mild and truly Christian spirit, unless we may except (which we hope we may not) the passage in which our author alludes to the "animosity which has of late so greatly prevailed against *those who adhere to the principles of the Established Church*,"* a passage which, from its context, would seem to appropriate to the Clergy of Mr. Simeon's views this very invidious distinction. But the general tone of the work is so unfavourable to this interpretation, that we would rather hope that we have not apprehended the sense of the above words; the more especially as the writer, in the page following, represents the scope and tendency of his book as "not to strengthen a party in the Church, but to promote the good of the whole;" and desires that "smaller differences of sentiment be overlooked, and all unite in vindicating the great doctrines of salvation by grace through faith in Christ." This is advice we hope to take, and which we sincerely and earnestly recommend to all our readers. Let party names and distinctions amongst Clergymen cease by general consent, and let all labour earnestly "to promote the good of the whole." In a free Protestant Church, there will always be shades of difference in individuals; but such differences need not more affect the real attachment of the Churchman to his Church and to his brother Churchmen than variations of character, disposition, or other circumstances unconnected with religion. Times of persecution and peril ought to be, and are commonly wont to be, times of union and brotherly love. This is one of their advantages; an advantage so evident and so natural, that, where it results not, there must be some grievous error on one side or the other." It is finely remarked by Fox,

* Pref. p. xxi. We do not quite like such passages as the following, in which Mr. Simeon addresses his congregation:—"May I not say that God has highly distinguished you, in that you have had, and that for the space of forty years, the Gospel ministered to you in *all its freeness*, and in *all its fulness*? If all the *same truths* have, with the *same fidelity*, been proclaimed in *every place*, whence is it that any stigma has been affixed to the ministrations which ye attend? &c."

"As in a civil governance and commonwealth nothing is more occasion of war than overmuch peace; so in the Church and among Churchmen, as nothing is more pernicious than too much quietness, so nothing more ceaseth private contentions oftentimes rising among them than the public cross of persecution."* It is time that Churchmen should answer the Dissenters' reproach of a divided Church, by taking away the ground of it; and oppose a firm and united phalanx to the Philistine. When men who agree in nought besides—GEBAL and ANMON and AMALEK,—popery, infidelity, and schism, are confederate against Zion, it is surely no time for those who agree in every thing essential, and especially in filial affection to their Church, to leave their mother to the spoiler while they quarrel who loves her best. Union is the strength of our opponents; for in this unholy cause they are united; and but for that combination, they never could have dared to speak their views so boldly. Let the Church, (Clergy and LAITY) reply by UNION; it is the dictate of revelation as well as of common sense, that "if a house be divided against itself, that house cannot stand." But with THIS, we have nothing to fear. Our enemies are noisy, and unscrupulous; and they may, perhaps, have made some believe that the loudest talkers and the sturdiest assertors must have numbers and truth on their side. But we have facts to put in the balance. We have just seen the most reckless and shameless of all the enemies of the Church convicted by a jury of his countrymen of robbery, and unable to call to his character ONE HUMAN BEING WHO BELIEVED IN A GOD! Yes, Henry Berthold, the author of THE BLACK BOOK, the grossest and most ignorant libel that ever was penned, but which, nevertheless, is, to this day, the text-book of the Church reforming Dissenter, could call in his defence no better evidence than that of two monsters whose existence, perhaps, was as little suspected as that of unicorns or krakens—ATHEISTS, AVOWED ATHEISTS! For once the brow of Justice was clouded, and a British Judge could feel that to repress the involuntary horror of a British Christian assembly would have been far more indecorous than the hisses which pursued the wretches to the door. These things shew *who* are the enemies of the Church; and they *must* have weight with sober and serious men. A host of Bertholds would do good *in the end*. "The lip of truth shall be established for ever; but a lying tongue is for a moment."† And while such are our enemies, let us see who are our friends. They are not among the clamorous or the calumnious. Their support is silent, but it is effective, and its very silence is its noblest eloquence. We allude especially to the report just published of the Society for Promoting Christian Knowledge. The *voluntary* subscriptions to this society (membership

of which is justly called by Bishop Heber "a badge of our *attachment to the Church*") have *increased in the last year* the Society's income *four thousand pounds!* while the circulation of the Society's publications (independently of the vast issues of the Literature Committee) has been considerably upwards of *two millions!* But even this affords a very inadequate idea of the real resources of this great Society. For this account only refers to the income of the Parent Society; while the amount of that realized by the various branch associations must nearly, if not fully, double it. This then is the support the Church receives; support which proves at once the sincerity and the respectability of the supporters. This is the influence which *one Church Society* exercises; an influence which it could only wield through the attachment of the people to the word of God, to the Liturgy of the Church, and to those principles which she holds and inculcates. All therefore that is required from us is *UNION*. All must heartily unite and cooperate; and then, even humanly speaking, there would be no doubt of the contest; but, in consistency, we must put the trial on a very different issue. "They that be with us are more than they that are with them."* Nothing but cowardice, division, inattention to her duty, can make the Church of England fall before enemies who hesitate not openly to demand, "Who is the Lord, that he should deliver Jerusalem out of our hand?" But, strong as the Church is in the affections of all that is worthy in all classes of the community, her strength, under her God, we repeat it, is in her *UNION*. Those who magnify her dangers in a timid or despairing spirit are not more injurious to her cause than those who, believing her impregnable, tempt Providence by their supineness and apathy. The true medium is calmly to contemplate the danger, and prayerfully and actively to meet it. In this spirit our dependence on Providence will have a religious foundation; and we shall at least know that whatever Divine Wisdom may appoint, *we shall have done our duty*. May the One God pour into the hearts of his people the spirit of *UNITY!* and shed the dews of blessing on the *Hill of Zion!*†

We have digressed—but we hope not unimportantly. We return to Mr. Simeon and his work; and, before we proceed to lay its general character and uses before our readers, we will conclude what we have to say of its general execution. The arrangement is complete. The skeletons succeed in the order of their texts; and to them and to

* 2 Kings vi. 16.

† We are most happy to find that Church unions are rapidly forming all over the country. That in Bristol numbers a full proportion of the Calvinistic Clergy. We rejoice to find our brethren who differ from us on immaterial points, supporting, together with us, and those who think with us, our common Church. We never doubted that a vast majority of them would be faithful, notwithstanding the confident calumnies of dissent.

Claude's Essay (which is reprinted with improvements) the indefatigable pen of Mr. Hartwell Horne has supplied the most complete possible apparatus of indexes. There is, first, one of passages in the Old Testament, not professedly considered in their order; next, one of general matters; then, a liturgical index, giving references to all the homilies on the Scriptures read in the services for all the Sundays and Holydays throughout the year; and to those which illustrate the different parts of the Liturgy, the offices of the Church, and the peculiar services; then follows an index of subjects for *occasional* sermons, digested under their respective heads. These bear every testimony of their author's accustomed fidelity and diligence. Nor ought we in justice to pass unnoticed some circumstances which may seem subordinate. The work is very beautifully printed on very excellent paper, and made up in very handsome cloth boards; and when we consider that the volumes, containing about 600 pages each, are offered to the public at 10s. a-piece, it is impossible not to commend the liberality of the publishers, who have consented to realize so little on what must have been so ample an expenditure.

We shall endeavour to discharge our critical duty by considering in turn. I. The theology of the work. II. Its peculiar and especial objects. III. The execution of its design.

I. The vast enlargement of the present work upon Mr. Simeon's original production, the *Helps to Composition*, has greatly diminished the weight of the objection which was not undeservedly made to that work occasionally, that it was so much tinged with Calvinistic peculiarity as to be in a great measure useless to the major part of the Clergy. There is, however, still, a vast proportion of this doctrine. Mr. Simeon's view of the Calvinistic and Arminian schools of interpretation is, to us, quite original, and much less satisfactory than a decided adherence to either. He admits *both in all their fulness* except only the doctrine of reprobation, which he is too charitable to allow. "If may be asked, perhaps," he very naturally says, "How do you *reconcile* these doctrines, which you believe to be of equal authority, and equal importance?" And this question he answers by another: "What right has any man to impose this task on the preachers of God's word?" We think every man has such a right, and that the preachers of God's word are bound to shew that it is not contradictory to itself, which it must be, if the Calvinistic and Arminian systems be both true. The question is not here about such a doctrine as that of the Trinity, which, being wholly beyond the reach of all comparisons, is not capable of standing in contradiction to any thing; but it is simply a question of *fact*, and it is this: *does the Bible affirm that God desires the salvation of all men, and*

that he has consequently given the means of salvation to all men, or does it affirm that he has given his grace only to a select few, whose salvation alone he desires? It is obvious that both these propositions can no more be true than that a part can be the whole; and if they are both to be found in the Bible, then does the Bible contradict itself. If the Calvinistic theory be true, then it is quite impossible to receive in their literal acceptation such passages as "God will have *all men* to be saved, and to come to the knowledge of the truth;"* "the free gift came upon *all men* unto justification of life," &c.;† and accordingly the Calvinist, consistently enough, interprets *all men* in these texts to mean *some*. Mr. Simeon's ingenious parallel of Calvinism and Arminianism with wheels in a complicated machine moving in opposite directions, and yet subserving a common end (an idea with which he appears much pleased, as he repeats it) will not, we fear, prove his hypothesis to Professor Farish. If he could have found the sails of the same windmill going opposite to each other with the same wind, he would have lighted on an appropriate and adequate illustration; and until he makes this discovery, he will not demonstrate to us the consistency of exclusive with universal redemption. Mr. Simeon cannot adopt any hypothesis which he is not able ingeniously to defend; and, accordingly, the following extract from his preface may be interesting to our readers:—

Let us illustrate the same [the consistency of the Calvinistic and Arminian doctrine] in reference to the two other doctrines we mentioned, namely, The perseverance of the saints, and our liableness, in ourselves, to "make shipwreck of the faith." Suppose a person say, "I need not be careful about my conduct;" for "God has begun the good work within me, and has engaged to perform it till the day of Christ:" if we were to begin extolling the covenant of grace, and setting forth the truth of God in his promises, we should countenance his error, at the very time that he was turning the grace of God into licentiousness. But if we should warn him against the danger of being given over to a reprobate mind, and of perishing under an accumulated load of guilt, we should counteract his sinful disposition, and stimulate him to flee from the wrath to come.—Vol. I. Pref. p. xix.

Now the real question, we apprehend, would be, *had God begun the good work in the individual?* because, if the affirmative were true, and the Calvinistic interpretation true likewise, nothing could be more absurd than "to warn him against the danger of being given over to a reprobate mind, and of perishing under an accumulated load of guilt;" a danger from which he would be wholly and eternally secure. As well might we warn a pedestrian traveller of the danger of falling from his horse. Mr. Simeon is a far better Christian than Cromwell's chaplain; but the Calvinist certainly reasoned more consecutively, who, when the expiring tyrant asked him whether, having been once in grace, he should be saved at last, replied, "Undoubtedly." We do not deny that this

* 1 Tim. ii. 4.

† Rom. v. 18

was "countenancing his error, at the very time that he was turning the grace of God into licentiousness:" and it is extraordinary that Christians cannot see that doctrines evidently possessing this tendency, cannot possibly be founded on Scripture. Mr. Simeon, borrowing the terms of his illustration from St. Paul, who, we need not perhaps observe, has very differently applied them, calls Arminianism "milk," and Calvinism "strong meat;" and concludes an elaborate argument with this remarkable passage; "the one sort of truths are as *food proper to be administered to all*; whereas the other are rather as *cordials* for the support and comfort of those who need them."* From this short sentence it is evident what kind of doctrine is desirable, in Mr. Simeon's view, for *the pulpit*. We do not quarrel with the term *cordial*: it not inaptly describes the spiritual dram of Calvinism, which heats and intoxicates the vulgar brain, and not unfrequently, as the stimulus subsides, sinks it in the hypochondriasis of despair. Such are not, indeed, generally its effects, where a good prophylactic of Scripture has been taken; but the most we can say in such cases is, that it *may* do no harm.

Mr. Simeon almost takes the same view of the indifference of this doctrine when he says,

The doctrine of predestination, *if abused*, may generate both presumption and despondency: as our Church, in her 17th Article, has told us. But this does not militate against the doctrine itself; for on the same ground, we might deery every other doctrine of Christianity. Be it so: a man has not at present any evidence that he is one of God's elect: Does this warrant him to conclude that he is given over to a state of reprobation? Surely not: for, if he look into the Scriptures, he will find that even the Apostles themselves were once in a carnal unconverted state, yea, "were children of wrath, even as others." But as the Apostles were in God's own time delivered from that state, so may we be, notwithstanding we are at this moment in a state which is most unpromising. God did not choose the Apostles for any good that was in them, or that he foresaw would be in them: and therefore he *may* magnify his grace towards us, even as he did towards them. His grace is his own, and he may confer it on whomsoever he will: and it is a most consolatory thought, that, as he *may* so he often *does*, cause his grace to abound where sin has most *abounded*. This we are sure is the doctrine of our Church; and we cannot do better than refer you to her Article upon this subject——Nevertheless, if any *man* be not able to receive this doctrine, we would on *no* account press it upon his mind: we would rather say to him, Discard it from your mind: and take the broad promises of Scripture, wherein it is declared, that "the blood of Christ cleanseth from all sin," and that he "will save to the uttermost all who come unto God by him." Take, I say, these promises, not with any reference whatever to God's eternal counsels towards you personally, but with a perfect confidence that he will fulfil them to all who rely upon him; and that no sinner in the universe, who comes to him in his Son's name, shall ever be cast out.—Vol. XV. Pp. 320, 321.

We would not say a word in detraction from the just moderation with which Mr. Simeon here, as throughout, holds his opinions on the

question of predestination. He considers the doctrine of irrespective election true, but unessential; that is to say, many of the "elect" may themselves dispute it.* We will, however, take leave to point out the effects of this doctrine, even as admitted by an advocate. Does Mr. Simeon think that a Calvinist can never despond unless he *concludes* himself reprobate? Is not the absence of present assurance good ground (upon that scheme) to dread the *possibility* and even probability of final non-election (since Mr. S. will not allow of reprobation)? And if nothing the poor soul can do can avert this possibility, does it not furnish ground for despondency,—aye, for madness too? what

" ——— the Creator stands
(His beams of mercy thrown aside)
With thunder arming his uplifted hands,
And hurling vengeance wide,
Hope, at the sight, aghast and trembling flies;
And, dash'd on Terror's rock, Faith's best dependence dies."

How would Mr. Simeon *console* a poor wretch of this description?—A weak, trembling sinner, whose very solicitude, so far from being an evidence of his reprobation, is rather a gracious sign of tenderness of heart, a "godly sorrow," which, if kindly and judiciously cherished, would work "repentance unto salvation not to be repented of?" He would not say, "This very anxiety is a sign and result of God's grace; pray, and you shall receive it more abundantly;" but he would say, "You cannot pray, because you are not, as yet, elect; but, comfort yourself, you *may* be; God *may* choose you; 'his grace is his own, and he may confer it on whomsoever he will; and it is a most consolatory thought (!) that, as he *may*, so he often *does*, cause his grace to abound where sin has most abounded.'" If a man, by the blessing of God be "not able to receive this doctrine," then would Mr. Simeon say, "discard it from your mind;" and then he would proceed to preach something more scriptural and rational. But, if a man *be* able to receive it!—then he may at once put away all his humble fears and gracious misgivings.—"What must I *do* to be saved?" is a question which *none* will ask who feels that he can *do* nothing. He will be occupied with the "consolatory thought" that his very sins may be rather a recommendation than otherwise to "sovereign electing love;" at all events, a course of stubborn sin is at least as safe as one of self distrust and sorrow, and much less grievous to the flesh; and it has this "consolatory thought" also, that, be it what it may, it is only

* "We are far from thinking that the doctrines of election and predestination are of primary and fundamental importance. We well know that many eminently pious persons have not been able to receive them; and we have no doubt but that a person may serve God most acceptably, though he should not have an insight into these mysterious truths." So speaks Mr. Simeon, in a spirit of true and enlightened charity, on Eph. i. 3—12.

what cannot be helped. We protest against this being called "the doctrine of our Church." Indeed Mr. Simeon can scarcely think it so, since he allows it unessential to a Churchman's belief.

Although we cannot but deem Mr. Simeon's views on these points erroneous and illogical, we repeat that we sincerely admire his charitable statement of them; and most entirely do we concur in sentiment with him, when, "as for names and parties in religion, he equally disclaims them all; he takes his religion from the Bible; and endeavours, as much as possible, to speak as it speaks." "If in any thing he has grounded his sentiments upon human authority, it would not be on the dogmas of Calvin or Arminius, but on the Articles and Homilies of the Church of England. He has the happiness to say that he does *ex animo*, from his inmost soul, believe the doctrines to which he has subscribed; but the reason of his believing them is not, that they are made the creed of the Established Church, but, that he finds them manifestly contained in the sacred oracles."* "Nor would any thing under heaven be more grateful to him than to see names and parties buried in eternal oblivion, and primitive simplicity restored to the Church."† We like "names and parties" as little as Mr. Simeon can; the distinction of *orthodox* and *evangelical* is at once invidious and absurd, as setting in opposition qualities which are identical; and if we have retained the expressions *Calvinistic* and *Arminian* above, we have done so of convenience, and not intending to trench, in sentiment, upon the Apostle's charge, not to "glory in men."‡ We do not, however, quite understand the protest, so frequent in the writings of Mr. Simeon and other moderns, against "human systems." That we are not to attach ourselves to a peculiar interpretation of Scripture, *because* it has been made by an individual divine, or even by an *individual* church, if we cannot conscientiously receive it, is most true; but why should we reject the guidance which studious and pious spirits, albeit human, have afforded us, in investigating the true sense of Scripture? And, after all, is not Mr. Simeon's *a human system*? Another expression too, *deserves* to be noticed, both on account of its frequency and of the consequence and currency afforded to it by means of the publication before us. The phrase to which we allude is "the *Sovereignty* of God." We are quite at a loss to account for the identification of this expression with the *Calvinistic* theory. It is found in this conjunction throughout Mr. Simeon's writings, and is, indeed, a favourite phrase with those who maintain the stoical moiety of his doctrine. We know of no *Christians* (although Mr. Simeon seems to think them common) who deny, or even question, the sovereignty of the Deity, if by that *unscriptural* expression be intended his complete and entire supremacy over the whole intellectual

and material universe. But as God "*cannot lie, cannot faint, &c.*, and this argues no defect of sovereignty, but rather perfection of essence; so also it is surely no impeachment of his sovereignty to say he *cannot* do that, which, if an earthly sovereign were to do, we should account him most arbitrary, and his subjects must wholly despair of obtaining his favour. The rational and beneficent Titus was no less sovereign than the sanguinary and capricious Caligula; and though it must be granted that we often do not see the *reasons* which regulate the temporal and spiritual favours of Providence, to conclude therefore that none exist, and that their non-existence is the highest attribute of the Deity, which it is a kind of negation of his sovereignty to question, seems to us a strangely unwarrantable process.*

Mr. Simeon appears to have conversed with a singular description of Christians: for as some of these deny the sovereignty of God, so others believe the necessary salvation of all baptized persons. "Some," he says, "and some of no mean name, have gone so far as to assert that the very act of baptism saves us."† One indeed "of no mean name," even the Apostle Peter, does go so far.‡ But we apprehend that if any Christians have echoed his words, they have adopted his sense also; and have added, with him, "not the putting away of the filth of the flesh, but the answer of a good conscience towards God." "Verily," says Mr. Simeon, "if such sentiments were not expressed in terms which cannot be mistaken, we should think it a libel to impute them to any man who calls himself a Christian, and much more to any one who would make his sentiments in theology a standard for the Church of Christ." If Mr. Simeon had any individual in his eye, it is pity that he did not speak out—for, if such were the case, we will venture to say he is "mistaken," though he may think he "cannot be." The Church of Rome never held that every baptized person must be saved; and if there be among Protestants any who hold such a doctrine, they are such as we never met with, never read of, and never heard of.

Mr. Simeon's doctrine on baptism is, as our readers are generally aware, or might be prepared to conjecture, not always what we can designate sound. He sometimes degrades it entirely from its sacramental efficacy, and even does not scruple the contemptuous epithet of "water baptism." He admits that "in the *early* ages of Christianity, (that is to say, the *purest*) these terms (baptism and regeneration) were often used as synonymous;"§ yet he takes up a doctrine which the Church never received, either early or late. Calvin strenuously maintained baptismal regeneration, and the contrary doctrine is quite a

* Mr. Simeon himself seems to admit as much, Vol. XVII. p. 369, although the whole tenor of the Calvinistic part of his work implies the contrary.

† Skeleton on Acts xv. 10, 11.

‡ Skeleton on John iii. 3.

§ 1 Pet. iii. 21.

mushroom of modern days.* It is evident from first to last how completely Mr. Simeon has mistaken the catholic doctrine on the subject. Just before, he has told us that "some of no mean name" hold that baptism is alone sufficient for salvation; now he informs us that "many suppose that baptism is the same with regeneration."† Who these are we are equally at a loss to conjecture. We know no Protestants who hold that baptism is any more 'regeneration than water is the Spirit, or than the sacramental bread is the body of Christ. Even Papists, literally as they interpret the latter sacrament, admit the figurative character of the former. We hold, indeed, that baptism and regeneration are *coincident*, but not *identical*; and, on this account, "these terms were often used as synonymous;" just as "the body of Christ" was used as a synonym for the Holy Communion. It is indeed observable that divines of Mr. Simeon's school *always* preach upon John iii. 3. which affirms, and *never* upon John iii. 5. which affirms *and explains*. This is, at least, remarkable. Mr. Simeon falls into the common error of supposing it impossible that the Holy Spirit should ever have influenced a heart that has borne no fruit: and yet will it be contended that the Spirit of God was inactive in the antediluvians, who, nevertheless, did only "evil continually"?‡ Were the Jews abandoned by the Spirit when they "brought forth wild grapes"?§ Is not the very contrary asserted?|| and what can be intended by those expressions, "quench not the Spirit," "grieve not the Holy Spirit of God,"||—and those earliest entreaties not to defile the temple of the Lord,¶ if the persons to whom they were addressed had never received the Spirit, or having received him, were incapable of mortal sin?

It is, however, with much pleasure that we do Mr. Simeon the justice to say that his doctrine on baptism is sometimes expressed in language much less exceptionable; in a Sermon on Deut. v. 28, 29, preached before the University of Cambridge, we have the following:—

In the Baptismal Service, we thank God for having regenerated the baptized infant by his Holy Spirit. Now from hence it appears that in the opinion of the Reformers, regeneration and remission of sins did accompany baptism. But in what sense did they hold this sentiment? Did they maintain that there was no need for the seed then sown in the heart of the baptized person to grow up, and to bring forth fruit; or that he could be saved in any other way than by a progressive renovation of his soul after the divine image? Had they asserted or countenanced any such doctrine as that, it would have been impossible for any enlightened person to concur with them. But nothing can be conceived more

* This is fully admitted by Mr. Simeon himself, in a passage we shall shortly have to notice. He there speaks of "that total change of heart and life which long since their [the Reformers'] days, has begun to be expressed by the term Regeneration." He afterwards speaks of the doctrine as that of "modern divines." How strange that Mr. Simeon did not see the impropriety of an expression which he himself could thus characterize!

† Skeleton on John iii. 3.

‡ See Gen. vi. 3.

§ See Isaiah v. 2, 4.

|| 1 Thess. v. 19. Eph. iv. 30.

¶ 1 Cor. iii. 16, 17. vi. 16. 2 Cor. vi. 16, 17.

repugnant to their sentiments than such an idea as this : so far from harbouring such a thought, they have, and that too in this very prayer, taught us to look unto God for that total change both of heart and life, which, *long since their days*, has begun to be expressed by the term Regeneration. After thanking God for regenerating the infant by his Holy Spirit, we are taught to pray, "that he, being dead unto sin, and living unto righteousness, may crucify the old man, and utterly abolish the whole body of sin;" and then declaring that total change to be the necessary mean of his obtaining salvation, we add, "*So that finally, with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom.*" Is there, I would ask, any person that can require more than this? or does God in his word require more? There are two things to be noticed in reference to this subject; the *term*, Regeneration, and the *thing*. The *term* occurs but twice in the Scriptures; in one place it refers to baptism, and is distinguished from the renewing of the Holy Ghost; which, however, is represented as attendant on it; and in the other place it has a totally distinct meaning unconnected with the subject. Now the *term* they use, as the Scripture uses it; and the *thing* they require, as strongly as any person can require it. They do not give us any reason to imagine that an adult person can be saved without experiencing all that modern divines have included in the term Regeneration; on the contrary, they do, both there and throughout the whole Liturgy, insist upon the necessity of a radical change both of heart and life. Here, then, the only question is, not, whether a baptized person can be saved by that ordinance without sanctification; but, whether God does always accompany the sign with the thing signified? Here is certainly room for difference of opinion; but it cannot be positively decided in the negative; because we cannot know, or even judge, respecting it, in any instance whatever, except by the fruits that follow: and therefore in all fairness it may be considered only as a doubtful point: and, if we appeal, as we ought to do, to the Holy Scriptures, they certainly do in a very remarkable way, accord with the expressions in our Liturgy. St. Paul says, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit;" and this he says of all the visible members of Christ's body. Again, speaking of the whole nation of Israel, infants as well as adults, he says, "They were all baptized unto Moses, in the cloud, and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that Spiritual Rock that followed them: and that Rock was Christ." Yet behold, in the very next verse he tells us, that "with many of them God was displeased, and overthrew them in the wilderness." In another place he speaks yet more strongly still: "As many of you," says he, "as are baptized into Christ, have put on Christ." Here we see what is meant by the expression "baptized into Christ:" it is precisely the same expression as that before mentioned, of the Israelites being "baptized unto Moses;" (the preposition *εἰς* is used in both places;) it includes all that had been initiated into his religion by the rite of baptism: and of them universally does the Apostle say, "They have put on Christ." Now I ask, Have not the persons who scruple the use of that prayer in the Baptismal Service, equal reason to scruple the use of these different expressions?

Again—St Peter says, "Repent, and be baptized every one of you for the remission of sins;" and in another place, "Baptism doth now save us." And speaking elsewhere of baptized persons who were unfruitful in the knowledge of our Lord Jesus Christ, he says, "He hath forgotten that he was purged from his old sins." Does not this very strongly countenance the idea which our Reformers entertained, That the remission of our sins, as well as the regeneration of our souls is an attendant on that rite? Perhaps it will be said, that the inspired writers spake of persons who had been baptized at an adult age. But, if they did so in some places, they certainly did not in others; and, where they did not, they must be understood as comprehending all, whether infants or adults: and therefore the language of our Liturgy, which is not a whit stronger

than theirs, may be both subscribed and used without any just occasion of offence.

Let me then speak the truth before God: Though I am no Arminian, I do think that the refinements of Calvin have done great harm in the Church: they have driven multitudes from the plain and popular way of speaking used by the inspired writers, and have made them unreasonably and unscripturally squeamish in their modes of expression; and I conceive that, the less addicted any person is to systematic accuracy, the more he will accord with the inspired writers, and the more he will approve of the views of our Reformers.*—Vol. II. Pp. 256—259.

From this remarkable passage it appears to be Mr. Simeon's opinion, 1. That our SERVICE ascribes to baptism the effects of regeneration and remission of sins. 2. That in this respect it remarkably accords with SCRIPTURE. 3. That the term *regeneration* occurs only once in Scripture in connexion with this subject, and that there it refers to baptism. 4. That the application of the term Regeneration to a renewal of heart and life is a practice *BEGUN long since* the days of the Reformers—(that is to say, much less than three centuries old!†) How strange then, that in the face of Scripture, antiquity, and even the formularies of his own Church, Mr. Simeon should persist in employing those "refinements" which he himself deprecates! Why not, in language, as well as sentiment, concur at once with Scripture, antiquity, and the Church? Why not, at once, distinguish regeneration and renewal? "The total change of heart and life" we admit to be indispensably necessary; where this is not, a man's regeneration will avail him nothing; yet still it will not follow, because his heart is unchanged, that the Spirit has never been given him to change it: the failure is not in the sacraments of God, but in the obstinacy of the sinner. "The Lord's hand," says the Prophet to Israel, "is not shortened, that it cannot save, neither his ear heavy, that it cannot hear; but *your iniquities* have separated between you and your God, and *your sins* have hid his face from you, that he will not hear."‡

Mr. Simeon has peculiar views, as every man must have, who reads and reflects. But he is a warm and steady friend to his Church; and some of his observations on her services would be always seasonable, but more especially at present, when her spiritual as well as temporal immunities are assailed. On forms of prayer in general, the following observations are pertinent:

* Calvin, we may here observe, is charged with what he has not done. They are the "refinements" of Calvinism, and not of Calvin, that have done the "great harm" of which Mr. Simeon speaks. Calvin, inconsistently with himself, but consistently with the Church of God, held baptismal regeneration; his followers, perceiving the anomaly, corrected it, by renouncing the Catholic doctrine in one point that they might more consistently hold the Calvinistic in another. And indeed it is no inconsiderable presumption against Calvinism, that such a sacrifice is necessary to reconcile it to itself.

† Really, about one century.

‡ Isaiah lix. 1, 2. Our readers, we apprehend, will wonder, how Mr. Simeon, from the premises he lays down, concludes his "room for difference of opinion" on the question, "Does God always accompany the sign with the thing signified?"

Our blessed Lord taught his disciples a form of prayer, and not only told them to pray *after that manner*, as one Evangelist mentions, but to *use the very words*, as another Evangelist declares. Indeed the word *οὐτως*, by which St. Matthew expresses it, is not of necessity to be confined to manner; it *might* be taken as referring to the very words; but, granting that he speaks of the manner only, and prescribes it as a model; yet St. Luke certainly requires us to use it as a form: "Jesus said unto them, *When ye pray, say*, Our Father which art in heaven." Accordingly we find, from the testimonies of some of the earliest and most eminent Fathers of the Church, that it was constantly regarded and used in the Church as a form from the very times of the Apostles. As for the objection, that we do not read in the New Testament that it was so used, it is of no weight at all; for we are not told that the Apostles ever baptized persons in the name of the Father, of the Son, and of the Holy Ghost; but can we therefore doubt whether they did use this form of baptism? Assuredly not; and therefore the circumstance of such an use of the Lord's Prayer not being recorded, especially in so short a history as that of the Apostles, is no argument at all that it was not so used.

Nor was this the only form used in the apostolic age. Lucian, speaking of the first Christians, says, "They spend whole nights in singing of Psalms:" and Pliny, in his famous Letter to Trajan, which was written not much above ten years after the death of John the Evangelist, says of them, "It is their manner to sing by turns a hymn to Christ as God." This latter, it should seem, was not a Psalm of David, but a hymn composed for the purpose: and it proves indisputably, that *even in the apostolic age forms of devotion were in use*. If we come down to the times subsequent to the Apostles, we shall find *Liturgies* composed for the service of the different Churches. The Liturgies of St. Peter, St. Mark, and St. James, though they were corrupted in later ages, are certainly of high antiquity: that of St. James was of great authority in the Church, in the days of Cyril, who, in his younger years, at the end of the third or beginning of the fourth century, wrote a Comment upon it. And it were easy to trace the use of them from that time even to the present day. Shall it be said, then, that the use of a pre-composed form of prayer is not lawful? Would God have given so many forms under the Jewish dispensation, and would our blessed Lord have given a form for the use of his Church and people, if it had not been lawful to use a form? But it is worthy of observation, that *those who most loudly decry the use of forms, do themselves use forms, whenever they unite in public worship*. What are hymns, but forms of prayer and praise? and if it be lawful to worship God in forms of verse, is it not equally so in forms of prose? We may say therefore, our adversaries themselves being judges, that the use of a form of prayer is lawful.—Vol. II. Pp. 248, 249.

There are some ~~excellent~~ observations in the series of Sermons on this text which we have not room to cite at length, and which could not, with justice, be abridged. They refer to the hackneyed objections against the Burial Service and Athanasian Creed. But as these have been so repeatedly rebutted, it is not necessary to produce the weapons with which Mr. Simeon has accomplished their overthrow. The following remarks on the Liturgy in general are, however, striking and decisive:

There are about eleven thousand places of worship in the Established Church, and about as many out of it. Now take the prayers that are offered on any Sabbath in all places out of the Establishment; *have them all written down and every expression sifted and scrutinized as our Liturgy has been*: then compare them with the prayers that have been offered in all the churches of the kingdom; and see what comparison the extemporaneous effusions will bear with our pre-composed forms. Having done this for *one Sabbath*, proceed to do it for a

year; and then, after a similar examination, compare them again: were this done, (and done it ought to be in order to form a correct judgment on the case,) methinks there is scarcely a man in the kingdom that would not fall down on his knees, and bless God for the Liturgy of the Established Church.—Vol. II. Pp. 273, 274.

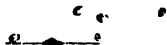
This is indeed bringing the excellence of our Church prayers to a criterion; and the Dissenter, as he reads the passage and thinks of the ordeal, must, if acquainted with the Liturgy he calumniates, have some inward tremblings for his cause. Nor less eloquent, just, and striking are the observations which follow:

If now a doubt remain on the mind of any individual respecting the transcendent excellence of the Liturgy, let him only take the Litany, and go through every petition of it attentively, and at the close of every petition ask himself, What sort of a person should I be, if this petition were so answered to me, that I lived henceforth according to it? and what kind of a world would this be, if all the people that were in it experienced the same answer, and walked according to the same model? If, for instance, we were all from this hour delivered "from all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness;" if we were delivered also "from all other deadly sin, and from all the deceits of the world, the flesh, and the devil;" what happiness should we not possess? How happy would the Church be; if it should "please God to illuminate all bishops, priests, and deacons, with true knowledge and understanding of his word, so that both by their preaching and living they set it forth and show it accordingly!" How blessed also would the whole nation be, if it pleased God to "endue the lords of the council, and all the nobility, with grace, wisdom, and understanding; and to bless and keep the magistrates, giving them grace to execute justice and to maintain truth; and further to bless all his people throughout the land!" Yea, what a world would this be, if from this moment God should "give to all nations unity, peace, and concord!" Were these prayers once answered, we should hear no more complaints of our Liturgy, nor ever wish for any thing in public, better than that which is provided for us. May God hasten forward that happy day, when all the assemblies of his people throughout the land shall enter fully into the spirit of these prayers, and be answered in the desire of their hearts; receiving from him an "increase of grace, to hear meekly his word, to receive it with pure affection, and to bring forth the fruits of the Spirit!" And to us in particular may he give, even to every individual amongst us, "true repentance; and forgive us all our sins, negligences, and ignorances; and endue us with the grace of his Holy Spirit, that we may amend our lives according to his holy word." Amen and Amen.—Vol. II. Pp. 275, 276.

We are much pleased to find that Mr. Simeon has frequently exposed from the pulpit the errors of Popery, which considering its advancing influence under a government which in one part of the empire at least is supposed to need its help, and must therefore court its favour, is now more the duty of Clergymen than it has ever been since the Reformation. In a place like Cambridge, where it is so especially necessary that sound principles should rest on sound intelligence, and where, we are told, Popery is employing her most seductive allurements, it is right that frequent recurrence should be made to the subject. Indeed it is much to be regretted that in the halcyon years of the Church, Popery was permitted to insinuate herself to the extent she has done,

without more frequent exposure. The spirit of the first Canon should be more attended to. In country congregations, for the most part, it will be sufficient to have an eye to the controversy only: to preach the one Mediator, to preach against "voluntary humiliation, and worshipping of angels," and on the necessity of searching the Scriptures, &c. &c.; but in towns and universities the controversy should be fairly opened. We have only space for one extract on this subject, with which we must conclude for the present:

Of all people under heaven, there are none who so systematically and openly blaspheme the word of God as the Papists do. They deny *its sufficiency for the instruction of men in the way of life*, and put on a footing of equality with it their own unwritten traditions. And even *its suitableness*, also, do they deny; affirming that, if indiscriminately read by the laity, "it will do more harm than good." If it be in any translation of the Protestants, they denounce it as "a deadly pasture," that will destroy the flock; and as "*the devil's gospel*," which, whosoever has "*the presumption to read without the permission of the priest, he shall never receive absolution from the priest*"; and, as far as the priest can prevail, he shall perish for ever under the guilt of all his sins." What is all this, but to "reprove God," and to say to him, "Thou hast revealed thy word in a way unsuitable to the necessities of thy people, and unfit for their perusal?" This the priests declare, even respecting their own translations of the Bible: and they accordingly take the Bible out of the hands of the laity, and suffer none to read it without their special permission. I marvel that there can be found upon the face of the whole earth persons that will submit to such impious, such deadly, tyranny as this. But this whole Church shall answer for it, ere long.—Vol. IV. P. 498.



ART. II.—*Charge delivered to the Clergy of the Diocese of Exeter.*

By the Right Reverend HENRY, Lord Bishop of Exeter, at his Primary Visitation, in the Months of August, September, and October, 1833. London: Murray. 1833. Pp. 78.

It is one of the great mercies of Providence that the afflictions which sin has brought into the world ordinarily generate the means of enduring them. If the present situation of the Church is perilous, the peril has awakened in her cause many zealous champions and able advocates; and the false witness of her enemies has compelled her to assert many important truths, and to announce many valuable principles. As the Deists rendered singular service to Christianity by giving her the opportunity of exhibiting her strength; so have the adversaries of the Church been no less serviceable to the cause they oppose, by enabling their opponents to shew the falsehood of her calumniators. The state of the Church renders it necessary that she should speak out; and this necessity may prove the greatest blessing she has long since enjoyed. It is strictly a necessity—there is no alternative between it and temporal annihilation. Deprived of her Convocation, the constitutional and legitimate organ of her opinions, threatened by an opposition as hetero-

geneous and as deadly as that which combined against her divine Master, by Jew and Gentile, by Herod and by Pilate,—an opposition backed by power which has not shewn itself over scrupulous about the equity of either measures or means—her strength, under prayer and dependence on her God, is in the firm and decided tone of an united Clergy and Laity. All minor prejudices, all subordinate differences must now be sunk in one common sentiment of attachment to her apostolical constitution and ordinances. We are happy to find that the Clergy of England are about to address the Archbishop of Canterbury, with the expression of their confidence in his firmness, and their determination to uphold the apostolical doctrine and polity of the Church, and to resist all attempts upon her spiritualities from unhallowed quarters. We trust every facility will be given for the extensive adoption of the address. We are happy also to learn that the Laity are every where forming committees of an "Association of the Friends of the Church," to be ready to act whenever the operations of the enemy, dark, but deadly, shall be disclosed. We hope all Laymen sincerely interested for the purity of the doctrines of the Church, that is to say, for its very existence, will join the association immediately; and that, when the mode of aggression is known, the movements of the defence may be taken without delay. May all, in this eventful crisis, deliver their souls as entirely as the intrepid Bishop of Exeter!

The charge before us deserves to be widely circulated, and will, no doubt, attract extensive attention. The Churchman will find in it much that will instruct and interest him;—and the enemy of the Church *must* read it—read it to his confusion. The conduct of Bishop Philpotts, in the late disastrous scenes of our national history, well deserves the thanks of his Church; and their best thanks and most appropriate tribute will be that of imitation. The Bishop took the gloomiest possible view of our present prospects; and, after stating his opinions in very characteristic language in the charge, he adds, "That such is the general character of the present times, needs, unhappily, no proof; nor shall I abuse your patience by attempting to prove it." But he was far from believing that such a condition of things was a warrant for supineness and despair. He saw in all this the motive and stimulus of exertion; he knew that, without these, the cause was lost; and that if these should not succeed, he would at least fall with peace of conscience. Above all, he knew that the battle was not in the hand of man; he knew that, although God might sometimes employ the enemies of his Church for her wholesome chastisement and purification, they could never be the objects of the Divine complacency. But the Bishop discovered, on inquiry, what cannot be too widely proclaimed,

that he was **MISTAKEN** in his estimate of public opinion :* that, though calumny was more noisy, affection was more powerful and more influential. Let this assurance embolden the timid, although it cannot indeed alter the nature of our duty, which, be they few or many that are with us, is, clearly, to be united, determined, and firm.

The Bishop treats distinctly the subjects of tithes, church revenues, pluralities, lay interference, inequality of preferments, marriages, clerical titles, national schools, and dissent. Through all these subjects it will not be in our power to follow him ; we must therefore content ourselves with some occasional extracts.

On the subject of tithes, the Bishop says,

I will not do the Legislature, nor those who may be expected to lead its deliberations, the injustice of believing it possible, that they will give the slightest encouragement to the fraudulent and dishonest speculations on this subject, which have, however, been heard, in different places, with more of tolerance, and even of approbation, than what were wont to be the principles of Englishmen might have induced us to expect. Plunder and sacrilege are not the resources to which a British Parliament (while it is British in anything better than in name) will wilfully have recourse. If some men may think that those words are in any degree applicable to measures already adopted, (and after the strong terms in which we felt it our duty to express our opinions on a late question affecting the Church in Ireland, you in your petitions, and myself in my place in Parliament, it would be mere affectation to dissemble that most of us do so THINK,) still we ought not readily to believe that any intentional departure from the principles of justice and equity was then incurred.—Pp. 9, 10.

The celebrated “quadripartite division” is then very happily disposed of.

Suffice it to produce one decisive proof in respect to each of the two branches of the inquiry—the claim on tithe for the *repairs of the church*, and for the *support of the poor*. The first is completely answered by an ancient statute still in force—the statute of 35 Edward I.—“*Ne Rector prosternat arbores*,” restraining the rector from felling trees in the churchyard. “We do prohibit the parsons of the Church” (these are the words of the statute) “that they do not presume to fell them down unadvisedly, but when the chancel of the church doth want reparation, neither shall they be converted to any other use,—except the body of the church need *like repairs*,” in which case the rectors of poor parishes of their charity shall do well to relieve the parishioners with bestowing upon them the

* In a note on the words above quoted, the Bishop says, “Such was the impression under which I commenced my Visitation—but such, I rejoice to say, was not the impression under which I closed it. With humble thankfulness to God, and with cordial acknowledgments to man, I am bound to state that, so far as the feeling of the PEOPLE can be collected, from its manifestations in these two great counties, the Church has nothing to fear, and everything to hope, from the influence of that feeling, if fairly represented in Parliament. In saying this, I am far from meaning to imply, that in the laity among us there is—what there ought not to be, and I trust never will be—blindness or indifference to any anomalies or imperfections in our existing institutions. All that I affirm is, that there is a strong and increasing attachment to the institutions themselves. Let those imperfections be remedied—let the anomalies be removed, or modified, or proved to be productive, on the whole, of good—and we need not apprehend in the main body of the people of England, any wish for undue or extravagant innovation.” Let us be permitted to add that the consummation to which the Bishop alludes can only be attained through the medium of A FREE CONVOCATION.

same trees, which we will not command to be done, but we will commend it when it is done." Now, this statute of Edward I. (four hundred and fifty years old) tells us what was the law of England, from time immemorial, on the subject of the repair of churches. It does this in the most satisfactory manner, by noticing it, incidentally, as a thing well known and thoroughly established, that while the charge of the chancel belonged to the rector, the body of the church was to be repaired by the parishioners. So entirely were the parishioners without claim on the tithes for this purpose, that if the rector gave them so much assistance, as the present of a tree felled in the churchyard, it was a matter of pure benevolence, which the law did not require, though it encouraged and applauded it.

Again, in respect to the other subject of our inquiry, the right of the poor to a fourth part of the tithes, although in the absence of all proof of the affirmative, proof of the negative in such a case cannot reasonably be required, yet, even here, we are not without an incidental testimony in the language of a statute of the land—I refer to the 26th of Henry VIII. c. 3, conferring the first-fruits and annual tenths of all ecclesiastical benefices on the king. These tenths were to be taken, not of the gross, but of the net, value of the benefice, all necessary charges being previously deducted. Now these charges are enumerated in the statute, which, however, says not one word of the charge of the fourth part of the tithes for the poor, though it expressly mentions the rents and charges which any "spiritual person or persons be bounden to give yearly in *alms*, by reason of any *foundation* or *ordinance*," manifestly on account of *lands*, or other emoluments with which he was specially endowed, and, as manifestly, not at all in consideration of the tithes which he enjoyed (not by reason of any foundation or ordinance, but) of his own common-law right. Again, all the numerous statutes, prior to the 43d of Elizabeth, restraining vagrancy, and regulating the collection of alms for the maintenance of the poor, are absolutely silent as to any supposed claim on tithes for these purposes.—Pp. 13—15.

The "unequal distribution of Church-revenues," a phrase so often repeated, yet so utterly innocent of meaning, is very felicitously handled.

That ecclesiastical revenues are not shared either equally, or on any precise adaptation of emoluments to service, is very true; but it is not true that there is any want of *equity* in this state of things; at least, that the Church is answerable for it;—as will appear from consideration of a few plain facts.

The Church of England is not one single corporation; its governors have not, nor ever had, any power of *distribution* whatever over the revenue belonging to any of its functionaries. From the very beginning of the *parochial* division, it has been an aggregate of corporations; each of which has its own separate endowment, both of tithes and land.—P. 24.

The observations on non-residence are important.

We do not wonder at the prominent place assigned throughout the charge to impropriations;—those monstrous anomalies. As we shall have occasion to say somewhat on this subject hereafter, we shall here confine ourselves to as desirable an illustration of the system as could be found. After noticing three cases of abuse arising out of it, the Bishop observes—

In two, at least, of these cases, the patrons had avowedly selected individuals, not for their fitness, but for their *unfitness*,—that unfitness arising from causes which implied the probability of a speedy decease, thus enabling them to dispose of the next presentation to greater advantage. The cases which I have specified are not solitary, nor rare; on the contrary, similar instances, though not quite so gross, occur every day; and the Church is made to bear the blame of all these iniquities, though it protests against them, and strives against them to the utmost. I have little doubt, that every one of the cases which I have mentioned, has been quoted as an unanswerable proof of the corruption of the

Church, and of the necessity of a radical reform of its multiplied abuses,—just as we have heard a *lay-impropriator* in this county clamouring for “cheap religion,” while he illustrates his own principle by taking to himself all the tithes of a rich parish of three or four thousand souls, and paying to the vicar only 13*l.* 6*s.* 8*d.* PER ANNUM.—Pp. 49, 50.

The Bishop speaks strongly also on evasive marriages.

The evil is, indeed, serious; and good reason is there to believe that many parties, under the tolerated practice of this *illegal* union, (for such it is,) cohabit even without the ceremony. In a diocese not far from that of Bishop Philpotts, there is a place so celebrated on this account as to bear the name of the “Gretna of the West:”—and there is every probability that parties professing to have been there married have never even been at the altar. If the Clergy were to refuse the registration of baptisms, or to register them as of illegitimate children, unless a certificate of the marriage were produced, it might operate as a check on a practice at once unlawful and disgraceful.

With regard to dissent, the Bishop's account of his diocese is highly satisfactory. In the county of Devon, containing a population of half a million, there are only eleven Socinian meeting-houses; and, in Cornwall, only *one*, and that without a settled minister. The principal dissenters in the diocese are the independents; of these, one minister with nearly his whole congregation, has already returned to the Church; and it appears from inquiries made by the Bishop in this case, “that their doctrines and worship were, before their re-union with us, sound and irreproachable.” The Wesleyans are scarcely allowed by the Bishop to be dissenters; and fairly, because they reject the name, and profess attachment to the Church. While deeming dissenters in the wrong, as regards the act of dissent, they will not themselves accuse us of any unchristian or uncharitable expressions towards their persons. No! the religious dissenter we ever respect, and only regret that he is not one of us. We have ever earnestly invited them, with the Bishop, “to ponder well the reasons which keep them separate.” We have never included the religious and conscientious dissenter in the language, which, while we can hold a pen, we will not spare to employ towards the ENEMIES OF THE CHURCH, under whatever name arrayed; and most of all, when assuming the garb of Churchmen, like the hypocritical fanatics who made war upon Charles I. in the king's name. We invite the religious dissenter to examine the tactics of the foe—his foe, as well as ours, whatever he may profess; the foe of Gospel truth, and Gospel morals, wherever maintained. And if the maxim, “union is strength,” be really found worthy a better cause than that which it is too often quoted to serve, let the dissenter join the ranks of the Church; lest, when she shall have cried mightily unto the Lord, and her oppressors shall sleep their sleep, he be found in the curse of the inhabitants of Meroz, who came not to the help of the Lord against the mighty.

LITERARY REPORT.

Hymns for the Church; compiled with the Intention of supplying the Deficiency, on particular Occasions, which is felt by the Clergy where the Old or New Version alone is used. London: Pickering, Chancery-lane. 12mo. Pp. 24.

THE greater part of these Hymns appeared in our Number for December. Six have since been added, viz. two for *Lent*, one for the *Ascension*, one for the *Communion*, and two for *Charity*; and to each is now given a reference to an appropriate tune. The whole has been most carefully revised, and we may venture to assure our Readers that they will not find a word that will offend the taste or the piety of the most refined or devout.

The price (3s. per dozen) is such as will render them available to any Congregation; and we readily award the little tract our *imprimatur*, wishing it an extensive circulation.

Lives, Characters, and an Address to Posterity, by GILBERT BURNET, D.D. Lord Bishop of Sarum; with the Two Prefaces to the Dublin Editions. To which are now added, Five hitherto unpublished Letters, by ANNE, Countess Dowager of Rochester, upon her Son's Last Illness and Conversion. Edited with an Introduction and Notes, by JOHN JENN, D.D. F.R.S., Bishop of Limerick, Ardfert and Aghadoe. Second Edition. London: Duncan. 1833. 12mo. Pp. lxiv. 375.

BISHOP BURNET's two celebrated biographies, the *Lives* of Sir Matthew Hale and Lord Rochester, have long been duly appreciated by the public; by means more especially of the Dublin editions of them, accompanied by two admirable prefaces by the late Mr. Alexander Knox. Upon the basis of these editions the Bishop of Limerick has formed the present volume, which contains, in addition to the *Lives* (of which the latter has usually been, and is still, accompanied by an extract from Mr. Parsons's funeral sermon

upon the death of Rochester), certain 'characters' from the Bishop's "History of his own Times:"—those, namely, of Archbishop Leighton; Messrs. Nairn and Charteris; Drs. Whitchot, Cudworth, Wilkins, More, and Worthington; Queen Mary II. and the Hon. Robert Boyle. But the most important and interesting appendage to the present edition are the *five hitherto unpublished* letters to Lady St. John, by Anne, Countess Dowager of Rochester, which corroborate, in several indirect points, the testimony both of Bishop Burnet and Mr. Parsons. These letters are alluded to in Birch's *Life of Tillotson*, as shewing that Rochester, during his last illness, was fully possessed of his understanding; and detailing one especial event which occurred in the course of it. The text is occasionally illustrated by notes, partly from the pen of the Right Rev. Editor, and partly from works of established weight and value; and the volume concludes with the author's "Address to Posterity;" which, "so long as the English language lasts, will be read and re-read with fresh improvement and delight." "It is not too much to say," remarks Mr. Knox, "that no piece of human writing more truly deserves to be familiarized to every eye, and to be engraven on every heart." We would observe by the way, that the two prefaces of Mr. Knox, himself, and in these times, the latter more especially, will be perused with no common pleasure and advantage by the true Churchman.

Sermons, which have been preached on Public Subjects and Solemn Occasions, with especial Reference to the Signs of the Times. By FRANCIS SKURRAY, B.D., Rector of Winterbourne Steepleton, Dorset, and Perpetual Curate of Horningsham, Wilts. Vol. II. London: Simpkin. 1832. 8vo. Pp. viii. 301.

THERE is a marked peculiarity of manner in these discourses, and sometimes a little extravagance in the matter; but withal they contain some

awful lessons, enforced with pastoral zeal and Christian benevolence. They have lain on our table, unnoticed, longer than we had intended.

The Church of England, a faithful Witness against the Errors and Corruptions of the Church of Rome. By the Rev. ROBERT MEEK, Curate of Yatton Keynell, Wilts. London: Hatchard. 1834. 8vo. Pp. xvi. 403.

POPEERY, in this country, is necessarily so confined in its operations, that the spirit and tendency of its doctrines and institutions are not so manifestly discerned, as in those countries where it is the dominant faith. Men are blinded to the fact that its persecutions, its errors, and its corruptions are as constant, as unchanged, and as dangerous, as in the days of its highest ascendancy; and are ready to believe that its creed is misconceived, and its practices misrepresented. To those who wish to see the essential discrepancy between the two Churches of England and of Rome, deduced from the acknowledged standard of each respectively, as set forth in the Thirty-nine Articles and the Creed of the Council of Trent; and to form a just estimate of the unchanged and unchangeable character of the latter, both in spirit and in principle, we recommend the documentary work of Mr. Meek. The quotations, which he has given from the writings of the most eminent divines of both Churches, abundantly prove his point, and must carry conviction to the mind of every unbiassed inquirer.

A Course of Sermons for the Year. By the Rev. JOHNSON GRANT, M. A., Rector of Binbrook, and Minister of Kentish Town Chapel. Vol. I. London: Rivingtons. 1833. 8vo. Pp. xvi. 488.

WE may say of this volume, as we said some three or four years back of the Lectures on Liberality and Expedience, from the same pen, that the few points on which we might be disposed to differ, are not worthy of particular consideration. Our opinion of its merit is more than favourable; and

heartily do we join in the pious wish of the author, that "at the close of a laborious course, he may have erected a pillar of remembrance, a monument by which he may claim some share in the religious literature of his country." The subjects of the sermons are miscellaneous; yet so connected as to form a regular course of instruction for the first half of the ecclesiastical year. In the Lent sermons especially, the topics of repentance, prayer, watchfulness, meditation and self-examination, form a continued series; and the entire collection exhibits a train of religious improvement, which cannot fail of bringing forth much fruit.

A Manual of Instruction in Vocal Music, chiefly with a view to Psalmody; with an Historical Introduction. By JOHN TURNER, Esq. London: J. W. Parker. Pp. 198.

THIS is a most valuable little volume: the Introduction, containing an early history of music, has some admirable remarks on parochial psalmody, which in our opinion has for many years been too much neglected. What, in fact, is more strongly calculated to excite feelings of devotion, than the sublime passages (sublime from their very simplicity) with which the psalmody in use in our churches abounds? The celebrated Jones, of Nayland, was so forcibly impressed with the value of music and singing in churches, that he asserts, "If music is a gift of God for our good, it ought to be used as such for the improvement of the understanding and the advancement of devotion. It is loose and irreligious people only, who have a dislike and contempt of divine music; they are right," he says, "for it would carry them out of their element; but God forbid that we should be as they are; no, let us keep our music, and amend our lives."

But the intrinsic value of this work is not confined to historical matter. The "Manual of Instruction," which ought to constitute a portion of every parochial library, cannot fail, in process of time, to induce the whole of the congregation to unite with the choir in singing praises to Almighty God; a system which Bishop Porteus was so

anxious to have introduced into our churches.

Bible Questions. By W. HUMBLE. In two Parts. Part I. containing Questions on the Old Testament. London: J. Souter and L. B. Seeley. Pp. 168.

THE plan of this work is decidedly good; it not only imparts, by a very easy and agreeable method, a knowledge of scripture history, but also is likely to lead to the study of the Scriptures themselves; a "consummation devoutly to be wished" in these unquiet times.

Christianity and Slavery; in a course of Lectures preached at the Cathedral and Parish Church of St. Michael, Barbados. By EDWARD ELIOT, B.D., Archdeacon of Barbados, and late Fellow and Tutor of Exeter College, Oxford. London: Hatchard, and Rivingtons. Oxford: Parker. Pp. xvi. 232.

A SERIES of lectures on the necessity of attending to the moral and religious welfare of the slave population, written in Archdeacon Eliot's most impressive style. This work, now that slavery is virtually abolished, will, we have little doubt, command the greatest attention from the West India planter. It may indeed be said to breathe the pure spirit of apostolical Christianity.

Familiar German Exercises and Key, for Self-tuition; adapted to the compendious German Grammar. By ADOLPHUS BERNAYS, Ph. Dr. and Professor of the German Language and Literature in King's College, London. A new Edition. London: Truttel and Co. Pp. 70.

THE German language affords an ample field of ethical and theological research, and is now justly considered a necessary branch of English education. We have examined the books published by Dr. Bernays, and give them unqualified praise, especially the set to which this volume belongs. The use of the Doctor's Grammar, Exercises, and Reader, all interconnected, will render the assistance of a master unnecessary.

Sacred Minstrelsy: a comprehensive Collection of the finest and most admired Sacred Music of the greatest Masters of all Ages and Nations; arranged as Solos, Duets, Trios, &c. and Chorusses, and with Accompaniments for the Pianoforte. &c. Published Monthly. No. I. London: Parker.

THIS cheap and excellent selection needs not the aid of recommendation. It is sufficient to state that the present number contains seven pieces, from Handel, Wise, Dr. Greene, Righini, Beethoven, Mozart, Dr. Dupuis. We expect it will form one of the best selections for family use.

Bibliographical Notes on the Book of Jasher. By THOMAS HARTWELL HORNE, B.D. Pp. 11. 1833.

WE have been favoured by the learned author with a private copy of these Notes, which completely disprove the authenticity of the Book of Jasher. We should have obliged our readers with some extracts, had not the author announced that "these Notes will form part of a new edition of his *Introduction to the Critical Study and Knowledge of the Holy Scriptures*." We shall, therefore, content ourselves with observing, that, on this occasion, he has fully maintained his reputation for sound criticism, and done considerable service to the cause of religion, by exposing the forgeries of an impostor.

Address at the laying of the Corner-Stone of Trinity Church, in the Borough of Princeton, July 4, 1833. By the Right Rev. GEORGE W. DOANE, A.M., Bishop of the Diocese of New Jersey. Princeton: Baker and Company. Pp. 11.

A TRULY scriptural address, in which the apostolicity of the Protestant Episcopal Church is ably maintained, and the spirituality of her worship defended against the attacks of her opponents: in which her moderation, and charity, and faithfulness are insisted upon; and all this in language so impressive, and reasoning so cogent, that the accounts we continually receive of the spread of Episcopacy in the United States is no longer subject of marvel.

A SERMON ADAPTED TO THE NEW YEAR.

PSALM XXXIV. 8.

"O taste and see that the Lord is gracious: blessed is the man that trusteth in him."

THIS invitation and this testimony are the more valuable, as they are the result of actual experience—the experience too of a man exposed to like passions, compassed with like infirmities, agitated by similar trials, and conscious of similar deviations, with ourselves. And whereas it cannot but be observed, that the faults, the follies, the frailties, and even the iniquities of David, are recorded in the Sacred Volume with a singular and striking particularity, we may perhaps find a reason for this in the fact, that David is so often made the instrument and organ of the Comforter, in dispensing to penitent sinners and returning back-sliders the most seasonable and precious consolation. We may reasonably conclude, that He, who knoweth our infirmities and remembereth that we are dust, made choice of one among the most faulty, though, at the same time, the most fervent and sincere of the holy men of old, for the development of his peculiar promises and pledges of mercy and of pardon, on the very same principle of love which induced Himself, at a later period, to take our infirmities and bear our sicknesses, being made like in all things, sin only excepted, to those whom he designed, by this act, to constitute his brethren;—that so he might be *touched* with a feeling of our infirmities;—that so having himself suffered, being tempted, he might be able to succour them that are tempted. Let us then, on this commencing Sabbath of another year, apply to ourselves the test of David's experience, and endeavour by his example to ascertain whether we also have tasted that the Lord is good.

May the Heavenly Comforter, to whom we are indebted for this word of gracious consolation and invaluable promise, write His law with the finger of God on the tablet of our hearts, while we consider,

- I. The invitation given.
- II. The duty or precept implied.
- III. The blessing annexed.

The invitation, as we infer from the title of the Psalm, was uttered by David after a memorable deliverance—when he had only escaped from the deadly purposes of the Philistines, (who remembered with malignant and revengeful enmity his former exploits,) by the paltry and contemptible expedient, as we should deem it, of counterfeiting madness. But the peril was doubtless most imminent, from which he could only escape through this humiliating and disingenuous artifice; and when it had pleased God to preserve him even thus, not for his own sake alone, we may charitably hope that he took shame to himself for the deception, and ascribed the glory of the deliverance to the Lord. He certainly here makes mention of his own mercies in a strain that indicates the liveliest gratitude; and not content with recording his personal preservation, he desires that all, who might in future be similarly tried, should seek from the same source a similar deliverance.

Hence, addressing all those who fear the Lord, he portrays his escape in language the most humble and the most grateful:—"This poor man cried, and the Lord heard him, and delivered him out of all his troubles."

Nor can it be objected by superficial readers, that this Psalm is descriptive only of David's experience, and expressive only of David's praise, since it is quoted by the Apostle Peter in direct connexion with the conscious experience and concurrent acknowledgment of every true believer. And what is very remarkable, and well worthy the attention of all those who have ever entertained any hesitation or misgiving concerning that fundamental doctrine of our religion, the divine nature of Christ—that very attribute which the Psalmist ascribes to God the Father, Jehovah, the Apostle here appropriates with equal decision to God the Son. "Wherefore," he says, "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby;"—"if so be ye have tasted that the Lord is gracious." Now that the Lord Jesus, the second Person in the Trinity, is here exclusively designated and designed, is evident from the ensuing verse,—"unto whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." Unless then it can be said that God is chosen of himself, and chosen as a living stone,—an obvious contradiction which none would be hardy enough to assert, and which it is scarcely needful therefore to notice,—it must be evident, that the graciousness of "the Lord" is identical with the goodness of "Jehovah," and by direct and necessary inference, that, such as the Father is, such is the Son; in glory equal, in majesty co-eternal.

This however is not the only important inference which we can legitimately deduce from the reference of the Apostle; we may also collect some useful and interesting particulars with regard to the character of the persons addressed. It is evident that the invitation is not directed exclusively to those who have made some advances in Christian faith and practice; but that we may apply it to all here present, who entertain so much as a serious thought on the all-important subject of religion, provided it be a permanent and practical one—although their proficiency may lag very far behind their duty, and the remembrance of so many wasted and misapplied opportunities may humble them in the deepest shame. But when they have been brought to see that none is good save One, that is God; that unless they have a living and personal interest in the covenant of grace, through the Son of God, they possess nothing; and unless guided by the influence of the Spirit of God, can obtain nothing that shall tend to their permanent advantage and well-being:—when any have advanced thus far, and honestly, from a conviction of the uncertainty of life, the certainty of death, the multitude of perils by which they are encompassed, the inadequacy of the provision which can be made against their arrival—desire to advance further still, and are only withheld by a consciousness of infirmity, by a sense of unworthiness, by a fear of falling short, by a doubt of their ability to persevere, from following up that desire by a corresponding effort;—we say confidently even to such—much more to

those who have advanced further than this—"O taste and see that the Lord is gracious: blessed are all they that trust in him."

II. We are now to consider, secondly, the duty or precept implied in the invitation. And both these are forcibly, though familiarly, conveyed through the medium of the corporeal senses; for though we cannot taste that which is purely spiritual, or see that which is essentially invisible—though no man hath seen God at any time, nor any in the body *can* see God—yet his goodness is matter to those who examine, alike of experience and of observation—they both taste, and see, the goodness of the Lord.

Now it is self-evident, that none can taste without touching, or see without looking. We possess, in either case, the organ of sense; but the exercise and application of it, in any particular instance, is dependent on our own volition. We may shut the eyes, and close the mouth; or we may fill the former with other substances, and fix the latter on other objects, than those which are presented to our especial notice, however superior in themselves. We may look away from the broad and brilliant sunshine to the dark and dreary vault, the receptacle of death; or we may quit celestial food to prey on garbage. But the lustre of the light of day is not impaired, because we turn away from it in a cold contemptuous indifference; nor is the relish of the delicate food diminished, nor its nutritive virtue debased, because the vitiated appetite feeds rather on the husks which the swine do eat. Similarly, when we are invited to *taste* and to see the goodness of the Lord, we may, in perverse preference of evil over good, open our mouth to be filled with the east wind, or turn away our eyes to behold vanity; but the goodness of God is no otherwise affected by our folly and wickedness, than as that which should have been for our health, will, in the issue, be unto us an occasion of falling; and that which should have led us to the heavenly Zion, will at once aggravate our present criminality, and ensure our eventual and irreversible condemnation. We shall do well, therefore, to retrace and to investigate our past years, especially that which has so lately mingled with the series of perished and irrevocable ages; to scrutinize at once God's dealings with us, and our doings towards God; to weigh ourselves in the balance of the sanctuary, and determine wherein we have been found wanting; and when we have done this, if our hearts condemn us, to counteract the otherwise intolerable consciousness of criminal and inexcusable deficiency by contemplating the sufficiency of Christ—how we have experienced it in the time past, and hope and trust that we shall experience it still, and be supported by it to the end.

We trust that there are in this congregation many who love God, who fear God, who serve God—who have the evidence of the Spirit of adoption in their hearts, and the fruit of the Spirit in their lives, concurring to prove that they have already become the children of God by faith in Christ Jesus. We hope also, that there are not a few in what we may term a seeking and thriving state, a state of spiritual pupillage—persons who are seriously concerned about the salvation of their souls, and take a lively interest in the preaching of the gospel of Christ, and attend here with the honest and earnest desire, that they may by this instrumentality be led in the narrow path, having entered through

the strait gate; that their eyes may be enlightened, and their hearts impressed; their infirmities aided, and their iniquities forgiven; and that they may acquire, through the means of grace, that knowledge "which is life eternal, to know the only true God, and Jesus Christ whom he hath sent." Yet we cannot but fear that there are also some—how many we will not trust ourselves to conjecture—who are precisely, at the commencement of this year, what they were at the commencement of the last—not advanced a single step towards the gate of life,—not relieved of a single encumbrance which impeded their approach towards it—not disentangled from a single fetter that bound them down to a world lying in wickedness—the Ethiopian complexion not one shade less dark, nor a single spot obliterated from the speckled leopard skin; none of their old sins forsaken—none of their many acknowledged but still neglected duties performed—who, observant of the outward forms of decent religious observance, are yet in no respect inwardly altered for the better by all that they have heard—who continually bring the world with them into the Church, and as regularly carry nothing with them from the Church into the world. They are still as trees without fruit, whose fruit withereth, twice dead, and only fit to be plucked up by the roots—they only cumber the ground, uprearing the black and sapless mass, like so many barren, and withered, and blasted trunks, amidst the trees of righteousness which beautify the garden of the Lord. And the minister of Christ, as he meditates both with sorrow and in terror on their utter unprofitableness and seemingly incurable sterility, can only deprecate for them the divine displeasure, interceding—
"Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not"—no—it is not for us to finish the awful sentence. Again, and again, must we prefer the same petition in behalf even of the most negligent and perverse; but O how unspeakably awful to them the contingency, that we may supplicate in vain!

Thus far, however, all may be invited, even the careless and indifferent not excepted, to taste and see that the Lord is good. The true Christian, we are persuaded, will need nothing more than to cast a retrospective glance, not only upon the mercies and blessings and deliverances of the past year, upon its advantages and its opportunities, but even on its sorrows, its privations, and its bereavements, that he may trace the good hand of his God upon himself: how he has been continually directed and sustained by the all-prevailing, ever-present, and ever-merciful parental arms; how apparent evils have been overruled for eventual benefit, so that all things have wrought together for good to the servant who knows, the child who loves, God. He may remember the paternal wish of the venerable John to his beloved friend and disciple—"I wish that thou mayest prosper, and be in health, even as thy soul prospereth;" for often, it may be, the soul most prospers, when temporal circumstances are most unfavourable, and temporal prospects most unpromising,—when disappointment and perplexity follow each other in quick succession, as the clouds are driven by the wind over the face of an autumnal sky. The great absorbing question is, whether the soul prospers; whether we have more practical knowledge of God, and of the Saviour; and a stronger desire for the

assisting influences of the Holy Spirit of God. Do we trust more to God, and less to man? At the commencement of the present year, do we not only repair to him in the Church and in the closet, but do we desire to carry with us a sense of his presence into the world? Are we more careful and watchful to glorify our God in the common concerns and intercourse of life? Do we wrap our religion more closely around us, like a garment that indicates, by its very hue and texture, whose we are, and whom we desire to serve? If these, and similar inquiries, can be answered in the affirmative, little note need be taken in comparison of past or present trials and privations; because, however painful and perplexing they may be, the time of their endurance must be short; and, if they have operated to our spiritual good, the fruit of them will remain long after the fulfilment of our desires, had they been accomplished; and the success of our undertakings, had they been perfected; would have been a thing of the past. "Before I was afflicted I went astray," said the Psalmist, "but now have I kept thy word;" and any true Christian who can adopt this language, may, even while drinking the bitter water of affliction, and lamenting amidst the thick darkness of unexpected bereavements, "taste and see that the Lord is good."

But those who, as yet, have not realized, and only *desire* to realize, what we have endeavoured to describe, is there no goodness of the Lord for *them* to taste and see? Surely there is, when they are now present before God, with the blessed hope of glory and immortality ~~emerging~~ before them like a star, ~~that~~ they may see the tree of life; putting forth its abundant and healing fruits of all exceeding great and precious promises, that they may pluck and eat. That they have been preserved to this hour;—that the desires kindled within them have not been wholly stifled, and smothered, and extinguished, by the floods of temptation, by the damps of unbelief, by the dust and refuse of the world;—that they have not been permitted to yield to the many artifices which would lure them within the dominion of folly, and entwine around them the manacles of sin;—that they have not *quenched the Spirit*;—this is a proof of the goodness of God, and a pledge of his gracious purposes to them; since what he *has* done may safely be taken as an earnest and evidence of what he will do. You, therefore, who attend, on the first Sabbath of another year, with an interest and a solicitude to understand the truths of that gospel, which may be to you a savour of life unto life; who earnestly desire, and who honestly intend, to persevere in the employment of the *means* of grace, and to follow them up by daily prayer, by daily searching of the Scriptures, by daily communings with your own souls, by daily petitions for the renewing influences of the Spirit, and daily endeavours to exhibit such a conduct and conversation as the Scriptures enjoin, and the Spirit will certainly produce—and all this that they may prove to you the power of God unto salvation, being more conscious than before of your own weakness, therefore more dependent for strength and help on God alone—be you encouraged to persevere. You have tasted a little of God's goodness; you have seen a few glancing and fluctuating sunbeams of his glory; look steadily above, and he will pour upon you a vivid and abiding flood of light. Remember, that one holy desire, one spiritual

affection, is a proof that God is working within you ;—and if you will but proceed, trusting to Him, to “work out your own salvation with fear and trembling,” He will as surely work in you to will and to do of his good pleasure, as He will come in his glorious majesty to judge the quick and the dead, and to demonstrate, before the assembled universe, to the unutterable confusion of some, but, we trust, to *your* eternal joy, how “blessed is the man that trusteth in him.”

And you, lastly, the ice of whose hearts is still unmelted, the fountain of whose affections still unclosed ;—in whom the image of the earthly reigns predominant, and there is not a single redeeming feature of the image of the heavenly,—we summon *your* attention to the fearful contingency which is involved in the fact, the indisputable fact, that the Lord is good,—good to *you*, yet that you will not taste his goodness, you will not see it. O what folly, what perversity, that, when the sweet and salutary manna distils plentifully around you, you turn to the husks which are devoured by the swine of the world ; that, when the light of hope invites your gaze, you look only upon that congenial darkness, in which the workers of iniquity madly think to hide themselves from God. And yet God is so gracious that he spares you still, and not only spares, but invites—invites you to a participation in the present blessings of his grace, the future, the full inheritance of his glory ; takes from you every plea of weakness, by proffering the full atonement of his Son, and deprives you of all excuse of inability, by pledging himself to confer upon you, if implored, the renewing influences of his Spirit. “Believe in the Lord Jesus Christ, and thou shalt be saved.” Ask, even for the Holy Spirit, and thou shalt have. But, though God has borne with you thus long, forbearance itself has a limit ; and though love pleads with you to return, and repent, and find a blessing, love will not always with impunity be outraged and despised. You enter upon another year with the means of grace and the hope of glory ; but if that hope be slighted, and those means neglected, how may you close it ? Who can calculate on another year ? yea, even on another Sabbath ? O consider this, ye that forget God ! Consider that it is at least possible, you may never again be invited to taste and see the goodness of the Lord ; that, it is at least possible, you may, by your continuance in disobedience and unbelief, extinguish that bright star in the firmament of heaven, which might have led you unto your God. Rather may that fearful possibility drive you to repentance ; for, if his wrath be kindled, it will be terrible ! Blessed are all they that trust in him !

III. Now it is this blessing, with the consideration of which we conclude, eminently verifies that apostolic saying, “Godliness is profitable for all things, giving the promise of the life that now is, and of that which is to come.” For, by the power of faith, it lays hold of the future as of the present, and steadies the vibration of time, by attaching to it the ponderous weight of eternity. The uncertainty of human things is so notorious, that it serves every poet and every moralist for an inexhaustible theme ; and were it applied as often as it is acknowledged, a wide, and important, and most remarkable alteration would ensue in the moral aspect of society. But the error lies in this ; that the acknowledgment is *general*, and the experience *personal*. The wealthy man cannot but confess, that he *may*, by some unforeseen contingency, be

reduced to poverty; the scholar cannot but acknowledge, that he *may* be precluded, by painful, or debilitating, or stupifying disease, from prosecuting his scientific and literary pursuits, and thus forfeit his expected immortality; the strong man cannot but apprehend that his arm may hang nerveless as the infant's; the man in all the exuberance of vigorous and buoyant health, cannot but know that he *may* make but one step from the scene of convivial enjoyment, or cheerful recreation, to the darkness of the grave. Hence it is evident, that, even when the faithless world redeems her promises to the letter, and fulfils her proffers to the widest extent, this uncertainty must, to a certain degree, vitiate and impair all temporal enjoyments; but the blessing of those who know *experimentally* the goodness of the Lord, places them in a great measure beyond the range of this vicissitude. The sea of trouble may cover them with its spray, but can never immerse them in the billows; their building may totter to its foundation, but the foundation itself is firm, and no convulsion of the earth, no eruption of the central fire, can overthrow the solid rock on which it is reared. So that the Psalmist says of the truly pious man, "He shall not be afraid of any evil tidings, for his heart is fixed, trusting in the Lord:" and similarly the Apostle, "The foundation of the Lord standeth sure, having this seal, The Lord knoweth them that are his."

In entering, therefore, on another year, the morn of which is overspread with clouds, the meridian of which may be dense and dim with pestilence, and the evening may go down in blood, the Christian, however it may be with the Church, or with his family, or with his country, has the assurance that all shall be well with *him*. Trials, and losses, and afflictions, shall be overruled for *his* eventual good. The hand that strikes him, however heavy the blow, is yet a Father's hand; and if the chastening, for the present, seem not joyous, but grievous, yet, in the issue, it shall yield the peaceable fruits of righteousness. For while he feels, in all their force, the thrilling influence of natural affections, and is tenderly alive to all human sympathies, yet there is One above whom he loves better, and who loves *him* better, than father or mother, sister or brother, wife or child,—One whom *he* cannot lose, unless by his own fault, and who will not lose *him*; so that if all human ties are severed, all his comforts withdrawn, and he can no longer find God in all, he will assuredly find all in God. Give him only scriptural assurance that he is bought by the precious blood of Christ,—give him only the evidence that, being led by the Spirit of God, he is the child of God,—and though he may weep bitter tears, his tears shall be dried; though he may smart with deep wounds, his bruises shall be healed; though he may pass through the furnace of affliction, he shall come forth refined as silver and purified as gold:—the sun of life may go down in darkness and in blood, but it shall rise with cloudless lustre on the morn of an eternal day.

And here, at least, he unites the suffrage of all who profess to believe the gospel; and though the sceptic may scowl his dissent, he can no more prove the opposite, than he can wield the sceptre of Omnipotence, and dethrone the Sovereign God. Here, at least, all will admit, that time once ended and eternity once begun, if there remaineth a rest for any, it is for the people of God. Folly itself doubts not that

God can give it; and if infidelity distrusts that he will, have we not his own sure word of promise, which shall outlast heaven and earth; and may we not place this in the opposing scale? Even if the unbeliever's joyless creed were true, who can say that those persons would not be blessed even here, who, exposed only to an equal share of human vicissitudes, have in all, or believe that they have, a Triune God, to support, to sanctify, and to save? But as we rather firmly believe, and confidently expect, when the end shall arrive, and the last year shall be consummated, and the word shall go forth from Him who liveth for ever and ever, that time shall be no more; when the Judge shall descend in flaming fire to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; when he shall also come to be glorified in his saints, and admired in all that believe, and those who have long tasted and seen that the Lord is good, shall taste once again, and feed,—and see once again, and gaze and look for ever; then, then will heaven and earth attest the veracity and validity of the promise, "Blessed are all they that put their trust in him."

T. D.

MISCELLANEOUS:

THE GREAT COUNCIL OF THE JEWS HELD IN 1650.

A True Relation of the Proceedings of the great Council of the Jews, assembled in the plains of Ajayday,† in Hungaria, about 30 leagues distant from Buda; to examine the Scriptures concerning Christ, on the 12th of October, 1650. By SAMUEL BRETT (an Englishman) there present. [Also a Relation of some other Observations in his Travels beyond the Seas. First printed in 1655.*

TO THE READER.

THERE was nothing I more desired than to travel beyond the seas, and to know the various manners of the nations of the world: for which, through God's providence, I had an opportunity offered me, to my great satisfaction, being chirurgeon of an English ship in the Straits,

* The narrative is to be found in the Phoenix (2 volumes of scarce tracts, "collected by J. Evelyn" and published in 1707); in the first volume of the Harleian Miscellany; in the fifth volume of the Modern Universal History, p. 141.; and in the Bishop of Clogher's Dissertation on Prophecy. It is also treated as authentic by Dr. Owen, in his Essay on Image Worship; by Mr. Richards, of Oxford; and by Mr. Whitaker, in his History of Arianism. Mr. Charles Butler, however, in the fourth edition of his Horæ Biblicæ, p. 217, doubts its veracity; as also does Dr. Jortin, in his Remarks on Ecclesiastical History, Vol. III. p. 420.

† The plain of (Ajayday or) Ageda does not appear in any map or in any geographical work. On the borders of Hungary and Transylvania, a large tract of level country lies between the Danube and the Theys, which in Vischer's map is called *Campus Cumonorum*, divided, by Busching's account, between the Cumani and Jazyges. On the Theys is Seged or Segedinum, the principal town of the county of Bodrock, famous for its sieges by the Turks and Imperialists: this level country may be the scene of Mr. Brett's narrative."—See Butler's *Horæ Biblicæ*, p. 246.

where, for a cure that I did for Orland^o de Spina of Gollipulo, an eminent man in those parts, I was by him preferred to be a captain of a ship of Málta, which was sent out by the said Orlando, and committed to my command against the Turks in the Arches, in assistance to the Venetian service: in which service I spent about nine months, till the tempestuous season of the year enforced me to return into harbour again. And in this time of employment, I made five fights at sea, and two at land; being chosen by lot to invade the Turk's country, with a certain company of soldiers selected out of our fleet, to do some execution upon the borders of the enemy, and to get some provision for our relief; in all which fights (although very perilous) God gave me the victory.

The whole time I spent beyond the seas, before and after this employment, was almost four years, not staying long in any one place. But first I travelled to all the sea towns of note for merchandizing, to know the trade of the places, and the conveniency of their harbours, that I might be able to do some profitable service in merchants' affairs. Also I travelled into several countries, and the most eminent cities and towns therein; viz. Egypt, Macedonia, Dalmatia, Calabria, Apuleia, Sicilia, Assyria, Sclavonia, some parts of Spain and Portugal; to the islands of Cyprus, Candia, Patmos, Delphos; to Carthage, Corinth, Troy, Constantinople; besides many other towns and places: but my longest abode was in Italy, and therein at Venice, Naples, Leghorn, Florence, Milan, Rome, Bologna, Mántua, Genoa, &c. And at last looking homeward, I came into France; taking a brief view of many eminent places in that kingdom. And at Paris I found many of my countrymen (of which, though some be persons of great quality, yet) God knoweth they are in a low condition. And now I shall give a brief account of some of my observations, during the time of my abode beyond the seas.

A NARRATIVE OF THE PROCEEDINGS OF A GREAT COUNCIL OF
JEWS, &c.

At Paris our countrymen live peaceably, and enjoy our religion without disturbance. There is a place allowed them, with necessary accommodations for the exercise of religion. Dr. Steward did often preach to them; and for their form of worship, it is the same that was formerly in England, with the book of Common Prayer, and the rites therein used: and also they continue the innovations that were practised by many of our clergy, as bowing at the name of Jesus towards the altar, &c. which I know giveth offence to the good French protestants, who to me did often condemn those innovations for Romish superstitions. Doubtless they would do our church and our religion more credit there, if they did use less ceremony. As for the French papists, truly they are more civil to them than was expected: for the opinion of the world, where I have been, is but mean of that nation. And I believe the Italian may be their cousin-german, for both of them are false and faithless enough. And this consideration (God having taken away Orlando my noble friend, who did always much countenance me) did lessen my affection to continue in that service; for my soldiers were all Italians (except a few Greeks) and I never saw much cause to

be confident in their fidelity but it was chiefly for fear of him, that they were so tractable to me.

As for religion, in most parts where I have been, it is generally the same with the church of Rome; but for the Grecians (for amongst them I was) they are neither pure protestants nor pure papists; I mean, neither only protestants nor only papists, but their religion is a mixture of both: for though they hold some fundamentals with us, yet they follow many of the Romish superstitions; and (according to my observation) they follow more the religion of Rome, than the protestant church; and they are much poisoned with heresies.

But of all nations, according to my observation, none are more zealous for the religion of Rome than the Spaniards, who, I think, for this are more Romanists than the Romans themselves; for with them there is an inquisition, and in Rome I never heard of the same dangerous snare: there I had as much freedom as I could desire, and more courtesy than I could expect, without any temptation to apostatize from my religion.

As for the occurrences that I met with, they were many: but these four were the most considerable.

First, The strangling of the great Turk by the Janizaries, at which time there was great fear and trouble in Constantinople; but they enthroned his son, and this brought a peaceable settlement. And with him there were cut off divers Bashas' heads; all whose heads (excepting the great Turk's) lay three days in chargers before the palace-gate, for the public view of the people; which they say is the custom for the noblemen that are beheaded.

The next thing is, the flowing of the river Nilus in Egypt; the manner whereof is this: it beginneth to flow about the 15th of June every year: the people know the time thereof, and expect it accordingly; and this is after their harvest, which is usually ended about the beginning of May. As for rain, there seldom falleth any in Egypt. During the time the river is up, all the country appeareth like islands. Their towns are seated upon hills, and their lower grounds are all covered with waters; and the inhabitants use small boats to pass from place to place about their affairs: and because they know the yearly flowing of Nilus, they provide for the safety of their cattle till the waters are wasted away again. There are also certain pillars of stone set up, with divers marks upon them, by which they know the degrees of the rising, and the usual height that the waters do ascend unto; and if the waters do ascend above the highest mark, they do expect some strange consequence thereof. But the greatest wonder is, the present cessation of the plague upon the flowing of this river. There died some thousands of the plague the day before the flowing of Nilus in Grandcairo, as they certified me; and a day or two after, not one person more died of the infection. This I observed, that the land is full of unhealthy fogs, mists, and vapours, which cause the disease; and it seems the waters of Nilus do purify it again.

In the kingdom of Grandcairo, alias Pharaoh's Town, is the city, and it is greater than any elsewhere I did behold; but Memphis is the neater city: and being there, I went to see the land of Goshen, where the Israelites did inhabit. This is a very pleasant and fruitful land for

pasture, such as I have nowhere seen the like. At this time also, I had an opportunity to see the Red Sea, and the place where (as they informed me) the Israelites did enter their journey through the same. There also they shewed me the great mountains that enclosed them, when Pharaoh pursued them with his great army; and the hills where the two armies lay in sight one of another. And there I found the true reason why it is called the Red Sea; not because the water is red naturally, but because the sand is red: and this was clear to me by plain demonstration; for I put some of the water into a clean vessel, and there I did see it had the same colour of other water; but the sand is reddish, and giveth the same colour to the water.

I shall omit many other things concerning Egypt; only this, it is under the Turk's dominion, and the natives are his miserable slaves.

Thirdly, You may expect some news from Rome, where also I was, and did behold their great solemnity; it being then the Anno Sancto, as they there call it, that is, the year of Jubilee.

There I beheld the Pope in his glory, and how in great state he was carried about the city: the streets were thronged with the people; and as he passed by, they made them even ring with acclamations and rejoicings: he was carried by some eminent men, having a rich canopy over him. He made his crosses in the air with his fingers, and threw his blessings amongst them. And truly these delusions were so prevailing with the people, that (poor souls) they seemed to me to rejoice, as if Christ himself had come to Rome, and brought them down the felicities of heaven.

At one time I beheld in Naples (perhaps it will seem strange, but it is true) about eight thousand pilgrims going to Rome for their absolution; all which the Viceroy of Naples maintained three days at his own charge; and on the fourth day, they did present themselves before him at his palace in pilgrim weeds, viz. with leaden pictures of saints in their hats, with leather collars about their necks, which fell down half way over their arms, and their staves in their hands: and thus they marched away from Naples, in the posture of an army towards Rome; and so farewell Rome. *Vidi, satis est vidisse.*

I omit to recite many other occurrences, which by conference I shall willingly communicate to my friends, they being too many to commit to writing: only now the fourth remarkable thing remaineth to present you with; and that is, The proceedings of a great council of Jews, assembled in the plain of Ageda, in Hungary, about thirty leagues distant from Buda, to examine the Scriptures concerning Christ, on the 12th of October, 1650.]*

It hath been much desired by many honest Christians, that this relation of the Jews' council should be published, which I did intend to communicate only to my private friends. The chief argument which persuaded me to do it was, because they conceived it to be a preparation and hopeful sign of the Jews' conversion; and that will be glad tidings

* The part within brackets we have extracted from the Appendix to Mr. Butler's *Horæ Biblicæ*, which he has taken from the fourth edition, of 1655. The quoddecimo of 1692, from which we copy, commences as above. •

to the Church of Christ : therefore I yielded to satisfy their desires, and thus it was.

At the place abovesaid there assembled about 300 Rabbies (called Jews) from several parts of the world, to examine the Scriptures concerning Christ. It seems this place was thought most convenient for this council, in regard that part of the country is not much inhabited, because of the continual wars between the Turk and the king of Hungaria. There they have fought formerly two bloody battles ; yet, both these princes, notwithstanding their own differences, did give leave to the Jews to hold their council there. The Jews, for their own accommodation, made divers tents for their repose, and had plenty of provisions brought them, from other parts of the country, during the time of their sitting. The Jews making, as we said, divers tents, they set up one large tent, only for the council to sit in, being made almost four-square, the north and south not altogether so large as the east and west part. It had but one door, and that opened to the east. In the middle of the tent there stood a table, and a stool for the propounder to sit on, with his face towards the door of the tent. The propounder was of the tribe of Levi, named Zacharias. And within this tent, round about, were placed forms, on which stood the rest of the council. They were enclosed with a rail, at a distance from them, to prevent all strangers, and all such as could not prove themselves to be Jews by record, or dispute in the Hebrew tongue, which many had forgotten that lived in such countries where they were not allowed their synagogues ; as in France, Spain, and those parts of Italy that belong to the king of Spain and the king of Naples, with the province of Apulia, Sicilia, Calabria, and Sardinia : in which places if a Jew be found, and denies the Popish religion, he is condemned and executed for it ; and yet profit and benefit allure them to dwell in those countries, notwithstanding their fears and dangers ; and they are willing themselves to forget and neglect to teach their children their native language, rather than lose their opportunity of profit. And again, some of those Jews have burned the ancient records of their tribes and families, that they might not be discovered by searching or otherways. And for this defect that they could not prove their tribe and family, they were not permitted to come within the rails in the time of their council, but commanded to remain with the strangers that attended to see the event of this assembly. We conceive the number of the people that attended to see the issue of their proceedings were about 3000 persons, the most part of them Germans, Almaines, Dalmatians, with some Greeks, and a few Italians ; but not one Englishman more than myself ; for I was informed that the king of Hungary, not favouring the reformed religion, did give no encouragement to any Protestant Churches to send any divines thither. But he did allow there should be some assistants sent from Rome ; and their coming thither proved a great unhappiness to this hopeful assembly or council.

The first day.—When the assembly first met they spent some time in mutual salutations, and, as their manner is, kissed one another's cheeks, expressing great joy for this their happy meeting. And now all things being prepared for their accommodation, they considered of the Jews that were to be admitted for members of this council ; for they only were

admitted to be members; that could, by record, prove themselves to be native Jews; and I observed there were about 500 refused and put by, though doubtless they were true Jews, yet they could not, by record, prove themselves so to be; and for this were not admitted to be members of this council, but commanded to abide without, among the strangers that attended there. The number of them that could prove themselves Jews by record were 300, who were accepted to sit in the council, and this was all that was done the first day.

The second day.—The assembly being full, the propounder, Zacharias, of the tribe of Levi, stood up and made a speech concerning the end of their meeting. And this, said he, is to examine the Scriptures concerning Christ; *whether he be already come; or whether we are to expect his coming?* In examining this question they searched the Old Testament with great care and labour most part of that day, to be resolved in the truth, having many Bibles to that end. About which point began a dispute that lasted many hours, which, at last, drave to this conclusion, That the major part of this assembly were of opinion, that Christ was not come. But some others of the assembly having strictly examined the Scriptures, and finding them so plain for his coming, were inclined to think that Christ was come. Being the rather moved so to think, by the consideration of the great judgment that hath been upon them these 1600 years. By reason whereof they have been as a cast-off and vagabond people: which consideration prevailed so far upon many others, as drave them not only to think but to conclude that Christ was come. I remember one of them in conference with others, seemed to be very apprehensive of the great and long desolation of their nation, ever since their destruction by the Roman empire; and imputed their afflictions to their non-repenting of such a wickedness, as to kill the Lord from heaven. And comparing their present with other judgments which their nation had suffered, he ingeniously confessed he did believe it was for some wickedness that their nation was guilty of; and that one of their great sins he thought was the spilling of the blood of the prophet, sent from God to their nation, and so many massacres that have been committed by the several sects and factions among them. For, said he, we are no idolaters, nor are we guilty of idolatry, and therefore I think we have not had this heavy judgment upon us for that; but surely it is the spilling the blood of Jesus, the prophet sent from God, and for massacring those that loved him. And this was the sum of what was disputed the second day of their meeting, and so they ceased until the next morning.

The third day.—Being assembled together again, the point chiefly agitated was concerning the *manner of Christ's coming*; and that, they said, should be like a mighty prince, in the power and authority of a king, yea, in greater power than ever king had; and that he will deliver their nation out of the power of their adversaries, and restore them to their kingdom again: and that the nations should be of their religion, and worship God after their manner; for they held that the Messiah will not alter their religion whensoever he cometh, and therefore began to conclude that Christ was not come. For Jesus, said they, the great prophet, when he came, began to alter our religion; therefore he was not the true Messiah. And farther, when Jesus came, whom some call

the true Messiah, he began presently to pluck down our religion, and set up his own; therefore he was not the true Messiah. Thus some of them concluded, but some did not. But they went from this dispute to another, concerning his parentage; they did all agree in this, That he should be born of a virgin, according to the predictions of the prophets in the Old Testament; and in this also, That he should be born of a virgin of mean note and parentage, among their nation, as was the Virgin Mary, that bare Jesus the great prophet from God. And upon this many of them seemed to incline to think that Christ was come, but left it to the next day, when they should again meet together.

The fourth day.—The assembly being met, the propounder demanded what they thought, Whether Christ was come or no? They said, they thought he was come; but they answered thus:—That if he were come he was no other than Elias, because Elias came formerly in great power, and with great power he declared it, in slaying the priests of Baal, and for fulfilling the Scriptures he was opposed by Ahab and Jezebel: and so they esteemed this man, whom they called Jesus, to be that same Elias. Moreover others said, that they thought he was more than a mortal man in that he so strangely ascended up into heaven, which some of our forefathers saw; and this was all that was done on the fourth day.

The fifth day.—The assembly being met, they went about the same question that was controverted the day before, and took it into examination again to answer them that the said Elias was not the Messiah. They of the contrary opinion did argue the love and care of Elias, for the good of their nation; that he left them Elisha his disciple, to teach and instruct the people; and this they took to be the care of the Messiah. These were their chief arguments to maintain their opinion. The same day, towards night, came into question among them, what then he was that said, He was the Son of God, and was crucified by their ancestors? But, because this was a great question among them, they deferred the farther consideration thereof until the next day.

The sixth day.—There were some Pharisees that stood up, who were the great enemies of Christ, and said, they would undertake to answer the last question, and would by no means yield that he was the Christ; and these are the reasons they gave for their opinion, viz.—1. Because he came into the world like an ordinary and inferior man, not with his sceptre and royal power; for they affirmed that the coming of Christ would be glorious. 2. Reason they pleaded against him, was the meanness of his birth, in that his father was a carpenter; and this, they said, was a dishonour of which, when Christ comes, he will not be capable. 3. Reason; they accused him to be a false Christ and an enemy to Moses' law, in doing, and suffering his disciples to do; unlawful works on the Sabbath day; for they believed, they said, that the true Messiah will exactly keep the law of Moses. Now, though it were replied that the gospel doth testify of Christ, that he did fulfil the law of Moses, yet they rejected that answer because they did not believe and own the gospel. But these reasons did not satisfy the council, there still remaining doubts in them concerning Christ.

So that after the Pharisees had done speaking, there stood up one

Rabbi Abraham, and objected against the Pharisees, the miracles that Christ wrought while he was upon the earth, viz.—The raising of the dead to life again; his making the lame to walk; the blind to see; the dumb to speak; by what power I pray you, my brethren, did he them? With that the Pharisees arose, and desired to answer him, and this is the answer they returned before the council. Perhaps, said they, this Jesus was an impostor and magician, and so was enabled to do those miracles; and, for our parts, we believe that all the miracles he did were done by magic and charms, whereby they were restored to their former condition again. But this answer gave little satisfaction to the council, and especially to Abraham; whereupon Abraham stood up, and replied—how could this Christ charm them blind, lame, and dumb, &c. when they were so born, before Jesus Christ himself was born, as it appeared some of them were. This seemed a paradox to the Pharisees; and truly the prosecuting of this argument almost put the Pharisees to a nonplus, but at last they began to speak again, and gave this answer (though a weak and vile one.) Perhaps, say they, the said impotent persons were made so by other magicians, and conjured to be lame, blind, and dumb, &c., and though himself were not then born when they were born with those evils, yet, this Jesus being a greater dissembler, and more cunning than any magician before him, power was given him by the devil, to remove those charms which others had placed. But there was one Pharisee among the rest, named Zebedee, who, among all the Pharisees there assembled, did most opprobriously and blasphemously revile Christ, and vehemently urged those things to the council against him, but I conceive not to the well liking of any that heard him, even of the members of the council or of the Pharisees. And as the Pharisees played their part against Christ, so did the Sadducees like, for some of the council were of that sect, who did endeavour to render Christ vile and odious to the rest of the Jews.

I observed it to be with the Pharisees and Sadducees as once it was with Herod and Pilate; though these two could not agree at other times, yet they could agree together to crucify Christ. So the Pharisees and Sadducees, though they be much divided in opinion among themselves, yet did they at this time too, too well agree to disgrace Christ with their lies, clamours, and blasphemies. For the Sadducees, as well as the Pharisees, accused him for a grand impostor and magician, in that in his gospel he taught the resurrection from the dead, which, say they, we deny. But it is no miracle to see factions agree in some evil design against others, as I found by experience in 1650 (which was the year of their jubilee.) At which time there was a great strife between the Jesuits and the friars of the order of St. ———; and though their dissension hath been, by the care and vigilancy of the Pope, smothered over, that the world then took not much notice, yet this fire broke out again into a flame greater, as they informed me, than before; even to public disputations and bitter wranglings one against another, opening the deluge of errors and one another's factions. Thus seeking to disgrace one another, the Pope threatened to excommunicate the authors of all such black libellous books, which tended to the dishonour of the clergy, as he called them, to make them infamous to the world. But these things by the way.

The seventh day.—We are now come to the seventh day of their meeting, on which this was the main query—*Whether if Christ were come, what rules and orders hath he left for his Church to walk by?* This was a great question among them, because they did not believe the New Testament, and so would not be guided by it, but demanded some other instructions to direct them in this point. Whereupon six of the Roman clergy, who were on purpose sent thither by the Pope, to advise in the council (two of which were Jesuits, and four were friars, two of the order of St. Augustine and two of the order of St. Francis,) being admitted into the council, began to open to them the doctrine and rules of the Holy Church of Rome, which they magnified to them for the Holy Catholic Church of Christ; and their doctrines to be the infallible doctrine of Christ; and their rules to be the rules which the Apostles left to the Church, for ever to be observed; and that the Pope is the holy vicar of Christ and the successor of St. Peter. For particulars, they affirmed the real presence of Christ in the Lord's Supper; the religious observation of their holy days; the invocation of saints for their prayers to the Virgin Mary, and her commanding power in heaven over her Son; the holy use of their cross and images; with the rest of their idolatrous and superstitious worship; all which they recommended for the doctrine and rules of the Apostles.

But so soon as the assembly of the Jews heard these things from them, they were all exceedingly troubled thereat, and fell into high clamours against them, crying out—No Christ, no Virgin Mary, no woman gods, no intercession of the saints, no holy crosses, no worshipping of images, &c. Their grief and trouble was so great, that it would have troubled a hard heart to have seen and heard it; for they rent their clothes and tore their hair, and cast dust upon their heads, and cried out, Blasphemy, blasphemy, blasphemy against Jehovah and Christ our king. And in this great confusion and perplexity the council brake up.

But being willing to do something, being yet unresolved, they assembled again upon the eighth day; and all that was done upon that day was to agree upon another meeting of the Jews, which was to be three years after, which was then concluded upon before their final departing.

I believe, saith the relater, there were many Jews there who would have been easily persuaded to own the Lord Jesus Christ; and I assure it for truth (to the honour of our protestant religion and for the encouragement of our divines,) that one of the Rabbies, eminent among them, did deliver unto me, in conference, his opinion in this wise. 1st. That he found at first that they who were sent from Rome would cause an unhappy prejudice to their council. 2d. That, as he professed to me, he much desired the presence of some protestant divines at their assembly, and especially of our English ministers, of whom he had a greater liking than of any in the world beside, for he did believe we had a great love to their nation; and the reason for his good opinion of our ministers was, as he told me, that he had often heard that they do pray ordinarily for the conversion of their nation, which he did acknowledge to be a great token of their love towards them. Especially he commended the ministers of London, for their excellent preaching and or their charity towards their nation, as he had heard by many

travellers. Moreover, he said, that he did account the Church of Rome to be an idolatrous church, and therefore will not own their religion. But, by conversing with other of the Jews, I found they thought there was no other christian religion in the world than that of the Church of Rome, and by the Romish idolatry they took offence at all christian religion. Whence it doth appear that Rome is the greatest enemy of the Jews' conversion.

Now for the place of the Jews' next meeting it was appointed to be in Syria, in which country I also was, and did converse with the sect of the Rechabites, who still observe their old rules and customs. They neither plant, nor sow, nor build houses, but live in tents, and often remove from place to place, with their whole families, bag and baggage. The Italian tongue is much spread in the world, and the Jews as frequently discourse in that language as their own, and therefore I did converse with them as well as if I could have spoken their own language; and if God give me leave and opportunity I shall be willing to attend their next council, which will be in the year 1653. The Lord prosper it.*

Written by me,

SAMUEL BRETT.

HISTORY OF CHRISTIAN SECTS.

NO. I.—INTRODUCTORY.

"ἵνα μηκέτι ὤμεν νήπιον, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας.—D. Paul. Epist. ad Ephes. iv. 14.

An objection has frequently been urged against the divine origin of Christianity, and which is built upon the immense diversity of sects into which its professors are divided. While all admit the unity of the Godhead, there are some that deny the Trinity of Persons: while all regard the Supreme Being as the object of religious worship, there are some who pray to the Father alone, others who address their supplications only to Christ as the true and only God, and others convey their petitions to the Almighty through the intervention of saints and angels; while all acknowledge the Messiahship of Christ, there are many who dispute either his divinity or his humanity; while all believe the soul to be immortal and destined for a future state, there are not a few who disbelieve in the *eternity* of future punishments. Now could it be proved that these conflicting dogmas were countenanced in the gospel, or that doctrines are therein revealed at once opposed to the divine perfections and to common sense, there might be some grounds for the charge in question. When, for instance, the simple humanity of our blessed Lord, as maintained by the Socinians; when a limited redemption, inconsistent at once with the goodness and the justice of God, as taught by the Calvinists; when the ruin of the entire fabric of Christian faith and practice, in accordance with the ideas of those who would take away all efficacy from the pious endeavours of the sincere believer, or rather who deny the possibility of his making any such efforts at all;—

* It is not known whether this said Mr. Brett lived to attend the Council here referred to, or if he did, whether he wrote any account of the meeting.

when such principles as these can be upheld by an appeal to the Scriptures, then, but not till then, will an argument be established against the truth of the gospel. "The name of *Christian*," says Justin Martyr (Apol. I. § 6.), "is applied to every sect professing Christianity, just as the disciples of the several systems of philosophy are called indifferently *Philosophers*; and the divers heretical absurdities, which have appeared in the Church, are no more to be charged upon Christianity, than the numerous errors of philosophers upon philosophy." According to Themistius, there were more than 300 sects of philosophers, differing greatly on subjects of high importance; according to Varro, there were 288 different opinions respecting the *summum bonum*; and Cicero himself acknowledges (Tusc. Quæst. I.) that whether the soul was mortal or immortal, God only knew. Now all this doubt and disputation, while it evinces the necessity of a dispensation which should "bring life and immortality to light," proves at the same time that the existence of a truth will always, *humanly* speaking, originate a difference of opinion respecting its nature and tendencies.

Still it will be urged, that Christianity, as a *divine* revelation, would in every part of it be so clear, as to admit of no corruption. It might be asserted with equal reason, that, as man was made by the hand of God, it is impossible for him to fall into error. Indeed the very prevalence of sectarianism is in itself a positive proof of the inspiration of the New Testament writings, most of which abound with predictions of heresies and corruptions of the faith. Even in the very days of the Apostles, heresies had already made their appearance in most of the Churches. "Even now," says St. John, "are there many antichrists; they went out from us, but they were not of us; for if they had been of us, they would have continued with us" (1 John ii. 18.): and hence St. Paul's advice to Titus (iii. 10.), "to reject an heretic after the first and second admonition." If then the authority of the Apostles themselves, armed with a divine commission, and confirmed by the working of miracles, was insufficient to check the growth of schism, it will scarcely be deemed wonderful that they have increased and multiplied in succeeding ages.

With a view to the interpretation of many passages in the New Testament, in which allusions are contained to the heresies of the apostolic age, the learned Dr. Burton, as Bampton Lecturer for the year 1829, has instituted an inquiry into the doctrines which they severally professed. This inquiry is further valuable, as carrying us back to the origin and foundation of the various doctrinal systems, which at present distract the Church of Christ. Among the absurd and ill-digested tenets of the early sects, and not in the Scriptures to which they confidently appeal, will be found the germs of many doctrines now maintained to have been held by the primitive Church. Other heresies there also are of more modern invention, which lay equal claim to scriptural support, for their wild and visionary fancies. It will be readily allowed that an acquaintance with the principal sects which dissent from the communion to which he belongs, and an insight into the opinions which they profess, is highly essential to every sincere believer. Among a multiplicity of sects, entertaining an almost inconceivable variety of conflicting notions on subjects of the highest

importance, and confidently appealing to the same Scriptures in defence of their respective creeds, there may be various grades of heterodoxy, but there can be but one orthodox Church. If Arians, or Socinians, or Calvinists, or Swedenborgians be right, we of the Church of England must be wrong; and it therefore behoves us to "prove all things, and to hold fast that which is good" (1 Thess. v. 21.). "We are not to believe every spirit; but to try the spirits whether they be of God" (1 John iv. 1.); "beware, lest any man spoil us through philosophy or vain deceit" (Col. ii. 8.).

The "Histories of Sects," which are already before the public, are not only meagre and unsatisfactory in themselves, but most of them are written by Dissenters. From the number of editions through which it has passed, it may be presumed perhaps that the "Sketch" of *John Evans* is as good as any; and those who have consulted it with a view to obtaining information other than the most superficial, must have been most cruelly disappointed. Independently of the author's bias, his account of the most considerable denominations is less comprehensive than an ordinary Cyclopædia would be found to supply. Nor is the mode of arrangement adopted in this and similar works calculated to impress the mind with the several connecting links in the chain of Christian heterodoxy. It is therefore proposed to submit a series of papers on the rise and progress of the more important sects which now exist in the Church, chronologically traced from the date of the Council of Nice; to develop their various effects and ramifications; to examine the scriptural authorities upon which their respective creeds are built; to observe the conduct and the results of the several controversies to which they have given rise; and to elicit from the inquiry a satisfactory proof, that the Church of England is based, both in doctrine and discipline, upon the foundation of the Apostles, *Jesus Christ* being the chief corner-stone.

In the papers on the "*Early Fathers*," which have been continued in the pages of the *CHRISTIAN REMEMBRANCER* for the space of four years, notices of the early heresies are occasionally introduced. The two series of articles therefore are in some measure indirectly connected; the former being as it were a history and a vindication of orthodoxy during the three first centuries, and the present a history and refutation of heresy subsequently to that period. In order to complete the account of the patristical writers, to the meeting of the Council of Nice, the papers will be continued at intervals with those on the "Sects."

ORGANO-HISTORICA;

Or the History of Cathedral and Parochial Organs.

NO. IX.—THE ORGAN AT THE ROYAL HOSPITAL CHAPEL, GREENWICH.

HOWEVER liberal may have been the praise which we have bestowed on the organs and organ builders described in our former numbers, we have done it with impartiality;—not considering whether the builders were *English*, or *foreign*.

The instrument we would now analyze, is the workmanship of an English artist, of the name of *Green*. He entered for a short period

into partnership with Byfield, and some fine organs of their united workmanship* were produced, bearing their joint names. The one, however, of which we are now treating was built by Green alone, in 1789, and at the cost of 1,000*l.*, exclusive of the case. The organs built by this artist are characterised by a peculiar sweetness and delicacy of tone, entirely original; and, probably, in this respect, he has never been excelled. He was the first who used the Venetian opening to the swells, and who brought to its present perfection the dulciana stop. In several of his organs, two dulcianas are to be found, one in the choir and the other in the swell; and so much was the effect of these admired, that he even ventured, in some of his later instruments,† to introduce a third.

We possess more Cathedral and Collegiate organs of this builder's construction than of any other;‡ but, although patronized as he was by his Majesty George III., and long at the head of his profession, this admirable artist scarcely obtained a moderate competency. His zeal for the mechanical improvement of the organ consumed much of his valuable time in experimental labours, which to him produced little or no emolument; and it is painful to know, that a man so eminent in his profession, should not, at his decease, be able to leave even a slender provision for his family.§

This instrument possesses the following stops:—

GREAT ORGAN.		4 Fifteenth.	
1 Stop Diapason.		5 Bassoon.	
2 Open ditto.			295 pipes.
3 Ditto ditto.			
4 Principal.			
5 Flute.			
6 Twelfth.			
7 Fifteenth.			
8 Sexquialtra.	3 ranks.		
9 Mixture.	2 ditto.		
10 Trumpet.			
11 Cornet.			
	883 pipes.		
CHOIR ORGAN.		SWELL.	
1 Stop Diapason.		1 Stop Diapason.	
2 Principal.		2 Open ditto.	
3 Flute.		3 Dulciana.	
		4 Principal.	
		5 Dulciana Principal.	
		6 Cornet.	3 ranks.
		7 Hautboy.	
		8 Trumpet.	
			480 pipes.
		Choir,	295 ditto.
		Great organ,	883 ditto.
		Total number of pipes	1658.

The compass of the great and choir organs is from F F F to E in a¹

* Amongst this number will be found the one at Reading, built 1770, and one at Islington church, built in 1771.

† In the organs at the Chapel Royal, Windsor, and Rochester Cathedral, we find a third *dulciana*, called *dulciana principal*.

‡ See an account of the number of organs built by this artist, in the *Gentleman's Magazine*, for June, 1814.

§ Mr. Samuel Green, organ-builder to the King, died at Isleworth, Sept. 14, 1796, at the age of 56. He left a wife and two daughters; one of whom is still living, and receives a pension of 20*l.* per ann. by the kindness of his Majesty George III. This is her sole dependence.—Ed.

minus the F F F sharp, 59 notes. The swell extends from F F in the bass to E in alt, 48 notes; and then the last octave takes the keys of the choir organ; so that, in appearance, the swell is of the same compass as the other two sets of keys. The scale of open diapasons is considerably increased in the bass; the F F F, in diameter, measuring about twelve inches. The quality of tone of these diapasons is remarkably fine: the treble part being very pure, and the bass very ponderous. The chorus of the great organ is very rich, but still wants another mixture or furniture stop; and the swell is the most magnificent in England, being (with one exception) of the greatest extent of compass.* It has an octave and a half of German pedals.

This organ, for the first time after its erection, underwent a repair by Mr. James Davis, in 1819. About five years since some mischievous hottenot effected an entrance into it, and filled the pipes with sand and gravel, since which the instrument has never recovered its pristine excellence. The situation in which this organ is placed being so favourable to sound, we would recommend the addition of a double open diapason of wood, as adding greatly to the majesty of the instrument; and also the modern improvements of coupling stops and composition pedals, with a large pair of horizontal bellows, &c.

MORNING AND EVENING PRAYERS,

Compiled chiefly from the Liturgy of the Established Church of England.

WE have peculiar satisfaction in laying before our readers the following prayers, from a combination of circumstances. In the first place, they were compiled by a medical man; in the second, that medical man was a West-India proprietor; in the third, that West-India proprietor was a Member of Parliament. Now it has been the fashion to attach the reproach of infidelity to the first of these classes; of a total disregard of religion to the second; and of perfect indifference to the third. And yet here we have a gentleman, in whom all these characters are united, devoting himself, not merely to a passive form of worship, but to a selection which needs no praise from us, since its perfect adaptation to the wants of all men will speak for itself. If the question be asked—Did the good seed thus sown yield appropriate and abundant fruit? We reply—The son of this amiable and excellent man pursues the honourable career of his father, and is a living monument of the beneficial effects of precept when enforced by example.

MORNING PRAYER.

O most merciful and gracious God, who out of thy great love and tender regard for mankind, hath set before us life and death, eternal misery or immortal bliss; and hast endowed us with a freedom of will and liberty to choose the one and avoid the other; and to encourage

* There is a new organ, just erected by Mr. Bishop, in the church of St. Edmund the King, Lombard-street, with a swell extending to E in the bass: exactly one note lower than the swell at Greenwich. We shall notice this instrument in a future number.

us to make a right choice, hast annexed a present as well as a future reward to our obedience to thy laws, and made the ways of religion ways of pleasantness, and all its paths to be peace; O give me wisdom and understanding that I may not be carried away by the deceitful pleasures of this world; but may see, and know, and choose the things that make for my peace, wherein my true and only happiness doth consist.

Convince me more and more that sin is the greatest of all evils; that guilt and misery are always inseparable; and that there is no other solid or substantial happiness to be attained in this life but that which arises from the testimony of a good conscience, and the hopes of thy favour and acceptance; and grant that these momentous truths may be so deeply impressed upon my mind, that I may make it the sincere endeavour of my whole life to please and obey thee, who art my sovereign good and happiness; the only sure foundation of all my hopes, both here and hereafter; and in comparison of whose favour, all the honours, riches, and enjoyments of this world are as nothing.

Deliver me, I beseech thee, from the pain and anguish, the horror and confusion of a guilty conscience; and give me that comfort and complacency of mind which arises from the consciousness of having been faithful in thy service and obedient to thy will.

And since thou hast been graciously pleased to make thy service the most perfect freedom, and the practice of our duty so conducive to our present as well as to our future well-being, O make me steadfast and immovable in the ways of thy laws and in the works of thy commandments; that, having faithfully served thee in this life, I may at last be found meet to be a partaker of the inheritance of the saints in light, not from works of righteousness which I have done, but according to thy mercy, through the sole merits and intercession of our eternal Advocate and Mediator, Jesus Christ.

EVENING PRAYER.

O most great, O most glorious Lord God Almighty, look down, I pray thee, upon thy unworthy creature, who, in all humility of soul comes into thy presence to adore thy incomprehensible Majesty, acknowledging my dependence as wholly upon Thee, in whom I live, move, and have my being; and to present before thee my grateful praises for the many mercies thou hast bestowed upon me. For to thee, O God, belongs honour, glory, praise and adoration, as the sovereign Lord of heaven and of earth, by whom all things were made, and by whose infinite powers and goodness they are preserved and kept in being. Incline me, therefore, to love thee, to serve thee, and to obey thee—for thou art a God greatly to be feared for thy power and justice, —greatly to be beloved for thy boundless goodness and perfections,— and greatly to be praised for thy infinite bounty and merciful kindness.

Pardon, O most gracious God, the unworthy returns I have hitherto made for thy kindness and mercy, and inspire me with more vigorous and hearty endeavours to serve thee for the time to come.

Enable me, I pray thee, to throw aside all pride and vain-glory; all bitterness and uncharitableness; all envy, hatred, and malice; for such is the weakness and frailty of my nature, that I am not able, without

thy help, to bear up against the manifold follies and vanities of this life to which I am daily exposed. Let me, therefore, implore the influence of thy Holy Spirit to help my infirmities, and to fortify my mind, that I may not be seduced from my duty to thee by the deceitful enticements of the world, the flesh, and the devil.

O most merciful Father, be pleased to endow me with wisdom, with meekness, and humility; and may I be possessed of a truly Christian temper and disposition. Grant that I may make thy laws the rule of all my actions, and faithfully discharge my duty in the several stations wherein thy providence is pleased to place me, thy blessing accompanying all my honest endeavours.

Be pleased to look down upon all thy afflicted servants; be a father to the fatherless; a husband to the widow; and supply the wants of the poor and needy by the inward consolations of thy Holy Spirit.

Lord, sanctify unto me all thy fatherly dispensations; give me grace to be entirely submissive and contented under all the disappointments, trials and afflictions thy wisdom shall think proper to inflict; and grant that every adversity that may befall me may wean me more and more from this world and the affairs thereof.

Almighty God, let me never be forgetful of my own end, of the shortness and uncertainty of this life, and of the eternity of the next; and may I be prepared, through thy mercy, for the great change which awaits me; and when that period arrives, may I be found, I pray thee, in the number of thy faithful servants, not by works of righteousness which I have done, but according to thy word, through the merits of my blessed Saviour and Redeemer, Jesus Christ.

LAW REPORT.

NO. XXI.—ON THE RIGHT TO FUNERAL CLOTH SUSPENDED IN CHURCHES.

HOME CIRCUIT, MAIDSTONE, MARCH 18, 1819.

BEFORE MR. JUSTICE BAYLEY

Cramp and another v. Bayley, Clerk.

THIS was a case of very considerable interest on account of the important nature of the question, as well as the singular circumstances under which the action was brought. It was an action of trover, to recover the value of a certain quantity of black cloth and kerseymere, which the defendant had converted to his own use. The defendant pleaded *Not Guilty*.

MR. GURNEY (with whom was Mr. CHITTY) for the plaintiff, stated the circumstances of the case. The plaintiffs, Mr. Cramp and Mr. Taddy, were churchwar-

dens of the parish of St. John the Baptist, in Margate, and the defendant was Vicar of the same parish. On the Princess Charlotte of Wales's death, the plaintiffs being desirous of marking the respect which was due to the memory of that amiable Princess, caused the pulpit, the reading desk, and the communion table of the church to be hung with black cloth and kerseymere, during the period of public mourning. For this purpose they had given an order to a woollen-draper, at Margate, for the cloth in question, which being supplied, was nailed to the parts of the church already mentioned. After the period of public mourning had expired, the plaintiffs contracted with the

woollen-drafter to take back the cloth again, at its then deteriorated value; and they gave notice to the sexton of the parish, that on a particular day the woollen-drafter was coming to the church for the purpose of carrying away the cloth. By some means or other the defendant (who conceives that he was entitled, as Vicar, to appropriate the cloth to himself), was informed of the intended visit of the woollen-drafter, but he contrived to be beforehand with him at the church, which having done, he locked the door against the latter, and shut him out.

Under the defendant's direction the cloth was removed from the communion-table, the pulpit, and the desk; and he thought proper to convert it to his own use, by afterwards employing the same drafter to make it up into clothing for himself, imagining that he had a right so to do. This was the nature of the case, which he (Mr. G.) had to lay before the jury, and he apprehended that there was no doubt of the plaintiff's right to recover the value of the cloth so appropriated by the defendant to his own use, because he conceived it would hardly be disputed that the plaintiffs, as churchwardens of the parish, were the legal owners of the property in question. As churchwardens they were the responsible agents of the parish in the disposal of its property. The cloth in question had been purchased out of the church-rates by the plaintiffs, and after it had satisfied the purposes for which it was intended, it was their duty to dispose of it again to the best advantage, in reduction of the parish expenses. As it could not be disputed that the churchwardens were the legal owners of such property, and were entitled to dispose of it again, he was at a loss to imagine on what ground the reverend defendant could claim any right to appropriate it to his own use. He understood, however, that it was intended to be said, that the parish, on some former occasion, had permitted the reverend defendant to apply to his own use the cloth employed in the church in the same manner. That was very possible, but it could not be contended that because the parish officers had in some particular instances waived their rights, that therefore all future parish officers were to give up the claims to which they were legally entitled. The value of the black cloth and kerseymere amounted to the sum of 37*l.* 0*s.* 9*d.*

Mr. COMYN (for the defendant) said, he was prepared to contend, that where cloth, or any other ornament, was put up in a church, either for private individuals

or for any public purpose, by the churchwardens, it became dedicated to the church, and consequently was the property of the Vicar. He had evidence to shew, that it was the universal custom throughout the kingdom, where ornaments were dedicated to the church by private individuals, it was the same as if they had been bought at the expense of the parish, and that consequently they became the property of the Vicar.

Mr. JUSTICE BAYLEY said, he was of opinion, that it would be a bad custom to shew, that ornaments were put up in a church without the consent of the Vicar or Rector, even though put up by the parish officers, and consequently the Rector or Vicar would have no right to take possession of such ornaments without some bargain or agreement for that purpose.

Mr. COMYN admitted that by the law of the land no ornament could be dedicated to the use of the church without the consent of the Ordinary; but where such consent had been obtained, and the ornament was put up, he contended, that it became the property of the Vicar.

When the plaintiff's case was closed,

Mr. COMYN (with whom was Mr. BOLAND), addressed the jury on the part of the defendants, observing, that for nine years he had been Vicar of the parish in question, during which time he had discharged his sacred functions with fidelity and honour. He assured the jury that the defendant, in suffering this case to be brought into court, was actuated by no improper feeling or motive, for he had taken every step in his power to avoid the public discussion of such a question between himself and his parishioners. To shew the good temper with which he was actuated, he had offered to refer the question in point of law, to the opinion of any barrister; but this having been refused by the plaintiffs, he was driven to defend those rights to which he conceived himself lawfully entitled. The question now before the court was certainly of general importance, and was now for the first time raised. Undoubtedly the defendant claimed the cloth, which was the subject of the action, as matter of right, founded upon the universal custom which had prevailed in all times throughout all the parishes of England, and more particularly found upon the usage of the parish in question; and consequently the defence to this action must depend upon the proof of such general, and particular customs. He was in a condition to prove (if the Learned Judge was of opinion that such evidence was receiv-

able,) that it was the prevailing usage in all the parishes of England, and more particularly in the parish in question, where cloth was hung up in the church on similar occasions to those mentioned, for the minister to take it and apply it to his own purposes. It had been decided in a recent case, that no ornaments in a church, other than those directed to be provided by the canons to be kept by the officers of the parish, were properly under the control of such officers; but he submitted, that all other ornaments which need not be provided by the parish in obedience to the canons, might be proved to belong to the Rector, by custom, and that such a custom was good in law. He felt that there were difficulties in the case, but whatever might be the decision of the Learned Judge, the defendant would cheerfully acquiesce in it. The question was of very general importance throughout the kingdom, and the decision, whatever it might be, would govern all the parishes in the country. By law, no ornaments could be put up in a church without the concurrence of the ordinary, except those which were directed by the canons; but where such consent was obtained (as in the present instance) he submitted that the ornaments, whatever they might be, legally belonged to the Rector, in consideration of the extra duty imposed upon him, resulting from the occasion of such ornaments being put up. This right, however, he admitted, depended upon custom, but he contended that such a custom was good in law. Supposing him, therefore, to be right in his proposition, that such a custom would be good, the only question would be whether the evidence he had to adduce would support the custom. He was prepared to prove that such was the custom throughout all the parishes in the kingdom.

MR. JUSTICE BAYLEY said he could not receive evidence of the general custom, because that would in effect be giving evidence of the general law of the land.

MR. COMYN resumed and said, that such being the opinion of the Learned Judge as to the general custom, he should confine himself to the proof of the custom which existed in the particular parish. It was impossible to trace the reason for such a custom, but if in point of fact, it was found to exist, that would be sufficient for the purpose of the present case. He was in a condition to prove by the oldest inhabitants of the parish, that on all occasions of public

mourning, when the church was hung with black cloth, it was the universal and undeviating custom for the Vicar to take that portion of the cloth which surrounded the pulpit and covered the communion table, and that the other parts were appropriated to the clerk and the sexton.

Before any witnesses were called,

MR. JUSTICE BAYLEY repeated that he could not receive evidence of the general custom throughout the kingdom; for the reason already stated; and in fact the only way in which evidence could be received as to the custom in the particular parish, was to raise the question whether there had not been *a priori* consent given by Mr. Bayley to put up the black cloth in question upon an understanding that he should be at liberty to take it away and apply it to his own use.

Richard Mummery, aged 61, sexton of the parish, remembered two instances in which private individuals had hung the church with black cloth, out of respect to departed friends, and on those occasions the cloth had been afterwards divided between the Vicar, the clerk, and the sexton. On the occasion of the deaths of the Princess Charlotte and the late Queen, the defendant had preached sermons.

William Hurst, aged 76, remembered an instance of an old woman, upwards of an hundred, whose friends at her death hung the church with black cloth, but he did not know what became of the cloth. He had heard his mother and old people say, that when the church was hung with cloth, the Clergyman always had it.

James Dixon, aged 76, lived 34 years in Margate; remembered two instances where private individuals had hung the church with black cloth, and after it came down the Clergyman, the clerk, and the sexton shared it between them.

There was no other evidence adduced on the part of the defendant.

MR. GURNEY addressed the jury in reply, and said, he would forbear making any observation which might tend to increase the feuds of the parish. He contended that the custom attempted to be set up, had completely failed, and that the plaintiffs' right remained uncontradicted. The defendant could have no right to the cloth, and in the instances proved, the permission to take it was matter of agreement, or was the result of private generosity.

MR. JUSTICE BAYLEY, in charging the jury, lamented extremely that the Court

was called upon to decide a question of this sort between a Clergyman and his parishioners, because litigation in a parish always produced unkindness, where there should be reverence and affection. Upon the question of right now set up, it appeared to his Lordship, that by law, *no person had a right to hang up what are called ornaments in a church, without the leave of the Rector; because the freehold of the church was in him, and he was at liberty to make his own terms for that leave.* In general, where a private individual hung the church with cloth, with the concurrence of the Rector, there was a kind of understanding between them, that the cloth should become the property of the latter. The Rector might say to the party, "You shall not hang the church with cloth, unless I am permitted afterwards to keep it." A bargain of that kind was always supposed to exist; but in this case there was no evidence of any such bargain, and in point of law the defendant had no right to take the cloth, without some such agreement or arrangement.

There was, however, a great difference between a private individual and the general body of the parishioners. Where a private individual chose to hang the church with cloth, he did so at his own private expense; but where the parish-officers, on occasions of public mourning, hung the church from a feeling of respect to distinguished characters, they did so out of the parish rates, and they were at liberty to do so at the least expense possible to the parish. In the present case, however, there being no bargain between the parties, it appeared to him that the property in the cloth remained in the plaintiffs, and they were entitled to a verdict.

The jury found for the plaintiffs—damages 15*l*.

To the above we add the following, from the *Gentleman's Magazine* of Jan. 31, 1821:—

Mr. Urban. — I find erroneous opinions prevalent in so many parts of the country upon the right to the funeral cloth suspended in churches, that I am persuaded you will prevent much litigation by publishing the particulars of the Margate case, which I took pains to collect during a recent sojourn in the

Isle of Thanet. You will observe that former accounts have been very defective.

On the death of the Princess Charlotte, the churchwardens of Margate directed a mercer to put up mourning in the church. When it had been there three months, the Vicar caused it to be removed; and having given to the clerk and sexton the portions which they had been accustomed to receive, appropriated the remainder to his own use. Six months afterwards a demand was made on the Vicar for the value of the cloth. Whether he returned any answer I know not; if he did, it was not satisfactory, for the churchwardens brought an action and recovered, under the following direction of the judge—"The freehold of the church is in the Incumbent, and any mourning placed in it *without* his knowledge, would be his of right. If his consent is asked, he may make his own terms, because he may refuse altogether. But in this case it appears he did know that the mourning was to be placed in the church, and relying upon *general custom*, made no claim; therefore as he stated no terms he must give up the cloth."

Part of the above-written statement has appeared in your pages, but no part of the following is known beyond the boundaries of Margate.

Before the action was tried, the late Queen (Charlotte) died. The churchwardens were requested by the parishioners to put the church in mourning, but refused. The Vicar caused it to be done at his own expense.

The preceding narrative indicates an unpleasant misunderstanding between the Vicar and churchwardens; and those persons who are acquainted only with the newspaper report of the trial, have been surprised when I mentioned the conclusion of the business so honourable to all the parties.

When the trial had taken place, the churchwardens, by desire of the parishioners, presented to the Vicar the full amount of all his law-charges, with an assurance that the question had been tried without any feeling of disrespect towards him.

On the death of King George III., the same churchwardens put the church in mourning, and left the cloth at the sole disposal of the Vicar.

MONTHLY REGISTER.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS,

TEWKESBURY, NOVEMBER, 1833.

A most important and interesting meeting lately took place in this town, in aid of the funds of the above venerable Institution, and which was especially convened to determine upon the best measures to be adopted in consequence of the withdrawal of the Parliamentary grant hitherto accorded for the support of the Established Church in British North America. Most of the influential Clergy and Laity of the neighbourhood were present on this occasion. The Rev. W. S. Phillips, Minister of St. John's Church, Cheltenham, and Chaplain to the Lord Bishop of Gloucester, having been unanimously called to the chair, detailed at length the particular circumstances under which so many friends of the Church were then assembled together.

The reverend chairman was followed by several other speakers; and the result was most satisfactory to the friends of religion. It is but a just tribute of praise to the diocese of Gloucester, that it has been so forward in this good work; similar meetings having been held in many other of the principal towns of the county, and a very considerable augmentation having been in consequence made to the funds of the society. The town of Cheltenham has been especially distinguished in this holy cause, and to the friends of the Established Church in that important place, the credit is deservedly due, that they seem to have set the first example, which, we rejoice to say, has been so abundantly followed in other parts of the kingdom. At Gloucester, under the able presidency of the Lord Bishop of the Diocese, and after a most luminous address delivered by his lordship, at a public meeting convened there, success exceeded the most sanguine expectations, no less a sum than one hundred and fifty-five pounds, ADDITIONAL subscriptions and donations, having been contributed in the course of a month after the meet-

ing. We are happy to add, that every week supplies still farther substantial proof that this excellent spirit of charity has not yet subsided.

YORK DIOCESAN COMMITTEE.

At a special meeting of the York Diocesan Committee held in the Minister Library, on Monday, the 28th ult.

The ARCHBISHOP in the chair, A letter from the Society was read, representing the great difficulties under which it at present labours, in consequence of the withdrawal of the annual parliamentary grant from the establishment hitherto maintained in North America, and stating the serious injury which is likely to ensue to the missions in the East Indies, as well as in the American colonies, unless the defalcation shall be in some measure supplied by a large increase of private subscriptions.

The meeting resolved—

1. That letters be addressed to the Clergy throughout the diocese, requesting their cooperation in procuring subscriptions to aid the Society in meeting the difficulties which have arisen from the loss of the grant; and that their attention be particularly directed to the practicability of obtaining numerous annual subscriptions of a small amount.

2. That the Clergy, in the large towns of the diocese, be requested to form Local Committees, to promote subscriptions for the same purpose.

3. That the York Select Committee be requested to take measures for obtaining more general subscriptions to the Society in the city and vicinity of York.

WM. LEO PICKARD, Sec.

29th October, 1833.

The same zeal, we are delighted to add, has been evinced at Worcester, Norwich, and many other places, which we sincerely regret our limits will not permit us to specify.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,

67, LINCOLN'S INN FIELDS.

Report for 1833.*

A BRIGHT gleam of sunshine on our wintry prospects! The report opens with a statement of the *past* achievements of the Society, refuting the current opinions, so often received without any examination, of the Society's former indolence, and the zeal and forwardness of Dissent in the education of the people. From this summary it appears that the Society, in its origin in 1698, consisted of *five* persons. On the *first* day of its meeting, a resolution was passed to *promote the erection of Charity Schools in and about London*. Within *ten* years, nearly 5,000 children in the metropolis alone were educated through the means of the Society; and in 1741, more than 2,000 schools had been founded by its efforts. On the introduction of Sunday schools the Society warmly took up the cause, and pursued it until 1811, when this part of their labours was undertaken by the National Society; and thus the schools to which the Society for Promoting Christian Knowledge gave the first impulse, now educate 900,000 children. So much for the *dissenters' interest in the education of the poor, and the Church educating because the dissenters have compelled her*. And as the Society for Promoting Christian Knowledge was the first School Society, so was it the first Bible Society, Prayer Book and Homily Society, Religious Tract Society, and Missionary Society. So early as 1710 the Society had an extensive, zealous, and active missionary establishment in India.

The last year has produced much cause for thankfulness to the Giver of every good and perfect gift.

The amount of the Society's	£	s.	d.
receipts for 1832 was.....	66,209	11	0
That for 1833 is	70,336	19	8
Increase on the year	4,067	8	8
Number of Books and Tracts			
circulated in 1832	1,715,323		
In 1833	2,079,341		
Excess on the year.....	364,018		

and all this exclusive of the publications of the Committee of General Literature and Education, to which a further grant of 1,000*l.* has been made. A popular Family Bible is in progress, and eight new tracts are put on the catalogue. The gratuitous grants have been more numerous than usual; among the more interesting are those to the districts infested with cholera, and a library for an association of seamen at South Shields.

The following are the present officers of the Parent Society:

President.—His Grace the Lord Archbishop of Canterbury.

Treasurers.—Rev. Geo. Owen Cambridge, M.A. Archdeacon of Middlesex, Rev. George D'Oyley, D.D. and Hugh Hoare, Esq.

Secretaries.—Rev. William Parker, M.A. and Rev. George Tomlinson, M.A.

The Committee of General Literature and Education report that the licentious and unprincipled penny publications have nearly disappeared. The number of parts of the Family Sermons sold in six months, exceeds 33,000. The number of books (exclusive of the Saturday Magazine,) is 96,625; and including that work 4,421,523. The cost to the public is upwards of 22,000*l.* The following is the state of the Committee's finances.

RECEIPTS.

	£.	s.	d.
Society's Grant	2000	0	0
Rent of Books from Publisher	1321	11	9
	3321	11	9

PAYMENTS.

Total expenditure	2949	11	11
Balance in hand.....	371	19	10
	3321	11	9

To refute at once the calumnies, which our enemies industriously circulate, as to the supineness of this Society; we lay before our readers a bird's-eye view, as it were, of their vast labours, directly or indirectly, in every part of our foreign possessions.

India.

DIOCESE OF CALCUTTA.*

(See established A. D. 1814.)

Metropolitan Bishop—Rt. Rev. D. Wilson, D.D.
1832.*Archdeacon*—Ven. D. Corrie, B. C. L.
Bishop's Chaplain—Rev. J. Bateman, M. A.
Sec.—Rev. T. B. Boyes.
Treas.—Bank of Bengal.

BISHOP'S COLLEGE,

(Founded in 1819 by Bishop Middleton.)

Visitor—Lord Bishop of Calcutta.
Principal—Rev. William Hodge Mill, D. D.
Second Professor—Rev. Frederick Holmes.
Third Professor—Mr. George Withers.

BENCIOLEN.

Sec. & Treas.—Rev. R. Hutchins.

NEW SOUTH WALES.

Archdeacon—Ven. W. G. Broughton, M. A.
Sec. & Treas.—Rev. W. Cooper.

VAN DIEMAN'S LAND.

Sec. & Treas.—G. Frankland, Esq.

DIOCESE OF MADRAS.

(See founded A.D. 1834.)

Bishop—
Archdeacon—Ven. T. Robinson, M. A.
Sec.—Rev. R. A. Denton.
Treas.—Messrs. Arbuthnot.

CEYLON.

Archdeacon—Ven. T. Glennie.
Sec. & Treas.—Rev. Joseph Bailey.*Schools in this Archdeaconry* :—
St. Paul's School at Colombo.*Mission Stations in this Diocese* :—

Vepery.	Tanjore.
Bangalore.	Tinnevely.
Cuddalore.	Trichinopoly.
Mysore.	Vellore.

Children educated at these Missions, 3220.

DIOCESE OF BOMBAY.

(See founded A.D. 1834.)

Bishop—
Archdeacon—
Sec.—Rev. W. Carr.
Treas.—Messrs. Remington.

CAPE OF GOOD HOPE.

Sec.—Rev. E. Judge.
Treas.—Hamilton Ross, Esq.

* In this colony there are churches building at Port Elizabeth, at Bathurst on the Gambia, Rondebosh, Simons Town, and Wynberg.

At the Mauritius and the Seychelles Islands Missions are established.

Native Schools in this Diocese :—

Matoongah.	Mazagon.
Parell	Caranjah (Two.)

British North America.

DIOCESE OF QUEBEC.

Bishop—Hon. & Rt. Rev. C. J. Stewart, D.D.
Archdeacon—Ven. George Mountain, D.D.
Sec.—Rev. E. W. Sewell.
Treas.—N. Freer, Esq.UNIVERSITY OF KING'S COLLEGE, YORK,
UPPER CANADA,

(Founded March 15, 1827.)

Visitor—Lord Bishop of Quebec.
Chancellor—Sir Peregrine Maitland.
President—John Strachan, D.D.
Principal—Joseph Hennington Harris, D.D.
Professors—(Not yet appointed.)

MONTREAL.

Sec.—Rev. A. Shakell.
Treas.—Hon. G. Moffat.

YORK.

Archdeacon—Ven. John Strachan, D.D.
Sec.—Rev. J. Hudson.
Treas.—Hon. W. Allan.

NIAGARA.

Secs.—Capt. G. Philpotts, R.N. & Rev. T. Green,
Treas.—T. M'Cormack, Esq.

KINGSTON.

Archdeacon—Ven. G. O. Stuart.
Secs.—D. Bethune, Esq. & Rev. R. D. Cartwright.
Treas.—D. J. Smith, Esq.

COBURG.

Sec.—Rev. A. N. Bethune, & G. S. Boulton, Esq.
Ass. Sec.—A. Wilcox, Esq.
Treas.—B. Throop, Esq.

BROCKVILLE.

Sec.—F. H. Cumming, Esq.
Treas.—H. Sherwood, Esq.

CORNWALL.

Sec.—Rev. G. Archbold.
Treas.—S. Y. Chesley, Esq.

The schools belonging to the Church of England under the superintendence of these committees, are in a very flourishing condition, and many thousands are receiving the benefits of sound, religious, and moral instruction.

DIOCESE OF NOVA SCOTIA.

Bishop—Right Rev. John Inglis, D.D.
Archdeacon—Ven. R. Willis, D.D.
Bishop's Chaplain—

HALIFAX.

KING'S COLLEGE.

Sec.—Rev. Archdeacon Willis.
Treas.—J. C. Cochran, Esq.

LIVERPOOL.

Sec. & Treas.—S. P. Fairbanks, Esq.

* In giving the above we beg our readers to observe that we have only marked the probable divisions of the dioceses: next year we hope to give them more correctly.

British North America,

(Continued.)

LUNENBURGH.

Sec.—C. B. Owen, Esq.
Treas.—Mr. M. Rudolf.

DARTMOUTH.

Sec.—Rev. E. H. Lowe.

ST. JOHN'S, NEW BRUNSWICK.

Sec.—Rev. J. W. D. Gray.
Treas.—Zalmon Wheeler, Esq.

MIRAMICHI.

SELBURN.

FREDERICTON, NEW BRUNSWICK.

Sec.—Rev. George Best.
Treas.—Jedid. Slason, Esq.

ST. ANDREW'S, NEW BRUNSWICK.

Archdeacon—
Sec.—Harris Hatch, Esq.
Treas.—

ST. JOHN'S, NEWFOUNDLAND.

Archdeacon—Ven. E. Wix, M.A.
Sec.—Rev. F. Carrington.

HARBOUR GRACE, NEWFOUNDLAND.

Sec.—Rev. T. Burt.
Treas.—T. C. Nuttall, Esq.

PRINCE EDWARD ISLAND.

Archdeacon—Ven. R. Willis, D.D.
Sec.—
Treas.—Hon. Robt. Gray.

BERMUDA.

Sec.—Ven. Archdeacon Spencer.
Treas.—Jos. J. Outerbridge, Esq.

West Indies.

(See established A.D. 1824.)

DIOCESE OF JAMAICA.

JAMAICA.

Bishop—Rt. Rev. Christ. Lipscomb, D.D. 1824.
Archdeacon—Ven. Edward Pope, M.A.
Bishop's Chaplains—Miles Cooper, M.A., Wm. Paterson, Thomas Alvers, W. H. Lindsay, and Thomas Stewart, S.C.L.
Bishop's Sec. & Registrar—H. Lipscomb, Esq.
Sec.—Rev. Alexander Campbell.
Treas.—Rev. L. Bowerbank.

HONDURAS.

Secs.—Rev. Matt. Newport, & — Walsh, Esq.
Treas.—C. Evans, Esq.

NASSAU, BAHAMAS.

Secs.—Rev. H. Hepworth & Rev. W. Strachan.
Treas.—John Stow, Esq. and Rt. Butler, Esq.

TURK'S ISLAND.

DIOCESE OF BARBADOS.

(See established A.D. 1824.)

BARBADOS.

Bishop—Rt. Rev. W. H. Coleridge, D.D. 1824.
Archdeacon—Ven. Edward Elliot, B.D.
Secs.—Rev. J. H. Pinder and Rev. J. Packer.
Treas.—G. Richards, M.D.

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West Indies,

(Continued.)

ANTIGUA.

Archdeacon—Ven. Thomas Parry, M.A.
Secs.—Rev. S. A. Warner and Rev. J. J. Jones.
Treas.—A. Musgrave, Esq. M.D.

GRENADA.

Secs.—Rev. W. D. Sely and Rev. J. C. Barker.
Treas.—Hon. A. Armstrong.

ST. CHRISTOPHER'S.

Sec.—W. Thompson, Esq.
Treas.—D. S. Sanderson.

ST. VINCENT.

Secs.—Rev. L. Guilding and Rev. A. Struth.
Treas.—S. Hartley, Esq.

MONTserrat.

Sec.—Rev. B. Luckock.
Treas.—

NEVIS.

Sec.—Rev. J. H. Pemberton.
Treas.—P. T. Huggins, Esq.

TRINIDAD.

Secs.—Rev. Geo. Cummins & Rev. Geo. Clark.
Treas.—Henry St. Hill, Esq.

DEMERARA AND ESSEQUIBO.

DOMINICA.

Sec.—Rev. George Clark.
Treas.—

Colonies under the Jurisdiction of the Bishop of London.

GIBRALTAR.

Sec.—Rev. J. S. Perring.
Treas.—

MALTA.

Sec.—Rev. J. T. H. Le Mesurier.
Treas.—C. H. Smith, Esq.

Of the important benefits derived from these various establishments, all emanating from the exertions of the Parent Society, our readers have had many opportunities of forming a just estimate, from the Reports we have from time to time given, of the proceedings of the various Schools and Local Committees planted throughout the foreign British possessions, which we rejoice to perceive by the Report continue in active and beneficial operation.

Translations of the Scriptures & other Religious Works into the following Languages, are sold at the respective Stations.

Arabic,
Bengalee,
French,
Gaelic,
Guzeratti,
Hindustani,
Irish,
Manks,

Persian,
Singalese,
Tamil,
Teluzoo,
Welch,
Aboriginal language of
New South Wales.

POLITICAL RETROSPECT.

DOMESTIC.—Parliament has been again prorogued till the 4th of February.

IRELAND.—The state of this unhappy country continues a source of painful interest. Mr. O'Connell pursues his selfish and unfeeling course of policy, and the result is, an increasing hatred towards England, and an accumulation of distress, and its natural consequences, insubordination, rapine, and murder. These are the blessed effects of emancipating the Papists; this is the fruit of conciliation; this the result of the new-fangled doctrines of expediency. But what will be the sensation produced upon the religious and thinking portion of the community, when they read, that the Popish priest of Shinrone, a few days since, actually committed the *Word of God* to the flames, in the most insulting and blasphemous manner!

SPAIN.—Troubles continue to prevail in all quarters of the Peninsula, and it may well be said, "the public tranquillity is far from being established; on the contrary, the Carlist insurrection becomes more and more general." Don Carlos, for some undelineated cause, has not yet put himself at the head of his party; and should his cause be lost, we fear it must be attributed to his own pusillanimity. Spain, under a revolutionary government, will be a fearful spectacle, if we may judge from the atrocious proclamation of the *quasi* Queen's general, Castagnos, which would disgrace the worst annals of the reign of terror in France.

PORTUGAL.—The position of the rival princes continues much the same, and probably no material alteration will take place till the spring. In the mean time, it is important to observe, that the ancient peers of Portugal have issued two solemn protests against the proceedings of Don Pedro, against one of their body, which is pronounced a violation of their recognized privileges, and a nullification of the charter. The ex-emperor really is a good specimen of a Portuguese Whig!

RUSSIA.—Every fresh arrival from the court of St. Petersburg speaks of the vast armaments that are making in the ports of the Black Sea, and the astonishing activity which prevails in the department of foreign affairs in the Russian capital. Russia now dictates the policy of courts from Constantinople to Madrid, and plans the extension of her power and her commerce from the Frozen Ocean to the banks of the Ganges and the shores of the Mediterranean. To oppose all this, Great Britain enjoys the doubtful alliance of France, and the diplomatic talent of Lord Palmerston.

BELGIUM.—Of this *happy and rising* graft upon the revolutionary stock of France, we have only to say, "The gaiety and festivity of the season affords a remarkable contrast to the embarrassed condition of public affairs."

FRANCE.—The speech of the king of the French on opening the chambers, demands a few words from us. It is an excellent specimen of the *doctrinaire* cabinet, whence it emanates. It is a laboured effort to produce on the public mind a favourable impression with regard to Louis Philippe, and his ministers. It requires, however, but little tact to discover the cunning and evasive policy, which pervades every sentence. With palpable inconsistency the "king of the Barricades" describes France as enjoying "all the blessings of peace and order," whilst he confesses that insecurity and want of public confidence extensively prevail. In one part of this absurd document we find it stated, that "the population, industrious and peaceful, feels assured of the stability of existing institutions;" whilst in another, we are told that "insensate passions and criminal manoeuvres are at work to shake the foundations of public order." But enough! Wherever revolutionary principles prevail, there misery sits enthroned; there public spirit is paralyzed, and evil passions alone find a congenial soil, and like "ill-weeds," are quickly matured.

A LENDARIUM ECCLESIASTICUM.*

JANUARY, 1834.

SAINIS' DAYS, &c.	AUTHORS to be CONSULTED.	SUBJECT OF SERMONS.
CIRCUMCISION, (January 1.)	Bp. S. Weston. II. 113. Bp. Horne's Discourse. XI. B. Seabury. II. 165. 191. R. Bundy. II. 153. Abp. Sharp. VI. 417. G. S. Faber. I. 131, &c. Bp. Dehon. I. 291.	Origin, Use, and End of Circumcision. Institution and Design of the Rite. Circumcision of the Heart. Ditto. Ditto. Ditto. Practical Observations upon.
NEW YEAR.	C. Bradley. II. 284. Xn. Rememb. IV. 1. XII. 27. XIII. 27. J. Riddoch. I. 119. Dr. A. B. Evans. 142. Bp. Dehon. I. 299. 308.	Retrospect of Life. On Numbering our Days. Exhortation to walk while we have the Light. Importance of Considering our Ways. Ditto. Redeeming the Time. Unfruitful Fig Tree.
EPIPHANY, (January 6.)	J. C. Frank's Hulsean Prize Essay H. Thompson's Pastoral, Sermon VIII. J. Hall. I. 117. Bp. Atterbury. IV. 85. T. Sims. 113. Dr. H. Owen. 243. Bp. Dehon. I. 317. 327. 338. See Xn. Rememb. XV. 56.	The Magi and the Star. The Magi. Adoration of the Wise Men. Amplitude of the Church. Ditto. A Light to lighten the Gentiles. Manifestation of Christ to the Gentiles. The Magi and Star. Christ the Light of the World.
CONVERSION OF ST. PAUL, (January 25.)	Bp. Van Mildert. II. 191. Dr. Waterland. IX. 374. Xn. Rememb. XIII. 39. VIII. 474. 537. 600. VI. 253. J. Morton. II. 375. See Xn. Rememb. XV. 250.	Conversion of St. Paul. Ditto. Ditto. His Character before Conversion. His Character after Conversion. His Character before & after Conversion. St. Paul's Anticipation of Death. Close of St. Paul's Ministry.
MARTYRDOM OF KING CHARLES I. (Jan. 30.)	Bp. Horne. Disc. LX. Bp. Atterbury. II. 3. Bp. Horsley. 536. Bp. Smalridge. 115. 131. P. Skelton. II. 43.	The Christian King. True End of Humiliation. Submission to the Powers that be. Caution against bad Company. Dreadfulness of some Actions. Religion necessary to Society.

* Having completed our *Calendarium* for the *Sundays* during a whole year, we now direct our attention to the *Saints' Days*, and other particular Occasions, as they may occur in the respective months.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

MR. JOSEPH COWARD.—On Monday, December 9, a handsome silver cup was presented to Mr. Joseph Coward, by the Parishioners of St. Bene't, Paul's Wharf, in the city of London, in testimony of their high esteem for the upright and able manner in which he had discharged, for many years, the duties of the different offices to which he had been elected. The following is the inscription:—

THIS CUP
WAS PRESENTED TO
MR. JOSEPH COWARD,

BY SEVERAL OF THE INHABITANTS OF THE PARISH OF ST. BENEDICT,
NEAR PAUL'S WHARF, IN THE CITY OF LONDON,

In testimony of the high estimation in which they held his services for upwards of twenty years, during which time he served all the parochial offices in succession, and especially for his active exertions as assistant overseer of the poor, in which situation, by his constant attention to the duties thereof, and the just application of the funds placed under his control, he succeeded not only in ameliorating the condition, but in improving the situation of the poor within the parish, and also effected a very great and important saving to the inhabitants generally, by the reduction of the rates.

REV. P. ALLWOOD.—On the resignation of the incumbent curacy of St. Ann's District Church or Chapel of Ease, Wandsworth, Surrey, by the Rev. Philip Allwood, (who retires in consequence of serious indisposition,) after having performed the arduous duties of his sacred functions for upwards of forty years in the most exemplary manner, as Curate of the parish, he was presented, by some of the most respectable inhabitants, with articles of plate, to about the value of 100*l*. The inscription on the principal piece is in Greek and Latin.

REV. T. B. MURRAY.—A handsome chased silver salver has been presented to the Rev. Mr. Murray, late Secretary to the City of London National Schools. It has the following gratifying inscription:—"Presented to the Rev. T. B. Murray, M.A., by a few friends of the City of London National Schools, in token of their regard for his zealous and valuable services as Honorary Secretary to that Institution. 1833." Mr. Murray is Curate of St. Olave, Hart-street, and Secretary to the Committee of General Literature, appointed by the Society for Promoting Christian Knowledge.

MELBURY ABBAS.—A very handsome communion service of plate was lately presented to the parish of Melbury Abbas, Dorset, by the rector, the Rev. W. F. Grove. On the patina the following inscription is beautifully engraved:—"1833. A token of pastoral regard, presented to the parishioners of Melbury Abbas, by the Rev. W. F. Grove, M.A. in the 40th year of his incumbency, and after a constant residence amongst them."

REV. J. USBORNE.—We understand that the parishioners of Checkendon, in the county of Oxford, have presented the Rev. John Usborne, M. A. (who has left them as Curate of that parish) with a handsome piece of plate, "as a testimony of the high esteem they entertain for him in having fulfilled with such benevolence and zeal the duties of his office as Minister of their parish."

REV. J. CLOWES.—A deputation has waited upon the Rev. John Clowes, M. A. at Broughton Hall, and, in the name of the congregation of the Collegiate Church, Manchester, presented to him a splendid piece of plate, as a token of the high sense they entertain of his private worth, and of his services whilst a Fellow of Christ's College.

HANMER.—It is pleasing to have to record the kindly feeling that exists between the parishioners of Hanmer and the Rev. E. H. Dymock, who has so endeared himself to the inhabitants by his kindness and attention to their spiritual wants during the time he has been their Minister, that a fund is now raising for the purpose of presenting him with some small memorial of their gratitude.

REV. J. ARCHER.—The gentlemen of Middleton and the neighbourhood have erected a very handsome monument in St. Leonard's Church, Middleton, to the memory of the late Rev. James Archer, who was Curate at that place upwards of fifty years, and afterwards became Rector, which office he held until his death. He was much respected by all classes.

PROTESTANT CLERGY IN IRELAND.—The committee for managing the subscription on behalf of the distressed Protestant Clergy in Ireland have closed their books, as they do not think it necessary at present to ask for any further aid. The total sum raised is about 52,000*l*. A donation of 200*l*. was given by Messrs. Seeley and Sons, of Fleet-street.

HANNAH MORE'S SCHOOL.—A subscription has been commenced for the purpose of erecting a tablet to the memory of the late Hannah More, and also for the establishment of a school to bear her name, in connexion with the new church of St. Philip and Jacob, at Bristol, to the endowment of which she has bequeathed the residue of her estate. Nearly 400*l*. have been already subscribed. The names of the Bishops of Salisbury, Lichfield and Coventry, Bath and Wells, and Lincoln, Sir R. Inglis, &c., appear among the pecuniary supporters of the undertaking. The Duke of Gloucester has sent 20*l*. Till within the last two years, the out-parish of St. Philip and Jacob, Bristol, containing a population of sixteen thousand souls, was destitute of any place of public worship.

GRESHAM COMMITTEE.—At a meeting of the Gresham Committee, held on Tuesday, December 3, J. Pullen, Esq. M.A. of Corpus Christi College, Cambridge, was unanimously elected to the Professorship of Astronomy, vacant by the resignation of Dr. Sandiford.

TRINITY COLLEGE, DUBLIN.—Application is about to be made by the Board of Trinity College, Dublin, in consequence of the vast increase of students, for permission to add eight new Fellows to their establishment.

LEADENHAM CHURCH has been repaired and beautified, at the expense of the Rector, the Rev. T. Brown, and without charge to the parish. A large window of great beauty, with mullions and light and elegant tracery, has been put up at the east end of the chancel, and the painted glass (of foreign device and great antiquity) gives it a magnificent aspect. All the mutilated sculpture has been likewise restored with great care and judgment.

REV. D. PETTIWARD.—We understand that the late Rev. Daniel Pettiward has bequeathed a splendid collection of books and works of art to Trinity College, Cambridge. The whole amount of his pecuniary bequest to charitable purposes was 4,000*l*. The remains of Mr. Pettiward were interred in the family vault at Putney,—not at Finborough.

DISSENTING CONFIDENCE.—The demands of the dissenters are thus stated by Mr. George Hadfield, in a letter to the editor of the *Leeds Mercury*:—1st. A total disconnection between Church and State, leaving the details consequent thereon to be dealt with by Parliament. 2. The repeal of the act of Charles II., which enables Bishops to sit in the House of Lords. 3. The repeal of all laws which grant compulsory powers to raise money for the support of any Church whatever. 4. The reformation of the Universities. the repeal of all religious tests, and a grant of equal rights in them. 5. A reformation of the laws relative to marriage and registration, with equal rights of public burial.

HENLEY.—A new gallery in the parish church of Henley, has lately been erected by voluntary contributions, for the accommodation of eighty poor women and servants. The worthy Rector delivered a very suitable discourse on the occasion.

A new Grammar School is about to be built in New-street, Birmingham, the contracts for which are about 30,000*l*.

REV. DR. GREENWOOD.—The degree of Doctor in Divinity has been conferred on the Rev. J. Greenwood, Head Master of Christ's Hospital. We learn that the governors of that ancient Institution unanimously voted that the attendant expenses should be defrayed out of the funds of the establishment, in testimony of their approbation of the able and efficient manner in which Dr. Greenwood has conducted the Upper Grammar School.

CONFORMITY.—It is confidently asserted that the cause of dissent in this country is not on the increase, but rather retrograding than otherwise, as appears by the fact that many eminent Ministers of Dissenting congregations have recently come over to the Established Church; in several instances bringing their hearers with them. The following is a list of them:—The Rev. W. Seaton, formerly of Andover; Mr. Anderson, formerly of Sandwich, now of Sheverington, Wilts; R. Meek, formerly of South Malton, now of Yatton, Somerset; T. Witty, of Frome; J. Senegon, Hampstead; J. Cottle, Axminster; A. Bromiley, Leamington; J. Blundell, Mill Hill; J. Denham, Wymondley; W. A. King, Gainsborough; J. Tucker, Axminster; and — Calvert, Blackpool. Besides these, two others, Mr. Gibson and Mr. Field, have lately been seeking ordination from the Bishop of Exeter.

BURNLEY.—The worthy incumbent of Burnley, Lancashire, with a view of furthering the welfare of the rising generation, by means of the excellent system of national school instruction, has purchased the building lately used as a Methodist chapel, at Lane-head, in the township of Burnley, for the purpose of converting it into a national school. The National Society have aided the design by a grant of 160*l*; the remainder of the expense (about 300*l*.) will be defrayed by the voluntary contributions of the friends of the Establishment in the neighbourhood.

EISLEBEN.—The church of St. Paul and St. Peter at Eisleben, in which Luther was baptized, having become ruinous, the King of Prussia has given 500 dollars towards its restoration, and has authorized a collection in all the Protestant churches in his dominions to complete the sum required for that purpose.

It is with much pleasure we insert the following address, which is in course of signature throughout the kingdom:

“To the Most Rev. Father in God, William, by Divine Providence Lord Archbishop of Canterbury, Primate of all England.

“We, the undersigned Clergy of England and Wales, are desirous of approaching your Grace with the expression of our veneration for the sacred office to which, by Divine Providence, you have been called, of our respect and affection for your personal character and virtues, and of our gratitude for the firmness and discretion which you have evinced in a season of peculiar difficulty and danger.

“At a time when events are daily passing before us, which mark the growth of latitudinarian sentiments, and the ignorance which prevails concerning the spiritual claims of the Church, we are specially anxious to lay before your Grace the assurance of our devoted adherence to the apostolical doctrine and polity of the Church over which you preside, and of which we are Ministers; and our deep-rooted attachment to that venerable liturgy, in which she has embodied, in the language of ancient piety, the orthodox and primitive faith.

“And while we most earnestly deprecate that restless desire of change which would rashly innovate in spiritual matters, we are not less solicitous to declare our firm conviction, that should any thing, from the lapse of years or altered circumstances, require renewal or correction, your Grace may rely upon the cheerful co-operation and dutiful support of the Clergy, in carrying into effect any measures that may tend to revive the

discipline of ancient time, to strengthen the connexion between the Bishops, Clergy, and people, and to promote the purity, the efficiency, and the unity of the Church."

We are also happy to learn that associations, on an extensive scale, will shortly be formed in every part of the kingdom, for the following objects:—

"To maintain pure and inviolate the doctrines, the services, and the discipline of the Church—that is, to withstand all change which involves the denial and suppression of doctrine, a departure from primitive practice in religious offices, or innovation upon the apostolical prerogatives, order, and commission of Bishops, Priests, and Deacons.

"To afford Churchmen an opportunity of exchanging their sentiments and co-operating together on a large scale."

BRISTOL CONSERVATIVE ASSOCIATION.—A meeting of the Clergy of the deanery of Bristol was held (Nov. 29) at the Diocesan School-room, when the following resolution was unanimously passed:—"That an Association be formed of the Clergy and Laity of the deanery and neighbourhood of Bristol, for the purpose of co-operating with other associations of the same description in different parts of the kingdom, to withstand all change which involves any denial or suppression of the doctrines of the Church of England—a departure from the primitive practice in religious offices, or innovations upon the apostolical prerogatives, order, and commission of Bishops, Priests, and Deacons."

CHURCH SPOILATION SUPERLATIVE IN THE CITY OF LONDON!!!—The inadequacy of the salaries of Curates, Lecturers, and the *working* Clergy generally, are favourite topics with our Reformers, and yet, forsooth, under the patronage of these consistent gentry, fourteen churches are to be desecrated—fourteen Curates reduced to poverty—fourteen Lecturers deprived of their "daily bread;"—and some thousands, probably, deprived of the bread of life. Comment would be superfluous; the subjoined is an authentic list of the proposed desecration of our ~~temples~~ of the contemplated seizure and destruction of edifices devoted to the worship of the living God. We dare not trust ourselves to speak upon the subject; but we emphatically direct the attention of all Christians to the awful signs of the times.

Places of Worship about to be Desecrated!!!! by a Christian Committee:

Allhallows, Bread-street.	St. Clement and St. Martin, Eastcheap.
Allhallows, London-wall.	St. Martin, Outwich.
Allhallows, Thames-street.	St. Mary Someraet.
St. Antholine, Sise-lane.	St. Mary Magdalen, Old Fish-street.
St. Bartholomew, Exchange.	St. Michael, Queenhithe.
St. Bennett Fink.	St. Mildred, Poultry.
St. Bennett and St. Leonard, Grace-church-street.	St. Vedast, Foster-lane.

The argument in favour of this spoliation, is the saving of a few pounds, shillings and pence; whilst the preaching of the Gospel of Christ—the moral improvement of the nation, is but a feather in the scale. We have confidence, however, in our Diocesan.

MORE ALTHORPIAN LOGIC.—If you desire a correct account of any circumstance, tell your informant he need not be "too particular."—If you are anxious to know the exact value of tithes, ask those who know nothing about them.—*In other words*—If you wish for evidence against the Church, ask her enemies, and you will be sure to obtain every thing you wish.

ORDINATIONS.—1833.

Gloucester . . . Dec. 22. | Oxford Dec. 22.
Winchester Dec. 15.

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Boothby, Brooke William	M.A.	All Souls	Oxf.	Oxford
Bradford, William Bathurst	B.A.	Magdalen Hall	Oxf.	Winchester
Bulley, Frederick	M.A.	Magdalen	Oxf.	Oxford
Carey, Peter	M.A.	Trinity	Camb.	Gloucester

Name.	Degree.	College.	University.	By Bishop of
Cazalet, William Wahab	B.A.	Trinity	Camb.	Gloucester
Chaplin, George Aycoughe	B.A.	Magdalen	Oxf.	Oxford
Clare, George Thomas	B.A.	St. John's	Oxf.	Oxford
Clarke, Thomas	B.A.	St. John's	Camb.	Winchester
Clifton, Robert Cox	B.A.	Worcester	Oxf.	Oxford
Crouch, Frederick James	M.A.	Corpus Christi	Oxf.	Oxford
Dand, Thomas	B.A.	Queen's	Oxf.	Oxford
Eden, Charles Page	M.A.	Oriel	Oxf.	Oxford
Headlam, James Garnett	M.A.	Brasenose	Oxf.	Gloucester
Heberden, Frederick (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Gloucester
Jones, Henry	B.A.	Jesus	Oxf.	Oxford
Kitson, John Thomas (<i>let. dim.</i>)	B.A.	Magdalene	Camb.	Gloucester
Lewis, David James	B.A.	Jesus	Oxf.	Oxford
Maddock, Henry John	B.A.	Worcester	Oxf.	Oxford
Mayow, Mayow Wynell	B.A.	Christ Church	Oxf.	Oxford
Nathan, Henry (<i>let. dim.</i>)		St. David's	Lampeter	Winchester
Parsons, George Lodowick	B.A.	Christ Church	Oxf.	Oxford
Parsons, Frederic James	M.A.	Magdalen	Oxf.	Winchester
Pears, James Robert	M.A.	Magdalen	Oxf.	Oxford
Pearson, Thomas	M.A.	Queen's	Oxf.	Oxford
Poore, Charles Harwood	B.A.	Queen's	Camb.	Winchester
Rawlins, Christopher	B.A.	Oriel	Oxf.	Winchester
Somerset, George Henry (<i>let. dim.</i>)	M.A.	St. Mary Hall	Oxf.	Gloucester
Walker, Joseph	M.A.	Brasenose	Oxf.	Oxford
Waller, Robert	B.A.	Brasenose	Oxf.	Gloucester

PRIESTS.

Bockett, Benjamin Bradney	B.A.	Magdalen Hall	Oxf.	Oxford
Calvert, Thomas	B.A.	Queen's	Oxf.	Oxford
Child, Thomas	B.A.	Queen's	Oxf.	Winchester
Cornish, Charles Lewis	B.A.	Exeter	Oxf.	Oxford
Dunlap, Arthur Philip	B.A.	St. John's	Oxf.	Oxford
Dunnage, James Arthur	M.A.	Brasenose	Oxf.	Gloucester
Elliott, Charles Boileau	B.A.	Queen's	Camb.	Winchester
Gepp, George Edward	M.A.	Wadham	Oxf.	Oxford
Hamilton, Walter Kerr	M.A.	Merton	Oxf.	Oxford
Harington, Hastings Haws (<i>let. dim.</i>)	B.A.	Magdalen Hall	Oxf.	Winchester
Harrison, Benjamin	M.A.	Christ Church	Oxf.	Oxford
Harvey, John Ridout (<i>let. dim.</i>)	B.A.	St. Alban Hall	Oxf.	Gloucester
Hebert, Charles	M.A.	Trinity	Camb.	Gloucester
Hogarth, David (<i>let. dim.</i>)	Lit.			Winchester
Ind, James	B.A.	Queen's	Oxf.	Winchester
Mangles, Albert	M.A.	Merton	Oxf.	Winchester
Neale, Charles	B.A.	Queen's	Oxf.	Gloucester
Nicholson, William	M.A.	Trinity	Oxf.	Oxford
Parsons, Frederic James	M.A.	Magdalen	Oxf.	Oxford
Roberts, George	B.A.	Trinity	Camb.	Gloucester
Stoddart, William Wellwood	B.A.	St. John's	Oxf.	Oxford
Stribbs, Jonathan Kirk	B.A.	Worcester	Oxf.	Oxford
Vores, Thomas	M.A.	Wadham	Oxf.	Oxford
Weightwick, Henry, jun.	B.A.	Pembroke	Oxf.	Oxford
Wither, William Henry Walter Bigg	S.C.L.	New	Oxf.	Winchester
Wood, Charles Frederick Bryan	B.A.	Pembroke	Oxf.	Gloucester
Woodcock, Charles	B.A.	Christ Church	Oxf.	Oxford

Deacons, 29.—Priests, 27.—Total, 56.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Buckle, Matthew Hughes George	Head Mast. of Gram. School, Durham.
Grant, C.	Domestic Chapl. to Lord Durham.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Abthorpe, George .	{ Vic. Choral in Cath. Ch. of Lincoln Greetwell, C. Thorpe-on-the-Hill, R. }	Lincoln	Lincoln	D. & C. of Lincoln
Acheson, — . . .	Kingsbury, P. C.	Middles.	London	D. & C. of St. Paul's
Alt, Just Henry . .	Endford, V.	Wilts	Salisbury	Gova. of Ch. Hosp.
Atherley, Arthur . .	Preb. in Cath. Church of	Chichester		Bp. of Chichester
Bedingfield, James .	Bedingsfield, R.	Suffolk	Norwich	J.J. Bedingfield, Esq.
Brickdale, Richard	{ Felthorpe, R. and Ringland, V. }	Norfolk	Norw.	{ Bp. of Norwich Bp. of Ely }
Broadley, Robert . .	Swinton, C.	Lancas.	Chester	V. of Eccles
Bromilow, J. . . .	Billinge, C.	Lancas.	Chester	R. of Wigan
Cole, F.	St. Feocka, V.	Cornwall	Exeter	Bp. of Exeter
Cox, Charles Henry	{ North Littleton, C. South ——— }	Worcest.	Worcest.	Christ Ch. Oxford
Dixon, Thomas . . .	North Shields, C.	Durham	Durham	D. & C. of Durham
Dusatoy, W. S. . . .	Exton, R.	Hants	Winch.	Bp. of Winchester
Edwards, Thomas B.	St. Stephen's, near Saltash, V.	Cornw.	Exeter	D. & C. of Windsor
Elliott, Gilbert . .	{ Brougham, R. Kirkby Thore, R. }	Westm.	Carlisle	Earl of Thanet
Freston, T. G. W. . .	Daglingworth, R.	Gloster	Gloster	Lord Chancellor
Hearn, —	Stonehouse, St. Paul's, C.	Devon	Exeter	{ V. of St. Andrew, Plymouth }
Heelis, Edward . . .	Marton, R.	Westm.	Carlisle	Earl of Thanet
Hoimes, Edw. A. . .	{ Southelmham, St. Marg. and St. Peter, R. }	Lincoln	Norwich	Alex. Adair, Esq.
Howard, Hon. H.E.J.	Deanery in Cath. Church of	Lichfield		The King
Howell, Benjamin . .	Acton Round, C.	Salisbury	Hampford	V. of Gt. Wenlock
Hunt, Philip, LL.D.	Preb. in Cath. Church of	Canterbury		The King
Hutton, W. P. . . .	Little Birch, R.	Hereford	Hereford	Guy's Hosp. London
Jackson, E.	Dufon, R.	Westm.	Carlisle	Earl of Thanet
Knapp, Henry John	{ Willesdon, V. Sub-Deanery in Cath. Church of St. Paul }	Middles.	London	D. & C. of St. Paul's
Mayelston, Samuel .	Brantingham, V.	E. York	York	D. & C. of Durham
Parke, William W. . .	Kirkwhelpington, V.	Northum.	Durham	Bp. of Durham
Parker, William . . .	Preb. in Cath. Church of	St. Paul		Bp. of London
Pole, Edward	Templeton, R.	Devon	Exeter	Sir W. T. Pole, Bt.
Pooley, John Hen. . .	Scotter, R.	Lincoln	Lincoln	Bp. of Peterborough
Richardson, J. . . .	Alsager, C.	Chester	Chester	Lord of the Manor
Rowe, S.	Stonehouse, C.	Devon	Exeter	{ V. of St. Andrew, Plymouth }
Scurr, R. W.	Aldeborough, V.	Suffolk	Norwich	Lev. Vernon, Esq.
Smith, G. T.	Uffculme, V.	Devon	Exeter	{ Preb. of Uffculme, in Sarum Cath. }
Smith, Solomon . . .	Ely, St. Mary, C.	Camb.	Ely	D. & C. of Ely
Vaux, Edward	Romsey, V.	Hants	Winches.	D. & C. of Winches.
Vavasour, M.	Ashby-de-la-Zouch, V.	Leicester	Lincoln	Marq. of Hastings
Wild, Wm. Taylor . .	Westow, V.	E. York	York	Abp. of York
Yarker, Luke	Cbillingham, V.	Northum.	Durham	Bp. of Durham
Young, W.	St. Helen's, P. C.	I. of Wht.	Winch.	Eton Coll.

CLERGYMEN DECEASED.

BISHOP OF LIMERICK.—Died, on Monday, December 9, at East Hill, Wandsworth, in the fifty-ninth year of his age, after a long illness, the Right Rev. JOHN JENN, D.D. F.R.S. Lord Bishop of Limerick, Ardfer, and Aghadoe. For nearly seven years he had suffered under the effects of a violent paralytic attack, which compelled him to withdraw from the more active duties of his see, and to reside in this country for medical advice. But his mind survived his body; and, while an invalid, scarcely able to move about his room even with assistance, he continued an anxious and watchful care over his diocese; and employed the hours of languor and sickness in the preparation and publication of works, original, or those of other great divines, for the benefit of the

Church of Christ. In private life he was among the most amiable and beloved of men, with a singular faculty of attaching all of every age to him; in literature he was among the most distinguished Biblical scholars of the age; and in personal humility and piety he was worthy of his office as a Christian Bishop.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Briggs, Jonathan	Bradwell R.	Bucks	Lincoln	Lord Chancellor
	Thornborough, V.			
Faithful, Robert	Warfield, V.	Berks	Salisbury	M. Windle, Esq.
M'Guire, Thos. W.	Deptford, St. Paul, R.	Kent	Rochester — Drake	
Skeeles, Geo. John	Cranwell, V.	Lincoln	Lincoln	Bp. of Lincoln
	Kirkby Underwood, R.			
Wilson, William	Hartlepool, P. C.	Durham	Durham	V. of Hart

OXFORD.

ELECTIONS.

In Convocation, the Rev. F. Atkin-on Fabr, M.A. Fellow of Magdalen College, has been nominated one of the Masters of the Schools, in the room of the Rev. Peter Hansell, M.A. Fellow of University College, resigned.

William Fletcher, B.A. of Trinity College, has been elected a Fellow of Brasen-nose College.

Daniel Race Godfrey, of Queen's College, has been elected and admitted Scholar of the same College, on Mr. Michel's Foundation.

John Adams, Commoner of Christ Church, has been elected to the University Scholarship, on the Foundation of Lord Craven.

William George Mellish, Commoner of University College, has been elected to an open Scholarship, on Mr. Brown's Foundation in that Society.

Arthur P. Stanley, and James Lonsdale have been elected Scholars of Balliol College; and — Whipple, Commoner of the said College, was elected Mr. Blagdon's Exhibitioner.

Edward Brabank Smith, Commoner of St. John's College, has been elected an Exhibitioner of Queen's College, on Mr. Michel's Foundation.

By a Statute, which received the assent of the House of Convocation, and which comes into operation in Act Term, 1834, all Candidates for a Degree in Medicine, (besides producing certificates from some hospital of eminence of a diligent attendance upon lectures and hospital practice,) to undergo an examination before the Regius Professor of Medicine, and two other Examiners, who are to be Doctors in that faculty, and appointed by the Vice-Chancellor. For the superior Degree, a Dissertation, written by the Candidate, upon some subject to be approved by the Regius Professor, is to be publicly delivered, and a copy given into

the hands of the Professor, before admission to the Degree of Doctor in Medicine.

Bachelors in Medicine are also no longer to be compelled, as heretofore, to proceed through Arts, but they must be examined in like manner, with all who intend to proceed to their Bachelor's Degree, in that faculty, before (academically speaking) they can become Students in Medicine.

EXAMINATION PAPER.

CLASSES.

The names of those Candidates, who, at the close of the Public Examinations in Michaelmas Term, were admitted by the Public Examiners into the Four Classes of *Literæ Humaniores* according to the alphabetical arrangement in each Class prescribed by the Statute, stand as follow: —

CLASS I.

Chepmell, Haviland Le Mesurier, Schol. of Pembroke Coll.
Edmonstone, Charles W. Com. of Ch. Ch.
Fletcher, Wm. Com. of Trinity Coll.
Muckleston, R. Schol. of Worcester Coll.
Sheppard, Wm. Schol. of Trinity Coll.
Tait, A. C. Schol. of Balliol Coll.

CLASS II.

Black, A. W. Com. of Christ Church.
Boyes, John F. Com. of St. John's Coll.
Dayman, Philipps D. Com. of Balliol Coll.
Hall, Alex. H. Com. of Balliol Coll.
Morns, F. O. Com. of Worcester Coll.
Munby, John P. Schol. of Lincoln Coll.
Newmarch, Charles F. Gentleman Com. of St. Alban Hall.
Peake, Henry, Com. of Jesus Coll.
Prothero, T. Com. of Brasenose Coll.
Rickards, Geo. K. Schol. of Trinity Coll.
Walker, Joseph, Schol. of Wadham Coll.

CLASS III.

Barnes, G. Stud. of Christ Church.
Blane, Henry, Com. of Brasenose Coll.
Bovell, W. H. B. Com. of St. Alban Hall.
Coope, Joseph R. Com. of Christ Ch.
Gardner, Arthur D. Schol. of Jesus Coll.

Guise, W. C. Com. of Christ Church.
Hopton, R. Com. of Brasennose Coll.
Howard, Hon. R. E. Com. of Christ Ch.
Mackenzie, Wm. B. Com. of Magd. Hall.
Mackeson, W. W. Com. of Queen's Coll.
Morgan, R. B. Com. of University Coll.
Murray, H. S. Com. of Christ Church.
Pinkerton, John S. Fell. of St. John's Coll.
Reay, Chas. L. Com. of Queen's Coll.

CLASS IV.

Badcock, A. W. Schol. of Pembroke Coll.
Boucher, J. Com. of Worcester Coll.
Brice, Dunbin, Com. of Queen's Coll.
Carwithen, W. H. Com. of Worcester Coll.
Cother, William, Stud. of Christ Church.
Curtis, Francis, Com. of Balliol Coll.
Curtis, Atwell, Schol. of Lincoln Coll.
Cust, Hon. Charles H. Gentleman Com. of Christ Church.
Day, George, Stud. of Christ Church.
Mackenzie, H. Com. of Pembroke Coll.
Pollard, H. S. Com. of Lincoln Coll.
Postlethwaite, T. M. Com. of Queen's Coll.
Ramsay, Sir James, Bart. Gentleman Com. of Christ Church.
Richards, Thos. M. Com. of Wadham Coll.
Ryder, Geo. D. Com. of Oriel Coll.
Tracey, John, Com. of Wadham Coll.
Williams, Philip P. Com. of Christ Church.

The following is a list of those Candidates who have obtained distinction in *Disciplinis Mathematicis et Physicis* :—

CLASS I.

* Mackeson, W. W. Com. of Queen's Coll.

CLASS II.

Coope, Joseph R. Com. of Christ Church.
† Walker, Joseph, Schol. of Wadham Coll.

CLASS III.

Comyn, Henry, Com. of Exeter Coll.
Murray, Henry S. Com. of Christ Church.
Read, T. F. R. Schol. of University Coll.

CLASS IV.

Richards, T. M. Com. of Wadham Coll.

The number of those who, having obtained their Testimonium, were not deemed worthy of any honourable distinction, was seventy-one.

W. FALCONER, M.A. Exeter, } *Public*
Rev. A. NGATE, Trinity, } *Ex-*
Rev. H. REYNOLDS, Jesus, } *miners.*

DÉGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. J. Thompson, Fell. of Lincoln Coll.

MASTERS OF ARTS.

Anthony Francis Buller St. Ledger, Brasennose College, Grand Comp.
Spencer Smith, Balliol Coll. Grand Comp.
Rev. George Pinhorn, St. Edmund Hall.
Rev. John J. Digweed, Pembroke Coll.
Rev. Alex. R. Mangin, St. Alban Hall.
Rev. Thos. Gordon Penn, Christ Church.
Rev. Richard Rawlins, Magdalen Hall.
Rev. George E. Gepp, Wadham Coll.
John Williams, Jesus Coll.
H. C. Onslow, Demy of Magdalen Coll.
Rev. Henry G. P. Cooke, Exeter Coll.
Rev. Wm. H. Newbolt, New Coll.
Rev. Wm. E. Trenchard, Pembroke Coll.
P. A. Browne, Corp. Chr. Coll. Gr. Comp.
Rev. Rice R. Hughes, Jesus Coll.
Rev. Robert Haynes, Pembroke Coll.
Rev. Henry Hughes, Trinity Coll.
Charles Orlando Fletcher, Exeter Coll.

BACHELORS OF ARTS.

Wm. H. B. Bovell, St. Alban Hall.
Robert B. Morgan, University Coll.
Charles W. Edmonstone, Christ Church.
Joseph R. Coope, Christ Church.
† Barrett, Christ Church.
R. Muckleston, Schol. of Worcester Coll.
Phillips D. Dayman, Balliol Coll.
Alexander Hall Hall, Balliol Coll.
John P. Massey, Schol. of Lincoln Coll.
Wm. E. Nairn, Schol. of Lincoln Coll.
Henry S. Pollard, Lincoln Coll.
Arthur D. Gardner, Schol. of Jesus Coll.
Thomas Prothero, Brasennose Coll.
William Fletcher, Trinity Coll.
Wm. H. P. Ward, Oriel Coll.
Joseph Walker, Schol. of Wadham Coll.
H. Le Mesurier Chepmell, Schol. of Pembroke Coll.
S. B. Watson, Exhib. of St. John's Coll.
John F. Boyes Exhib. of St. John's Coll.
Charles F. Newmarch, St. Alban Hall.
William H. Twynning, Jesus Coll.
Hon. Richard E. Howard, Christ Church.
William Penn, Christ Church.
Alwill Curtis, Schol. of Lincoln Coll.
A. C. Tait, Schol. of Balliol Coll.
G. K. Rickards, Schol. of Trinity Coll.
Wm. Sheppard, Schol. of Trinity Coll.
Henry Blane, Brasennose Coll.
Samuel Rotton Piggott, Edmund Hall.
Henry J. Wilson, Queen's Coll.
Bryan Fausett, Corpus Christi Coll.
George V. Thorpe, St. John's Coll.
Henry Mander Roberts, Magdalen Coll.
Samuel Horsley, Balliol Coll.

MARRIED.

At Bridgewater, the Rev. John Allen
Giles, M. A. Fellow of Corpus Christi

* In Third Class of Lit. Human.

† In Second Class of Lit. Human.

College, to Anna Sarah, youngest daughter of the late Frederick Dickinson, Esq., of his Majesty's Victualling Office.

At St. Martin's Church, Oxford, by the Rev. J. Hyde, the Rev. William Benson, D. D. late Fellow of Queen's College, and Rector of Hampton Poyle, in this county,

to Miss Rebecca Ann Foster, of Islip, in this county.

The Rev. William Master, B.C.L. Fellow of New College, and Rector of Bucknell, in this county, to Lucy Elizabeth, only daughter of Benjamin Woods, Esq., of Blakesley, Northamptonshire.

CAMBRIDGE.

ELECTIONS.

Francis Richard Begbie, B. A. of Pembroke College, has been elected a Foundation Fellow of that Society.

S. E. Walker, of Trinity College, has been elected a Senior, E. H. Browne, Emmanuel College, a Middle, and F. Myers, Fellow of Clare Hall, a Junior Bachelor on the Foundation of Mr. Crosse.

The following Grace has passed the Senate:—To appoint Mr. Steel, of Trinity College, an Examiner of the Classical Tripos for 1834.

PRIZE SUBJECTS.

I. The Chancellor's gold medal—*The Second Triumvirate.*

II. Members' Prizes—

(1) For the Bachelors,
Quænam sint commoda expectanda a recenti apud Cantabrigiam clarorum virorum congressu?

(2) For the Undergraduates,
Quinam sint effectus libertatis in possessionibus Hispaniæ transatlanticis?

III. Sir William Browne's three gold medals—

(1) For the Greek ode,
Niger navigabilis.

(2) For the Latin Ode,
Australis expeditio Johannis Frederici Gulielmi Herschel, equitis aurati.

(3) For the Epigrams,
Scire tuum nihil est, nisi te scire hoc sciat alter.

IV. The Porson Prize—

Shakspeare, "King Richard II." Act III. Scene 2.

Beginning—

K. Rich. "Let's talk of graves, of worms and epitaphs;"

And ending—

"How can you say to me—I am a king?"

The subject of the Norrisian Prize Essay for the ensuing year is, "*The Divine Origin of Christianity proved by the accomplishment of the Prophecies delivered by Christ himself.*"

The Hon. George William Lyttleton, eldest son of Lord Lyttleton, and Lord Henry Petty Fitz Maurice, second son of the Marquis of Lansdowne, have been admitted of Trinity College.

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Rev. John Greenwood, St. Peter's Coll. Head Mast. of Christ's Hospital, and Rector of Colne Engaine, Essex.

BACHELOR IN DIVINITY.

Rev. M. Seaman, Queen's Coll. Comp.

HONORARY MASTER OF ARTS.

The Earl of Kerry, Trinity Coll.

MASTERS OF ARTS.

Rev. William Cook, Trinity Coll.

Archibald Boyd, Trinity Coll.

David Hilcoat Leighton, Trinity Coll.

John Simpson, Corpus Christi Coll.

Rev. Thomas Phillipps, Jesus Coll. Comp.

BACHELORS IN PHYSIC.

Charles J. Johnstone, Caius Coll.

Wm. Webster Fisher, Downing Coll.

BACHELORS OF ARTS.

Robert Wm. Dibdin, St. John's Coll.

Thomas Pugh, Magdalene Coll.

MARRIED.

At Great Amwell, Herts, by the Rev. C. W. Le Bas, the Rev. Henry Coddington, Fellow of Trinity College, Vicar of Ware-cum-Thunbridge, to Priscilla, second daughter of the Rev. Dr. Batten, Principal of the East India College, Haileybury.

NOTICES TO CORRESPONDENTS.

Yes, "T." Does our Correspondent mean to say that the Prince of Lucca is not converted?

Many thanks to our kind friends at Norwich, Worcester, and Gloucester.

"W. C. W." and "E. E." if possible, in our next.

Want of room compels us to defer our lists until February.

The Annual Report of the Gloucester Benevolent Society came too late.

THE CHRISTIAN REMEMBRANCER.

FEBRUARY, 1834.

REVIEW OF NEW PUBLICATIONS.

ART. I. — *An Address delivered on Laying the First Stone of the New King's Weigh-house, a Place of Worship intended for the Use of a Congregational Church.* By T. BINNEY. London: Jackson & Walford. 1833. Pp. 24. 4to.

WE regret that this production has come so late to hand that we cannot notice it at the length it deserves; but we would rather notice it briefly, than leave it entirely untouched. When we speak of its deserts, we mean nothing *intrinsic*; for a more contemptible composition cannot be, whether in respect of style, matter, argument, learning, or anything else that can confer value on literature. But this "Address" has acquired very considerable importance from its appropriation by the principal organs of Dissent; from its tacit adoption by the great body of the Dissenters, who, after such appropriation certainly ought to disclaim its language, unless they would participate its guilt; and by the entire recognition of its principles in a formal document put forth by what may be called the Sectarian Convocation (for, while we are deprived of ours, the Dissenters enjoy theirs in all its vigour and efficiency) in Redcross-street.

Of the folly and ignorance of the pamphlet before us we shall say little. Suffice it to observe that the Independents are represented as "unquestionably the first, who, as a body, advocated a generous and impartial toleration;"* and, though Mr. Binney himself admits that

* The Independents : whose first station
Was in the rear of Reformation,
A mongrel kind of Church dragoons,
That served for horse and foot at once,
And in the saddle of one steed
The Saracen and Christian rid ;
Were free of every spiritual order
To preach, and fight, and pray, and murder ;

Agreed in nothing but to abolish,
Subvert, extirpate, and demolish."
Hudibras, Part III. Canto II.

the only time they were in power, "they acted *inconsistently* by excepting Prelacy and Popery," yet, for all this, we are only to "remember that it *was* inconsistent," and rapine and sacrilege become venial things, and to the Independents "we are indebted, as a nation, for whatever of civil or religious liberty we enjoy!" We have no doubt, even had we no better voucher than Mr. Binney, that if he and his sect could obtain **their** ends, they would deal us the same measure of "civil and religious liberty" which they graciously bestowed on our forefathers. For thus he speaks of the Church of Ridley and Latimer, of Hooper and Jewell, of Hall and Beveridge, of Wilson and Porteus, and of so many of their spirit since their time; the Church of Hale and Nelson, of Johnson and Hannah More, of Southey, and Coleridge, and Wordsworth:—

It is with me, I confess, a matter of deep, serious, religious conviction, that the Established Church is a *great national evil*; that it is an *obstacle to the progress of truth and godliness in the land*; that IT DESTROYS MORE SOULS THAN IT SAVES; and that, therefore, *its end is most devoutly to be wished by every LOVER OF GOD AND MAN*. Right or wrong, this is my belief; and I should not feel the slightest offence if a Churchman were to express himself to me in precisely the same words with respect to Dissent.—P. 20.

Ravings like these would *deserve* no notice, did not the professed organs of Dissent echo the cry, and repeat, "This is *the truth*, whatever some half-hearted Dissenters may say."

Let no Dissenter be "half-hearted" now. "If the Lord be God, follow him; but if Baal, then follow him." For once we are quite agreed with Mr. Binney: "Every pious and patriotic man should feel that he is not permitted to be neutral. A judgment **must** be formed, a side taken, and every legitimate weapon appropriated and employed."* Let the Dissenters form their judgment, and take their side. There are many, we believe, who agree with Mr. Binney in their hearts, but who will not venture on the shame of so revolting an avowal. Let them stand forth, that we may see them. If they *really* believe themselves true "lovers of God and man" in consigning the majority of Churchmen to everlasting perdition, let them proclaim their belief aloud, and let them see how *many* will reëcho it. Let them see, whether after all they *say* about their numbers, they will find the great body of the Christian people of England ready to agree with them that every Churchman, because he *is* a Churchman, if he escape hell at all, can only escape "so as by fire." Such Dissenters dare not express their thoughts, lest they share the contempt and disgust which has already been cast upon Binney by every heart capable of a moral feeling. But there are Dissenters who not only shrink from the contact of such a man as Mr. Binney—a very humble degree of right feeling is requisite

for *that*—but who, while conscientiously deserting our communion, still are friendly to the principle of an Established Church as the safeguard of Christianity, while they are thankful for the entire toleration and liberty of conscience they enjoy beneath her shadow. On these too we call, not to be “half-hearted.” Let these openly renounce all connexion with the bitterness and blasphemy of the Weigh-house orator. This, we are happy to find, some have done. And, O that our feeble voice might enter into the ears of *some* Dissenters whom we love and cherish not less dearly than souls of our own communion! O that we could prevail upon *them* calmly and solemnly to deliberate on the points that divide us, and, as we are convinced such deliberation must issue, return into the bosom of the Church! And we would tell those religious Dissenters who still wish to see the Church established and effective, and who would cheerfully unite their endeavours to save her, that there is no other way of promoting their object than by JOINING HER COMMUNION.

And we say, let not Churchmen be “half-hearted” either. “A double-minded man is unstable in all his ways.” With the *whole* heart let Churchmen profess their attachment to their Church. We are glad to find that a declaration of the Laity, on broad principles, is in circulation. Every Layman of the Church *must* sign it. There must be no halting between two opinions. Sorry indeed should we be, and degraded, could we entertain towards nonconformity the feelings expressed towards the Church by Mr. Binney. Let the guilt and the shame of such things rest with those who profess or do not disown them. But, when such principles are at work against the Church, let neither exposure nor opposition be wanting for a moment.

We are not afraid for the firmness of our Calvinistic brethren, nor ever were. There are some indeed who “went out from us, but they were not of us;” but such are few. We envy them not as they read the following, which we extract for their edification.

In spite of Acts of Parliament, Creeds and subscriptions, the Church of England is the most discordant and divided christian denomination in the land. The most opposite and conflicting opinions are professed and inculcated by her sons—by men who have solemnly signed the very *same* identical declarations. The clergy are separated into parties; the pretence that uniformity exists among them is a pretence, and nothing more; and every man knows it to be so, who has an eye to observe, or an ear to hear, or a head to think; and every such man will admit the assertion, who has honesty to acknowledge what he cannot but perceive. And these differences of opinion are not confined to minor and insignificant matters, but, upon the showing, and according to the current language, of some of the clergy themselves, enter into the very essentials and fundamentals of the faith. Hence it is customary for them to speak of large tracts of the country, in which there is only here and there a solitary clergyman who “preaches the gospel;” and this man is often represented as despised by his brethren, and persecuted by his neighbours, for his adherence to the truth. Hence, too, we hear of the “gospel” (the *gospel*, observe,) being “introduced” into a place, in which it had not been declared for thirty,

or fifty, or a hundred years. By such facts, incessantly obtruded on our attention, we are given to understand that *anti-evangelical clergymen* are an overwhelming majority. If any of an opposite character are elevated and dignified, the wonder is announced with triumph and trumpets, and we are thus left to the natural inference, that, in the high places of the Establishment, spiritual religion is the exception, and not the rule.—Pp. 9, 10.

We need not say that all this only applies to the language of a very few. Mr. Binney has admitted that those who hold it are opposed to "an overwhelming majority." In fact, it is the language of men who are much more justly to be classed with Mr. Binney's friends than with ours. It has a close affinity with his. The Calvinistic Clergy, as a body, repudiate it. The communion which Mr. Binney charges with being "the most discordant and divided Christian denomination in the land," cannot, even by himself, be accused of being divided into more than two parties! and those two, such as have divided the boasted unity of Rome itself. Let this be contrasted with a communion which admits to its *pulpits* the Episcopalian, the Presbyterian, the *Anabaptist*, the Methodist, and the *Quaker*! * for such is Mr. Binney's. Our Calvinistic friends will hurl back Mr. Binney's insinuations with the shame and scorn they deserve; and one UNITED cry will ring through the tents of Israel,—“The sword of the Lord, and of Gideon!”—“The Lord his God is with him, and the shout of a King is among them!”

ART. II.—*Horæ Homileticæ: or Discourses (principally in the form of Skeletons) now first digested into one continued Series, and forming a Commentary upon every Book of the Old and New Testament; to which is annexed, an Improved Edition of a Translation of Claude's Essay on the Composition of a Sermon. In Twenty-one Volumes. By the Rev. CHARLES SIMEON, M. A. Senior Fellow of King's College, Cambridge. London: Holdsworth & Ball. 1833. 8vo.*

(Continued from p. 20.)

WE come now to consider, II. The peculiar and especial objects of Mr. Simcon's work. And these are, 1. To assist, and in some manner, instruct, in the art of composing sermons. 2. To afford a practical and applicatory interpretation and exposition of Scripture.

We would not be understood to depreciate either the labour or the intrinsic value of this great work, in stating what is, however, most necessary to be remembered, that it was not written *originally* with either of these views. The skeletons were not *at first* composed with a view to assist or instruct others in composition, but were written as a

preacher would write a sermon, for his own use in his own fold ; they were, indeed, Mr. Simeon's *sermons* ; all, at least, that he ever committed to paper, of what he preached in his own church. This is, indeed, palpable, from the personal and peculiar allusions with which they abound ; which would certainly have been retrenched, had it been Mr. Simeon's object to make his volumes *in all respects* applicable to general use. So little, indeed, does the *system* of analysis enter into the essence of the work, that when Mr. Simeon wrote a sermon, (which he always did for the *University* pulpit,) he did not analyse it for the *Horæ*, but published it in its place at full length. In like manner, the idea of a continued expository comment on Scripture, is no part of the original design. In discourses on 2536 independent texts it cannot happen but that there must result something which may fairly be called a commentary on the Bible ; yet the work is such, not substantially, but only incidentally. A complete commentary the reader would look for in vain. Many texts, important for their difficulty, or their doctrinal purport, are altogether unnoticed. It would be unjust to the work, and unfair to the reader, to treat it as a *systematic* exemplification of either Claude's theory, or any other ; or to consider it in the light of a *complete* expository comment on the whole Scriptures. It is *published* indeed both as an exercise and a commentary ; it was *written* with a very different view. •

With this reservation, we proceed to examine the objects of the work as *published* ; and, 1. That of assisting the preacher in the composition of sermons.

It is a fact universally admitted that no sermon can be clear, comprehensive, and adequate to the just elucidation and application of its subject, unless composed on a *plan*. This plan may either be reduced to writing, or it may exist solely in the mind, and the preacher may work from it by simple recollection ; but a plan there ought to be ; and, where there is sufficient leisure, it will be highly desirable to write it, both for impressing the memory, and accumulating richer and better arranged resources than the mind, without this aid, can commonly retain. In regard to the younger clergy, and probationers for the ministry, the system of writing outlines is, in the highest degree, important ; and perhaps there could not be a more profitable exercise in this way than to *anatomize* the sermons of our standard divines ;—to write out the naked outline of divisions, &c. accompanied with an abstract of the mode in which each division or subdivision is treated. Our readers may find a very valuable specimen of this exercise in the “*Summaries*” prefixed by Mr. Hughes to the several sermons and treatises in his “*Divines of the Church of England* ;” although, in practice, we should recommend something still more simple, and departing somewhat further from the *actual* language of the authors. After the skeleton

has been sometime laid by, let the student *flesh* it in *his own* language; he can ~~then~~ read over again the original sermon, and it will afford that impulse to his mind which, in retouching, will give richness and vigour to his own composition, without any of the servility of the plagiarist or imitator. But this system, it is obvious, is only calculated for temporary practice. It is by no means desirable that a preacher should confine himself to a certain number of texts; and he knows little of the art of composition, if he is unable to take a text of his own, and arrange the plan of a discourse on it for himself. As an intermediate step between analysis of sermons already written, and construction of outlines on given texts, no help can be more valuable than sketches on the plan of Mr. Simeon's skeletons. The analytical system is defective without the synthesis. He who can *well* reduce a good sermon to its elements, and faithfully and vigorously fill out a good outline, wants no qualification for a preacher which matter and argument can bestow. Let him be well acquainted with his Bible, he may choose his own text, and treat it successfully.

From these observations it will appear that we are not agreed with some of Mr. Simeon's "most judicious friends," who fear "that these skeletons may administer to sloth and idleness."* We apprehend, that, had these gentlemen made the experiment themselves, they would have found the skeletons "so constructed that they cannot possibly be used at all, unless a considerable degree of thought be bestowed upon them."† In our own judgment, an outline of this nature could not be *accurately* and *energetically* filled, without *much more* labour than would be required for original composition. If the student *who cannot compose* flatters himself that he can use Mr. Simeon's skeletons, he is deceived. He may, indeed, write a series of words, "which, if read distinctly, will occupy the space of nearly half an hour;"‡ but he will not realise Mr. Simeon's idea. We may here be said to be inconsistent with the opinion we have expressed above, that written skeletons are good *introductions* to composition; we are not, however, here speaking of mere *attempts* on the skeletons, exercises which are, doubtless, excellent introductions; but of correct and animated completions of the outline, which, if our clerical readers have a mind to try, they will, we doubt not, find much more difficult than the ordinary composition of a sermon. The productions of Raphael and Phidias are justly employed for the instruction of the tyro; but should we give no credit for original powers to him who should produce an exact copy from either?

The skeletons not being originally written with a view to regular composition, the question of this application comes naturally to be discussed. Mr. Simeon's practice may be considered in favour of

* Pref. p. xi.

† Ibid.

‡ Pref. p. x.

extemporaneous preaching. He certainly does not advocate that system on the ground which, we are satisfied, is the foundation of its popularity with many, an absurd, we might say, blasphemous interpretation of Matt. x. 19, 20. Indeed we think we may infer, both from his language and his practice, arguments which invincibly demonstrate the superiority of the system commonly in use with the English Clergy. But our readers shall judge.

It is not possible to say what is the best mode of preaching for every individual, because the talents of men are so various, and the extent of their knowledge so different. *It seems at all events expedient that a young Minister should for some years pen his sermons, in order that he may attain a proper mode of expressing his thoughts, and accustom himself to the obtaining of clear, comprehensive, and judicious views of his subject:* but that he should always continue to write every word of his discourses, seems by no means necessary. Not that it is at any time expedient for him to deliver an unpremeditated harangue: this would be very unsuitable to the holy and important office which he stands up to discharge. But there is a medium between such extemporaneous effusions and a servile adherence to what is written: there is a method recommended by the highest authorities, which, *after we have written many hundred sermons*, it may not be improper to adopt: the method referred to is, to draw out a full plan or skeleton of the discourse, with the texts of Scripture which are proper to illustrate or enforce the several parts, and then to express the thoughts in such language as may occur at the time. This plan, *if it have some disadvantage in point of accuracy or elegance*, has, on the other hand, great advantages over a written sermon: it gives a Minister an opportunity of speaking with far more effect to the hearts of men, and of addressing himself *to their passions*, as well by his looks and gesture, as by his words.—Pref. p. xii.

Mr. Simeon here unequivocally recommends written sermons “for some years,” and that the extemporaneous plan should not be adopted until “after we have written many hundred sermons.” Let us examine, then, why a plan which works well, and *exclusively too*, for some years, and through *many hundred* discourses, is to be given up at last, for another which “has,” it would seem, “great advantages over” it. The value of the first plan is *accuracy*; that of the other, appeal to the *passions*, by looks and gestures. Now this *advantage*, if such it be, is equally attainable by means of a written sermon; for a written sermon may address the passions; and where the preacher has well mastered it, as is notorious from instances, looks and gestures will not be wanting; but the *advantage* itself requires to be qualified. Appeals to the passions are not, ordinarily, the best instruments either of healthful or of permanent conviction. Brutus and Antony may thus alternately command the crowd; and the same populace may shout “honourable man” and “traitor” almost in a breath. It was an appeal to the passions which changed “Hosanna in the highest” to “Crucify him, crucify him!” We do not, of course, deprecate *all* address to the passions. The gospel itself addresses them; those, at least, of love, hope, and fear; and many men require something of the

kind to arouse even their *attention*; without which, of course, the preacher's labours must be ineffective. But let our Lord's discourses be studied; how sparingly do *they* address the passions! yet how solemn are they! how affecting! how awakening! how convincing! We would not hear a Christian preacher deliver the tremendous truths of his commission like "the saying of a lesson;" but even this would be far preferable to much that we have seen in the way of "looks and gestures" in the pulpits of extemporaneous preachers. Decency is not enough, but indecency disgusts. But for this advantage, equivocal as it is, and attainable as it is under the ordinary method, Mr. Simeon would sacrifice *accuracy*; a quality, in a sermon especially, of the very first importance. We do not hesitate to say that no quality is of such rare attainment by speakers as *accuracy*; and it very often happens that the most fluent and eloquent speakers are the most deficient in this particular. Fox used to say of Pitt, with equal truth and generosity, "I am never at a loss for a word; but he is never at a loss for *the* word." Now it is *the* word which it is the especial province of the preacher to have always at command. In the study, the sermon writer will consider every word;—does it "*accurately*" express the required idea? does it express the idea *clearly*? will it be intelligible to the ordinary hearer? or, will it convey to him an idea different from that intended by the preacher?—

" ————— *incomptis allinet atrum*
Transverso calamo signum; ambitiosa recidet
Ornamenta; parum claris lucem dare coget;
Arguet ambiguum dictum; mutanda notabit;
Fiet Aristarchus;"——

all this is impossible in the pulpit; but is it *unimportant*? Surely none would say so, who had ever considered the importance of gospel ministration. Were the sermons of our most practised extemporaneous preachers taken down exactly in short-hand, which of them would sanction the publication *precisely* in that form? And yet the sermons *have* been so published, and in the most effectual manner; effectual, too, in no matters of temporary interest, but in regard to subjects which the most thoughtful approach the most tremblingly. One *inaccuracy* may have affected the salvation of a soul.

The authority of Charles II., who commanded the preachers before the University of Cambridge to discard written sermons, will scarcely be allowed much weight. Although ostensibly done to approximate our practice to that of the foreign Protestant Churches, the character of the prince forbids us to admit for a moment that this was the genuine motive. Indeed, in the order itself, the word Protestant does not occur; and it was the Romish, and not the Protestant practice, which the king had in view. We do not deny that the *extemporaneous*

system had been before that time much practised in the Church of England; and it was, perhaps, the general disadvantages which resulted from it that caused it then and afterwards to fall into disuse. We have said Mr. Simeon's practice as well as reasoning is not always in favour of the system he advocates. Notwithstanding the royal mandate, recorded in the university statute book, "Mr. Simeon has *invariably written* the sermons he has preached in St. Mary's. He tells us that he does not think the extemporaneous system advisable "in all places,"* and this, it appears, is one of them. And who that has ever heard Mr. Simeon in the University pulpit and in his own, could doubt to which the preference was due? Accuracy, which he, in common with all "men of wisdom and candour," admits to be the honourable distinction of the written sermon, is remarkably conspicuous in Mr. Simeon's written compositions; it is from these that we extracted all that we adduced of solid and valuable in theology in our last number. When Mr. Simeon took pen in hand, he found that he could no longer indulge that loose and unsatisfactory course on the regeneration question, which his skeletons leave open to others and himself. He was obliged to submit to the constriction of the system; and under that constriction, the Proteus Arminio-Calvinism delivers a true oracle, and accords with the Bible, antiquity, and the Common Prayer. Of so much importance, even to sound theology, is accuracy of expression; and, indeed, we shall commonly find the best *divines* have *written* their sermons.†

2. As a practical commentary, the plan of Mr. Simeon's work is good; although, as we have already intimated, the reader must not expect to find it a *perpetual* commentary. He will, however, meet with some compensating advantages. No commentary, not even that of Henry, can go so minutely into the discussion and application of *single texts*, as a series of skeletons; and thus, if the reader find many, and important portions of Scripture unnoticed, he will find others not less important, thoroughly sifted and closely applied. This species of composition too is eminently useful to those clergymen who revive the true *homily*, the *ὁμιλία*, or familiar exposition of Scripture, which, however desirable, few clergymen have leisure to *write*. In continuous skeletons they will find almost all that it will be necessary to say.

Thus far then we have only spoken in the present number of the *objects* of the work. We must defer our consideration of their *execution* to another opportunity.

* Pref. p. xlii.

† We beg our readers to refer to the Christian Remembrancer, Vol. XI. p. 36.

ART. III.—1. *A Last and Summary Answer to the Question, "Of what use have been, and are, the English Cathedral Establishments?" with a Vindication of Anthems and Cathedral Services; in a Letter to Lord Henley. By the Rev. W. L. BOWLES, A.M. To which is added, an Answer to an Article in the Edinburgh Review, on the Relative Number of Learned and Eminent Characters furnished by the Scotch and English Churches.* London: Rivingtons. Bath: Carrington. Pp. viii. 117.

2. *Remarks on the Prospective and Past Benefits of Cathedral Institutions in the Promotion of sound Religious Knowledge and of Clerical Education. By EDWARD BOUVERIE PUSEY, B.D. Regius Professor of Hebrew, Canon of Christ Church, late Fellow of Oriel College, Oxford. Second Edition.* London: Roake & Varty. Oxford: Parker. Cambridge: Deightons. Pp. xii. 184.

WHEN the great Lord Bacon pronounced that "deans and canons, or prebendaries of Cathedral Churches, were of great use," he little anticipated that such a manifest truism, as we shall prove this assertion to be, would endanger his well-earned reputation with the enlightened *Christian infidels* of the nineteenth century. Such is nevertheless the fact. The modern apostles of dissent would fain establish a railway, as it were, to bliss, and promote religion and morality by contract—would have that gospel, by which we hope for *things eternal*, taught at the least possible sacrifice of *things temporal*—would, in fact, reinstate the money-changers, and buyers and sellers in the temple of the living God—and renew the "abomination of desolation" which Cromwell and his army of dissenting regicides perpetrated—and which still, like the brand on the forehead of Cain, remains an indelible mark, by which these Reformers may be known from Christians, and their real views held up to execration. The print of the horse-hoofs of these impious violators of the "holy of holies" is still visible in many of our cathedrals—even within the very altar rails, where we commemorate the sacrifice of the Lord "that bought us," traces of their sacrilegious hands may be discovered—and well do the present generation of Cromwells vindicate their claim to such a worthy parentage, when they exclaim with the immaculate Lord Teynham, "Of what use are Deans and Chapters?" and when, with the diabolical spirit of the *Westminster Review*, in speaking of our venerable cathedrals, they cry, "Down with them, down with them, even to the ground; why cumber they the earth?"

Were the enemies of our Church, however, confined to parties so utterly worthless, both in mental calibre and popular weight, as these dissenting brawlers, we should have little to fear. The audacious falsehoods uttered by Dr. Bennett at the Poultry chapel—the wild ravings

of the disciples of Irving—the blasphemies of Taylor and Carlile—the Christ-denying doctrines of the Socinians—the impieties of Howitt—all levelled, as they are, not at the Church of England alone, but at the root of all religion, are sources rather of pity than alarm. But when men, under the guise of friendship, sap and mine the altar—when certain Latitudinarians connect themselves with the Humanitarians, or any other herd of schismatics, for the purpose of injuring that stately fabric, which, having sworn to defend, they are conscious of having betrayed, it is time for all true sons of the Church to arm for the conflict, and go forth against these suspected friends—conquering, and to conquer.

The question, in fact, has arrived at this crisis—Whether the Church of England is to be bound hand and foot, and delivered up to the will of her enemies—whether an ancient and venerable structure, founded by the wisdom, and consecrated by the blood, of its first immortal architects, is to be levelled with the dust, merely because a few minute philosophers have discovered that its proportions are not strictly geometrical, and because certain “malignants” find it an obstacle in their road to universal anarchy? Both these parties are aware that, to use the language of a distinguished author, “The property of the Church and the British Constitution began to stand, and will inevitably fall together; and, that if innovation successfully assail the one, the days of the other are numbered also.” The Dissenters, therefore, attack her proportions, hoping to have the *job* of reconstructing the edifice; as the dissenting preacher, Dr. Bennett, significantly asked, (from the pulpit too!) when discussing the *glorious* spoliation of city churches, as his tolerant and Christian party call the impious desecration of God’s altars, and the unhallowed disinterment of the dead—“Why did not the Dissenters obtain them?” In other words, why are not places, devoted to the service of the Most High for so many generations—in which an apostolic succession of the priesthood has been accustomed to officiate—given up to a class of men who have no part nor portion with that priesthood, inasmuch as they deny the validity of episcopal ordination, and thus call in question one of the most important features of that ecclesiastical constitution ordained by Christ himself and perpetuated by his Apostles?

The malignant infidels who constitute the other division of our assailants, repudiate even the semblance of any religious profession; and boldly declare, that, like Belshazzar, they are prepared to defy the God of heaven, and convert his temples into change-houses, and the sacred vessels consecrated to his especial service to the, with them, ordinary purposes of rioting and drunkenness.

In such a state of affairs it is a natural, nay, even an imperative duty for Churchmen, to be on the alert. And, fortunately, we possess

champions both able and willing to do battle in behalf of their profession. First and foremost in the ranks of ecclesiastical chivalry, stands the Rev. W. L. Bowles—a name so long and so deservedly esteemed in the literary as well as the religious world; and ably and right manfully is he seconded by Professor Pusey, one of the brightest ornaments of the University of Oxford. Under their attack, not only our open enemies, but our reputed friends, are mere pigmies: their utter shallowness—their ill-concealed malignity—their total ignorance of all that they profess to be well acquainted with, are held up to ridicule and contempt; and we much doubt if they will again venture to appear in the character of Reformers—except they may have learnt wisdom by this exposure of the fallacy of their pretensions, and seriously set about reforming themselves. They may do very well for masters of Chancery or honorary masters of arts, but as for being masters of any thing else, that is “past praying for.”

Of Mr. Bowles's pamphlet we are able to speak with the most decided approbation; like all his publications, it abounds with a fervour of description and contempt of worthless assailants, which is highly attractive; but the filial, the earnest solicitude with which he contends for the honour of his beloved Salisbury, is at once interesting and delightful. From his own chapter alone he selects a band of worthies with which he challenges the whole Scotch Church—from John Knox to Prophet Irving.

“Enter, then, from the chapter of Salisbury,” exclaims our animated champion—

1. Prebendary Martin Benson, afterwards Bishop of Gloucester, author of many eminent theological works.
2. Bishop Hoadly, of whom I need not say a word.
3. Bishop Sherlock, ditto.
4. Bishop Douglas. A Scotchman, who might have been, but for our universities and cathedrals, an unknown minister of an obscure kirk.
5. Bishop Burgess. Founded a college, as well as being an eminent scholar and divine.
6. Dean Pearson. Author of the most interesting Life of Claudius Buchanan, and now engaged in writing the Life of that humble man of God, Swartz, with whose name India and Christian Europe resounds.
7. Archdeacon Stebbing. Various learned theological works.
8. Archdeacon Daubeny. *Built a church!* as well as wrote a “Guide” to it—the work of a profound Protestant theologian.
9. Archdeacon Coxe, who has thrown much new and interesting light on the historical periods on which he has treated.
10. Prebendary Gilpin. Sermons, Essays, and Life of Gilpin, of Durham.
11. Prebendary and Archdeacon Dodwell. Various learned and distinguished works, particularly on the Athanasian Creed.
12. Canon Hampden. If not a writer himself—*qui facit per alium facit per se*, he was the munificent founder of that Lecture in Oxford which has produced a White, a living Bishop Mant, eminent as a divine—eminent as a pious poet—eminent in learning and virtues—and a successive host, many most distinguished and learned, as Lawrence, Archbishop, &c.

13. **Prebendary Gloucester Ridley.** Author of *Life of Ridley*, his great ancestor, school-fellow, at Winchester, with Bishop Lowth, author of *Dissertation on the Syriac Language*, and various works of learning and imagination.

14. **Robert Holmes**, collated prebendary, 1790. Oxford Poetry Professor, and Editor of the *Septuagint*—a work of the greatest labour, learning, and importance.

15. **John Clarke**, Dean. The friend of Sir Isaac Newton and Dr. Samuel Clarke, translator of Grotius, author of *Enquiry into the Cause and Origin of Moral Evil*, &c.—a work of deep research and great knowledge.

16. **Robert Charles Blaney**, prebendary, collated 1797. The learned Hebraist, author of *Commentaries on Daniel*, &c.

17. **French Lawrence**, prebendary of the prebend possessed by Camden. Lawrence, brother to Archbishop Lawrence, it is well known, was the intimate friend of Edmund Burke, whom he assisted in all his great works, author of some of the happiest effusions of humour in verse, but author of a far more valuable religious work, published after his death by the Archbishop.

18. **Shute Barrington.** Excellent and eloquent Sermons, &c., but more distinguished as having dispensed, in munificent charities, *one hundred thousand pounds*.

19. **Prebendary Faber.** Mythologist, of various learning, and eminent theologian.

20. **Berens**, Archdeacon. Author of several excellent works relating to the Church.

21. I may be indulged in adding the name of my friend, Canon Macdonald, the nephew of Bishop Douglas, and author of his *Life*.

22. Canon Clarke—my coadjutor in defence of Winchester College, and author of many eloquent Sermons and Charges.

23. Having extended the number so far beyond the Critic's including his *one poet*, now behold a name with which he must be familiar—ALLISON, prebendary of Sarum.

24. Lastly, though "the list might be extended," let me conclude with mentioning that accomplished young man, of the highest learning, piety, and promise, cut off, as he was about to shine among the foremost ranks of his profession,—the accomplished son of a most accomplished scholar, my friend, the present Dean of Winchester.—Pp. 92—95.

Professor Pusey now claims our attention. His work, though equally valuable, is written in a style strikingly different from that of Mr. Bowles. His attack upon the Church Reformers is not so brusque, but his blows are equally effective. He enters into a detailed history of the origin of cathedral endowments. He vindicates, in a most able manner, our Universities from the charges brought against them by Dissenters, and fortifies his argument by a quotation from Dr. Chalmers, who is not a member of our Church, but who still bears the following honourable testimony to their utility—

A bare recital of the names associated with Oxford and Cambridge, would further convince us, that, from these mighty strongholds have issued our most redoubted champions of orthodoxy; and that the Church of which they are the feeders and the fountain heads, has, of all others, stood the foremost, and wielded the mightiest polemic arm in the battles of the faith.—*On Endowments*, P. 67.

We must, however, leave the subject of our Universities, and the clerical education pursued in them, to a future occasion, merely observing, that when the Professor says that Divinity students are only

called upon to "attend twelve lectures from the Regius Professor of Divinity," he entirely forgets the twenty-five Norrisian Lectures, which Cambridge men, at least, are invariably called upon to attend—and the Sunday evening Lectures, which, in many of our Colleges, are read by the Master himself—as in the case of the present excellent Bishop of Lincoln, who, when Master of Christ's College, invariably undertook this important duty himself—and at which the students of his College were expected, and others permitted to attend, and which are continued by his worthy successor to the present day.

The proposal of establishing in each of the Cathedral Chapters a species of Theological Seminary, is well worthy the consideration of our Prelates; and would infallibly, under proper management, render especial service to the Church.

But, let us ask, are the Chapters of our Cathedrals of no present use?—Are the daily services, the morning and evening incense of prayer, things of no importance in this enlightened and *abundantly religious age*?—Is it nothing that the house of God is daily open to those who feel a desire to worship?—That the services of the Church are there devoutly and reverently performed?—That in the midst of cities given up to voluptuousness and worldliness, one spot is daily hallowed by acts of prayer and praise?—which, peradventure, may, in God's good time, avert that removal of our candlestick, at present threatened, and protect our Sion from the hands of the spoiler.

Nor ought we to forget that by them Christianity was first planted in our country;—by them it has since been watered. In whatever light we view them, whether in the direct services which they have rendered to the places where they are established, or indirectly in the benefits conferred upon the Clergy generally—or, again, as places in which eminent men might prepare for the higher and more responsible duties of the Church, or, as giving opportunity and leisure for the equally laborious, though less active duties of Divines and defenders of our faith—or, as furnishing maintenance for other offices, in themselves inadequately provided for,—or, lastly, as holding forth an incentive to higher theological attainments:—in every way they have rendered important theological service—in every way they are entitled to the respect and support of the friends of religious truth.

In illustration of this point, hear Professor Pusey:—

These institutions, then, were the nurseries of most of our chief Divines, who were the glory of our English name; in them these great men consolidated the strength which has been so beneficial to the Church: to them and to our Universities are our Church and Nation indebted for the mightiest works, which have established her faith or edified her piety. It is natural, indeed, that lay writers should not be much acquainted with the earlier details of our Church; that they should be content to know that we had 'mighty men, to whom all Christendom was much indebted, and not care to inquire what particular offices in the Church they may have filled; it is natural they should

turn to the list of the present Dignitaries of our Cathedrals, instead of tracing out the unobtrusive history of our great Divines; and it is equally natural that, conceiving that there is so much abuse at present, they should hastily conclude that it had always been so. Yet the question is an historical one, and must be decided by history. Whether, then, we take a list of our great Divines, and trace their earlier history, or whether we adopt the more compendious plan of looking over the history of our Cathedrals, and selecting the great names which there occur, we shall come to the same result, that to our Endowments, and principally to those of our Cathedrals, we are indebted for almost all the theology of our Church. It may be dry to review a catalogue of names: but there is no more compendious way of arriving at some insight into the truth: and those, who have to decide on the utility of these institutions, may well impose upon themselves the pains to see what fruit they have borne. It is also a refreshing sight, cheering alike to faith and hope, to behold what heroes God has already raised up for this our Church.

On opening, then, Willis's History of the Cathedrals, before the year 1728, when the account closes, there occur in the Cathedral of Christ Church alone, the names of *Hammond, Sanderson, Gastrell, South, Smalridge, Samuel, and John Fell*, Aldrich, Archbishop Wake, Archbishop *Potter, Allestree, Owen, Porocke*, Tanner, and Hyde; among the Deans of Peterborough again, are *Jackson* [on the Creed], *Cosin* [Scholastical History of the Canon], *Simon Patrick*, and *Kidder*; among the Canons, *Lively* (one who was most depended upon in the present translation of the Bible), and *Thomas Greaves*, an eminent Professor of Arabic in this place. In Ely, further, we find *Bentley*, among the Archdeacons; among the Prebendaries, Archbishop *Parker, Whitgift, Bishop Pearson, Spencer, Lightfoot*. Among the Prebendaries of Canterbury, again, we find *Ridley, Alexander Nowell, Samuel Parker, Tillotson, Stillingfleet, Castell* [Polyglot Bible and Lexicon], *Beveridge, Mill* [Gr. Test., &c.]; (besides that it gave refuge to *Isaac Vossius*, the *Casaubons*, *Saravia*, the friend of *Hooker* and *Whitgift*, and one of the translators of our Bible, *Ochinus*, and *Du Moulin*, as *Windsor* did to *De Dominis*, and the Cathedral of Oxford to a much brighter name, *Peter Martyr*.) Nor have we, as yet, even among names so valuable, included many of the most revered of our Divines: besides these, among members of Cathedrals, (I mention such names as occur, many I have omitted,) were *Chillingworth, Bull, Waterland, Cudworth*, Archbishop *Laurel*; Bishop *Andrews*, P. *Heylin*, Dean *Barlow*, Bishop *Bilson*, *Hales* (of Eton), Bishop *Gibson*, *Reynolds*, and in a corresponding situation in the Irish Church, Archbishop *Usher*, as in later times Dean *Graves* and Archbishop *Magee*; B. *Walton* [Polyglot Bible], *For* [Acts and Monuments], *Bramhall*, *Afterbury*, *Allix*, Bishop *Butler*, H. *Prideaux*, *Shuckford*, Bishop *Hall*, Bishop *Conybeare*, Bishop *Newton*, William Lloyd (Bishop of St. Asaph), Bishop and Dean *Chandler*, the *Sherlocks*, the *Lowths*, Bishop *Hare*, Dean *Comber*, Bishop *Wilkins*, *Cave*, *Outram*, *Mangey*, *Jenkin*, *Derham*, *Biseoe*, *Chapman* [Eusebius], *Balguy*, *Whithy*, *Bullock*, *Warburton*, *Zachary Pearce*, Bishop *Fleetwood*, *Morsley*, *Horbery*, *Kennicott*, *Randolph*, *Holmes* [LXX.], Dean *Milner*, &c.—so that, with the exception of *Bingham*, who says of himself, “I reckon it not the least part of my happiness, that Providence having removed me from the University, where the best supplies of learning are to be had, placed me in such a station as gives me opportunity to make use of so good a library (Winchester), though not so perfect as I should wish;”—with this, and the exception of those who were Heads of Colleges, as *Barrow*, or constantly resided at them, as *Mede* or *Hody*, it would be difficult to name many authors of elaborate or learned works, who were not members of Chapters.—Pp. 103—106.

We have made these extracts from the excellent writers under review, for the purpose of confounding those impudent assailants of our Cathedrals, who go about denouncing these Establishments, because they

have produced no fruits. We wish that we could add the table in the Appendix, containing a "Century of Cathedral Divines,"—every name in which calls to the mind of those who are acquainted with the history of the Established Church, a train of ideas associated with all the best feelings of our nature. But to both the authors we can confidently refer our readers, not only for a statement of facts, but for sound argument against our enemies; not only for theories that *may* be productive of good, but for benefits which *have actually* been derived by the public at large from the pious labours of our venerable Church.

Such being the case, it cannot fail to strike an indifferent observer with astonishment, when he observes the manner in which the Establishment is attacked by all parties. By one, her doctrine; by a second, her discipline; by a third, her intolerance is brought forward as a grave charge. But the real cause of the hostility is, she is the champion of Truth, the steady follower of the gospel of Christ, and the enemy of "sedition, privy-conspiracy, and rebellion." Even her enemies confess her to be the most tolerant of Churches. Her ministers are, indeed, the last persons to object to free discussion; and if its consequences are invariably to be such as resulted from that between Horsley and Priestley, they are the last persons that *need* object to it.

But, if from denouncing the penny trash, disseminated by avowed and disgusting infidels, her ministers have earned the title of intolerant, let them say, We glory in it. The Manicheism of Lord Byron, or the Deism of Sir W. Drummond, are too speculative and too metaphysical to excite much serious alarm as to proselytism. But the daring blasphemy of a Hetherington, a Carlile, and a Taylor, teaching that Jesus Christ is an impostor, and hell a fable, is irresistible; it finds a home in the heart of every thief, murderer, and profligate in the kingdom; and when seasoned with a little obscenity, it suits the taste of better *citizens* than these. That men of desperate fortunes and desperate wickedness, should descend to such artifices for the corruption of the people, is not surprising; but it drives the blood from the heart, to see grey-headed philosophers dressed up for the same purpose, in the tinkling cap and motley cloak of a merry-andrew, and performing the antics of Bartholomew fair, to a gaping, grinning audience of drunken mechanics and debauched artizans. The people, *perhaps*, see nothing but the cap and bells, the party-coloured robes and grimaces of the buffoon; they relish the jest, and applaud the jester; but beneath the cap and the cloak, the Christian sees the horn and the hoof of the Prince of Evil:

Our design in entering thus fully into the awful signs of the times is, to endeavour to arouse the slumbering energies of the Church against her malignant, insatiable, and ever-watchful foes. All, however divided amongst themselves, are united against us. In the words of the Sacred Historian:—"It came to pass, that when Sanballat and Tobiah, and the

Arabians, and the Ammonites, and the Ashdodites heard that the walls of Jerusalem were made up, and the breaches began to be stopped, then they were very wroth, and conspired all of them together." "Against this combined strength of our enemies, we should be much better able to contend, were we as firmly united in the defence of our Church as they are in assaulting it. The Philistines have put their battle in array against us, and our Israel is threatened by the giants of Reform; but in the name of the Lord God of Hosts, we may go forth to meet them; trusting to the goodness of our cause, Goliaths as they are, we need not fear to attack them, though armed with nothing but a pebble and a sling.

LITERARY REPORT.

Lives of Eminent and Illustrious Englishmen, from Alfred the Great to the Latest Times, on an Original Plan, comprising the two-fold advantage of a General English Biography, and a History of England. Edited by GEORGE GODFREY CUNNINGHAM. Illustrated by a Series of finely executed Portraits. Glasgow: Fullarton and Co. Vol. I. Pp. 486. Vol. II. Pp. 474.

NOTHING can exceed the style in which these volumes are got up. The plates are splendid, and the typography worthy the second city of Scotland. Their external appearance, however, is far from being their most important, or even their most attractive feature. For the information they contain on subjects of the deepest interest is incalculable. The work is to be arranged in nine general divisions, corresponding with nine distinct periods of English History; and these are to be farther subdivided into a political, ecclesiastical, and literary department.

In the ecclesiastical department, which is more peculiarly attractive to us, we find the names of all our most eminent Prelates and Churchmen, from Venerable Bede to the Reformation. And we have great pleasure in bearing our testimony, not only to the general accuracy and fidelity of the

narrative, but to the deep research displayed by the writers.

In a work of this description, we should not have expected so much originality, nor so close an attention to the beauties of language; but we are bound to say, that we have met with some passages, where the deep interest of the narrative is materially heightened by the eloquence of the author. And if—

"The proper study of mankind is man," we do not know any source to which we could direct the attention of our readers, where they could pursue this delightful study with more pleasure and advantage than in the beautiful volumes before us. No library ought to be without them. The Churchman—the politician—the *litterateur*—all will therein find a "ryghte dauntye and toothsome baunquet" for the mind, and will rise from their "mind's feast" grateful to us for having been such excellent purveyors.

Social Evils, and their Remedy; by the Rev. CHARLES B. TAYLER, M.A.
No. I. The Mechanic. Pp. viii. 123.
No. II. The Lady and the Lady's Maid. Pp. 135. London: Smith, Elder, and Co.

THE first number of this new and interesting work by the author of "May you like it," &c., was published in

October. It would have received earlier notice, but for unavoidable circumstances.

The design of Mr. Tayler is praiseworthy; his object being to counteract, by a series of tales, illustrative of the power and necessity of religion in the daily and hourly concerns of life, "the confusion of error with truth in Miss Martineau's *Entertaining Stories*."—(p. vi.) Miss Martineau, as is well known, is a Unitarian,—and in her Prize Essay, advertised on the covers of her "*Illustrations of Political Economy*," has not scrupled to declare, that the Divinity of Christ, "*is a doctrine absolutely false*." (p. vii.) Mr. Tayler, feeling the want of something better than the reveries of an unbeliever to guide the minds of the young and half-informed, has, in the most laudable way, stood forward to say a "word in season" on the excellence and the importance of our holy faith. This specimen of his work (which will be published in quarterly numbers,) is creditable to his talents and his heart; and we sincerely hope his beneficent purpose will meet its reward in the success of the undertaking. The little work is well got up, and is written in the Author's peculiar and agreeable style.

The second part, containing "*The Lady and the Lady's Maid*," is by no means inferior to the former; and, if our author continues his career as successfully as he has commenced, we venture to prophesy that the Political Economists will be utterly defeated.

The Oxford Papers:—

1. *Adherence to the Apostolical Succession, the Safest Course.*
2. *The Catholic Church.*
3. *The Present Obligation of Primitive Practice.*
4. *Thoughts on the Ministerial Commission, respectfully addressed to the Clergy.*
5. *Richard Nelson. Nos. I. II.*
6. *On Shortening the Church Services.*
7. *The Ember Days.*
8. *Thoughts, respectfully addressed to the Clergy, on Alterations in the Liturgy.*

9. *Sunday Lessons. The Principle of Selection.*

10. *The Gospel a Law of Liberty.*

11. *The Visible Church.*

12. *Heads of a Week-day Lecture, addressed to a Country Congregation.*

13. *Records of the Church. Nos. I. to XII.*

Printed by King, Oxford. To be had of Turrill, Regent-street.

THE titles of the above short tracts will sufficiently explain the objects had in view by the authors. We can only say that they are all written in a lucid and masterly style, and cannot be too widely circulated in these times. The manner in which the Apostolic succession in the ministry is maintained, commands our warmest approbation. And the "*Records of the Church*," containing historical facts connected with the history and persecution of the immediate successors of the Apostles, are at once interesting and invaluable. We sincerely hope the pious labourers in this vast and holy field, will receive their wages both here and hereafter.

The Annual Pastoral Letter, intended for general Parochial Distribution. By the Rev. HENRY HUGHES, M.A. &c. London: Rivingtons. Pp. 8.

A USEFUL tract at the present crisis, containing sound scriptural doctrine, and some very apposite remarks on Dissent; and practical advice to all who are apt to be blown about "with every wind of doctrine."

A Manual for the Afflicted; comprising a Practical Essay on Affliction, with Prayers and Meditations of the Rev. T. H. Horne, B. D. Rector of St. Edmund the King, &c., &c., with an Introduction, and an Appendix of Devotional Poetry. By the Right Rev. GEORGE W. DOANE, Bishop of New Jersey. Boston: Allen and Tickner. 12mo. 1833. Pp. xx. 284.

WE are delighted to see Mr. Horne's excellent manual republished under the favourable auspices of that truly

amiable man and pious Christian, Bishop Doane. It affords a pleasing confirmation of the flourishing state of the Episcopal Church in the United States of America, and is a standing and recorded proof of the affectionate anxiety with which the proceedings of the venerable mother Church in England are watched by our transatlantic brethren. We cannot refrain copying the following short, but beautiful specimen of the devotional poetry written by the worthy prelate.

"IT IS WELL."

Beloved, "it is well!"—

God's ways are always right;
And love is o'er them all,
Though far above our sight.

Beloved, "it is well!"—

Though deep and sore the smart,
He wounds who skills to bind,
And heal the broken heart.

Beloved, "it is well!"—

Though sorrow clouds our way,
'Twill make the joy more clear,
That ushers in the day.

Beloved, "it is well!"—

The path that Jesus trod,
Though rough and dark it be,
Leads home to heav'n and God.

A Respectful Letter to the Peers of Great Britain. By an ENGLISH-WOMAN. London: Rivingtons; Whitaker and Co. Pp. 19.

A SMALL tract, by the excellent Mrs. Sargent, full of eloquence and truth; and well worthy the serious attention of the female aristocracy of this country, when our strong-holds are threatened.

National Education considered; in a Sermon preached in the Cathedral Church at Exeter; on Thursday, the 31st day of October, 1833. By ROBERT HURRELL FROUDE, M.A. Archdeacon of Totness. Totness: Hannaford. London: Longman & Co. Pp. 26.

AN admirable defence of "National Education," and a powerful incentive for all Churchmen to concentrate their efforts in the instruction of the humbler classes, who, as the venerable

Archdeacon says, "may possibly again become, what they once unquestionably were, the stronghold of Apostolical Christianity."

A Gift for Youth; or an Accompaniment to the Book of Common Prayer. By A LADY. London: Simpkin and Marshall. Pp. 36.

THIS is merely an arrangement of the prayers in the order in which they are read; and intended for the very young, who sometimes interrupt their friends, and indeed the congregation, by their inability to follow the minister. It is followed by a plain, but impressive address to the parties for whom it is intended; and for whom, we may add, it appears to us to be well calculated.

Reformation of the Church Revolution in Disguise; a Country Clergyman's second humble and earnest Appeal to the Hearts and Understandings of the Lords and Commons of the British Parliament. London: Roake and Varty. Oxford: Parker. Cambridge: Deightons. Pp. 71.

A PAMPHLET full of good sense and sound principles, wherein the "restitution of the ancient rights and privileges" of our Convocation is most ably advocated, and the designs of the dissenters unmasked. Our senators would do well to—

"Read it by day, and meditate by night."

The Unitarians Defeated. Substance of the Judgment delivered Dec. 23, 1833, by His Honour, the Right Hon. Sir LAUNCELOT SHADWELL, Vice-Chancellor of England, in the Case of the Attorney General v. Shore, as to the Construction of the Trust Deeds of Dame Sarah Hewley, deceased. Printed by permission of the Vice-Chancellor. London: Fraser. Pp. 19.

IT is our intention in a future number to publish a report of this most interesting and important trial. It may not be known to all our readers, that, as Mr. Chesnut has observed in his "Solemn Appeal," (noticed in this number) "it is a melancholy and dis-

honourable fact, that numerous pulpits, among the dissenters, which were once endowed by pious individuals, for the preaching of the great truths of the gospel, by the gradual decline of the congregation from the faith of their fathers and grandfathers, came, about the middle of the last century, to be occupied by Socinians."!!! The present decision will, we hope, be instrumental in restoring these desecrated endowments to their legitimate purposes; and in re-establishing in the pulpit once occupied by the great Baxter, a minister, who at least believes in the Divinity of the Son of God, which we understand is not at present the case. At all events the decision of Sir L. Shadwell must be hailed by every CHRISTIAN with feelings of satisfaction and gratitude; as one step towards the extirpation of a schism directly opposed to Christianity, the corner-stone of which is the Divinity of the Son of God.

The present State and Prospects of Dissent; being a Solemn Appeal to the Orthodox Dissenters, on the Necessity of an immediate Union among themselves and with the Established Church. Part I. By the Rev. GILBERT CHESNUTT, B.A. London: Pickering. Pp. 32.

MR. CHESNUTT in this pamphlet has fully maintained the reputation he acquired by his celebrated work on the Popish Question. He clearly proves that dissent, in all its avowed objects in separating from the Church, has been a most complete failure; and that Christianity owes nothing to these schismatics who have professed so much. The second part will, we understand, embrace a much wider range of argument than the present introduction; and in the subsequent numbers it is proposed to silence the clamours of these *soi-disant* only real Christians at once and for ever. We hope the learned author will meet with every encouragement to persevere in his praiseworthy exertions to maintain the purity and effectiveness of that Church, in defence of which he is already so favourably known; and that the cause of truth may eventually

triumph against all the machinations both of secret and avowed enemies.

The History of Jonah; for Children and Youth. By the Rev. T. H. GALLAUDET, late Principal of the American Asylum for the Deaf and Dumb. With Engravings. London: Seeley and Burnside. Pp. 169.

AN excellent little work, wherein every passage in the life of the prophet is converted into a moral lesson. It would make a good class book.

Readings in Biography. A Selection of the Lives of Eminent Men of all Nations. Published under the direction of the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge. London: J. W. Parker. Pp. 407.

THE exertions of the Society for Promoting Christian Knowledge, in the noble task of stemming the progress of infidelity and profligacy, with which a portion of the press threatened to overwhelm the land, are above praise. The Saturday Magazine has already effected wonders; but we are happy to observe that their labours are not confined to works of that class. We have already noticed the sermons published under their direction, some of which we think might have been advantageously omitted; but of the work now under review our praise is unqualified. It contains forty-two brief histories of distinguished characters, from Sesostris to Napoleon, into which are compressed the chief incidents of their respective lives; a perusal of which will unquestionably excite in the mind of the reader a desire to be more intimately acquainted with the people and country to which they respectively belonged. And this we consider to be one of the chief uses of elementary works, with the higher order of which this book may be classed. Of the style in which this and similar volumes have been got up by Mr. Parker, too much cannot be said. They in every respect demand public support and admiration, vying in external appearance with the splendid annuals, whilst in intrinsic value they are immeasurably superior.

A SERMON ON THE PERSECUTION OF THE CHURCH.

Acts viii. 1.

And at that time there was a great persecution against the Church which was at Jerusalem.

It cannot be a matter of surprise to any one at all conversant with the distinctive nature of Judaism, that Christianity, on its introduction and in its progress, should encounter the most virulent opposition from the bigoted followers of the Mosaic ritual. It is true that the Almighty, in his mercy, had gradually prepared their minds for the reception of the Christian scheme. "The law was their schoolmaster to bring them unto Christ;" and their prophets had plainly predicted the coming of that Messiah, whom they, in the hardness of their hearts, rejected and crucified. And some of them, availing themselves of Jehovah's mercy, and tracing the lineaments of redeeming love, were converted to the faith of the crucified Galilean, and boldly proclaimed Him, whom their countrymen had consigned to the ignominious cross, to be both Lord and Christ. Yet the great majority of the Jewish nation were unwilling to part with their darling prejudices; they could not relinquish a religion which appeared to them so agreeable to the natural man, (a religion which, in their mode of practising it, consisted so exclusively of forms and ceremonies,) and espouse a cause, which was opposed to all their prejudices and passions, and abrogated the ceremonial law for the introduction of a better system, which taught mankind to worship God in spirit and in truth. They had followed their religion more in letter than in spirit; and while with regard to one prevailing sect, they were scrupulously exact in fulfilling the ceremonial portion of their creed,—in paying tithes of mint, anise and cummin; in their frequent ablutions and fastings; in making long prayers, and in wearing broad phylacteries, they neglected the weightier matters of the law, judgment, mercy, and faith. They were, therefore, naturally averse to any system which reproved their besetting sins, and enforced on its adherents the necessity of doing justice, loving mercy, and walking humbly with God.

Another leading party denied that there was any resurrection, and taught, that there was neither angel nor spirit. To the sceptical Sadducee, therefore, the Christian scheme must have been equally obnoxious as to the formal Pharisee. It was opposed to the cold and heartless views of the former, while it uprooted the self-righteous and uncharitable tenets of the other. All of them had read the prophets with a carnal eye, and had looked forward to Messiah's advent, as to the coming of a great temporal deliverer, who should restore to them their nation's importance and grandeur, and reign over Jerusalem in an earthly splendour, surpassing every thing before seen or heard of. All, therefore, were confounded, when they were told that the Messiah of their prophets was come; and when they were directed to behold Him—in the babe of Bethlehem, lying in a manger, they refused their belief, and as it had been foretold, Christ "came to his own, and his own received him not."

In subsequent times, what would naturally be the conduct of this rebellious and ungrateful people? Was it probable that their hard hearts would soon relent, and that they would view with a more friendly eye the progress of that religion, whose leader they had nailed to the cross? Was it likely that they would suddenly cease to persecute the disciples of the Christian faith, and treat the preachers and followers of the lowly Jesus with greater humanity and love? Their conduct was such as might naturally have been anticipated. They greedily seized every opportunity of opposing the introduction and propagation of the gospel, of vilifying and traducing the converts to Christianity, and of pursuing the more active ministers and disciples of the new faith to judgment and to death. In the forcible language of St. Stephen, whose cruel martyrdom we read of in the chapter preceding that from which the text is taken,—“They did always resist the Holy Ghost; as their fathers did so did they.” And among many other striking proofs of their unrelenting malice, we find it recorded immediately after the history of St. Stephen’s martyrdom, that there was at that time a great persecution against the Church, which was at Jerusalem; and that every house was entered into, and the unoffending inmates, both men and women, were dragged out and committed to prison on the mere charge of being disciples of Christ. So literally was fulfilled that prophetic declaration of the Saviour,—“Think not that I am come to send peace on earth; I came not to send peace, but a sword.” But did the galling arm of persecution quench the zeal, or stay the exertions of these devoted servants of the cross? On the contrary, it served only to renew their efforts, and caused the light of the gospel to beam forth with a brighter and more extended lustre. For we read, that the malice of their persecutors was the means of scattering abroad the members of the Christian Church throughout the regions of Judea and Samaria, and that they that were thus scattered abroad, “went every where preaching the word.”

It is not my intention on the present occasion to pursue that portion of Scripture history to which the text refers. My design is to lead your consideration to the still more melancholy spectacle of Christians, persecuting Christians; to point out to you the sad scene of professing disciples of the Redeemer, some wearing the garb of greater purity in religious belief and practice, and a more ardent zeal in God’s service, traducing with bitter hatred those who are actively and faithfully, though unostentatiously, engaged in their Master’s cause, and straining every nerve to undermine the credit, and endanger the stability of that portion of Christ’s Church, so long and so happily established in these realms.

That an assault of unwonted vigour is directed against the venerable and sacred walls of our Zion, we are no longer permitted to doubt. Our ears are daily assailed by the pelting of the merciless storm. The press teems with its unprovoked and unchristian attacks upon the Clergy, and the Establishment of which they are ministers; and we cannot fail to hear the cry of the more open and candid adversaries of the Church, Down with her, down with her even to the ground! In considering this subject, it may be useful to survey the ranks of those with whom we are called upon to contend, and calmly to inquire into the nature of that danger with which we are now surrounded. Our opponents, indeed,

present a singular, though an alarming aspect. We see the bigoted religionist, the wild fanatic, the cold and calculating rationalist, and the impious unbeliever, associated in their serried lines. We see these parties casting aside all difference of opinion, and rivalling each other only in the expression of their common hatred to the religious Establishment of their country. What then tending to good can be expected from the united hopes and efforts of this truly novel combination? What must be the nature of that cause, which calls forth the united energies of the professing man of God, and of the avowed infidel? How do we read the Scriptures? "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?—or, what part hath he that believeth with an infidel?" Look we at the probable designs of our opponents? The contemplation affords little consolation to the faithful friends of our Zion.

They clamour, it may be for *reform* only. How far they are desirous to accomplish the destruction of the Establishment, a little consideration may afford us the means of determining. The cry of reform coming from avowed dissidents, either from the doctrines or discipline of the Church; their desire to remove the blemishes, which they say mar her beauty or impede her efficiency, seems to argue a perfection of Christian feeling, totally at variance with the general conduct, and altogether inconsistent with those uncharitable attacks upon the Clergy and the Establishment, which are daily emanating, either from the lips or the pen of our adversaries. Besides, it is absurd to imagine that those men can be desirous of promoting the efficiency, and, consequently, of enlarging the borders of our Zion, when that desirable end, if attained, must be the means of encroaching upon the number, the respectability, and the power of their own party. With regard to a very considerable portion of those who are leagued against us, it were in vain for them to disguise their impious intentions. They hate all religious Establishments, and all religion, and, consequently, the Church established in this country. They abhor that venerable depository of true faith, that consistent champion of Christian practice, because they know her to be the instrument of instilling into the minds of the people, far and wide, the blessed principles of the gospel. And those hallowed principles, so long as they are permitted to flourish, form, as they well know, an insuperable barrier to their long-cherished purpose of overturning all order and all regular government in the land, and of banishing the sacred truths of Christianity to make room for the dismal lessons of an infidel philosophy. And how do the vast majority of our opponents seek the attainment of their object? Every calumny that malice can invent is heaped with unrelenting perseverance upon the devoted heads of the Clergy. At one time they are abandoned profligates, then they are oppressors of the poor; at another time they preach not the gospel, and then they are the worshippers and seekers of Mammon, instead of employing their energies in the service of their divine Master. Whilst their self-denying spirit, their truly Christian demeanour, their lively zeal, and their unwearied efforts and contributions in the sacred cause of mercy and benevolence;—I speak this without hesitation of the great

majority of my clerical brethren ;—whilst these and all their virtues are purposely kept out of view, or the existence of those virtues, if asserted, is treated with marked incredulity, if not met with contemptuous denial. And then with regard to the Establishment, her alleged imperfections are exaggerated and held up to public derision. Our venerable Church, the time-hallowed bequest of confessors, saints, and martyrs, is now stigmatised as unworthy of respect ; whilst evils of the gravest nature are unsparingly ascribed to her agency, from which, in the eye of common candour, she must for ever stand absolved. In short, she is designated as “ a great national evil ;” (I use the words of one of her calumniators*) “ because she is an obstacle to the progress of truth and godliness ;” and then, (as if this sweeping accusation did not satisfy his spleen,) in the language of the same asperser of her sacred character, it is added, that “ she is the means of destroying more souls than she saves.” What part of her character, I would boldly ask, merits this base stigma ? Does it deservedly attach to her apostolic origin, the purity of her ritual, the perfection of her religious services, or the Scriptural nature of her doctrines ? Can it be truly charged upon the apostolic succession of her priesthood, or upon her sacraments rightly and duly administered ? Can it be justly grounded on the lives of her conscientious members, and the daily tenor of conduct in her ministers, or on their unwearied exertions in the cause of gospel truth ? Can it be fairly due to her efforts in extending the blessings of Scripture education, which she is imparting to the children of the poor, to an extent unparalleled by any other Christian community ? And if these her proud characteristics do not merit the foul reproach, whence can it emanate, save from the fertile invention of a crafty and persecuting hostility ? And if this be the legitimate conclusion, then let me add, that our conduct towards our opponents justifies no such ebullitions of unchristian rancour. I am aware, indeed, that instances of better feeling are sometimes manifested among the multitudes of our opponents ; I hail their candour, when they avow their belief in the doctrines, and their respect for the ministry, of the Church ; but I cannot commend their consistency, nor their regard for the public welfare, when at the same time they seek to be exempted from contributing to her support ; for they must know that she is the instrument of diffusing the doctrines of our common faith through every quarter of the land, and of gladdening many a barren district with the blessed tidings of the gospel, over which their voluntary system, with all the boasted zeal of its supporters, could never extend its influence. Such are the dangers which now beset our Sanctuary ; and whatever may be the professed intention of those who are leagued against her, although some few of their numbers may not at first encourage the extreme proposals of their more violent associates, yet when the conflict rages, and it becomes necessary to take a decided part, it is to be feared that to the Church they will bring no aid, but range themselves, with little hesitation, on the side of the enemy. And there the cry resounds, not, let the Church be perpetual, but let her and her glory perish !

* Mr. Binney's Address on laying the foundation-stone of a Dissenting chapel.

Let us now for a few moments consider the sad consequences to the country at large, which must result from the victory of our adversaries. Should the Almighty, in his inscrutable wisdom, as a punishment for the sins of this ungrateful nation, permit their designs to succeed; should he suffer them to accomplish the overthrow of our venerable Church, it is impossible to foresee the state of anarchy, infidelity, and irreligion, which must soon pervade this once happy and peaceful land. To use the language of an acute observer:—"The experiment was tried to the utmost in the days of our forefathers, when all the various contenders for it were left to their full swing; and what was the result? Such a scene of discord and confusion, atheism, hypocrisy, and religious distraction, as is not to be paralleled in any age or nation of the world; (for the God of peace was departed from them, and had sent evil angels among them,) till at length they, who had been the first authors of the mischief, grew sick and weary with being tossed to and fro in the storm which themselves had raised: and were glad to return to those who had persevered in the true principles of Christian unity, and assist them in repairing what their own madness and folly had before pulled down."* Do we require further warning? We cannot surely forget the horrid scenes of wickedness and blood, which followed the destruction even of a corrupt Establishment in a neighbouring nation. "We have reason indeed to hope, that the doctrines of confusion cannot now so easily succeed in their effects, as they did in our own country in a preceding age, or more recently in France; but still they have the same tendency, and will ever require our utmost care and vigilance to guard against them."

With respect to what are called the temporalities of the Church, as far as their integrity affects the Clergy, I do not wish at this time to offer my opinion. To you it is unnecessary, and to the enemy it might afford new food for calumny. On this point I will merely adopt the language of Scripture: "Do ye not know, that they which minister about holy things live of the things of the temple? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Thus much, however, I may safely add, that the revenues of the Church, both in the aggregate and in particular cases, are grossly and maliciously exaggerated. But this part of the subject connects itself with the interests of others, perhaps, more than ourselves, not only as they are concerned in maintaining the order and the welfare of society, but as they would shield their own property and rights from the daring hand of the invader. Be it well remembered, that any alienation of those funds, which the wisdom and piety of our ancestors have set apart for ecclesiastical purposes, will afford a certain prelude, first, to the insecurity, and next, to the violation of every other species of property,—a precedent which will be seized with a too fatal vigour. And even now, it is by no means difficult to perceive, through the clouds which threaten the Church, the forms of the enemy girding himself for further triumphs. But I will quit these disheartening reflections for brighter hopes and more cheering anticipation. Let us trust in

God's mercy that the blow prepared for the Church may yet fall harmless at her side, and that her faithful sons may live to see her acquiring new strength from every trial, and emerging from the fire of persecution uninjured, nay, invigorated by the flame. God grant that she may continue to be the blessed instructress of far distant ages, the ever ready supporter of the weak, the comforter of the sick and the dying! God grant that she may long be permitted to disseminate the principles of the gospel in our own land, and to extend its vivifying sounds to the uttermost bounds of the earth! But her faithful sons must up and be doing. There is no time for delay. The din of preparation in the enemy's camp sounds on all sides. We are not the aggressors. We would only defend the citadel of our Zion from the merciless attacks of those who would fain see her and her venerable temples mouldering in ruin. We would adopt this course, because in so doing we believe that we are contending for the best interests of religion and order in our native land. We believe an Established Church to be necessary for the maintenance of religion in any country. And in this belief, whatever may be the assertions of our opponents, we maintain that we are supported by the concurrent testimony of experience. Destroy the Establishment in this country, and you take away the means of religious instruction from innumerable districts, which, in a moral point of view, would soon be converted into a wide field of desolation and barbarism. We have now, be it remembered, no miracles to enforce the doctrines of Christianity. Supernatural means of bringing conviction to men's minds have given way to the working of human ordinances; and we too well know the disinclination of man's heart to serious pursuits, and its natural proneness to evil, to confide in its voluntary effort to furnish, or even to call for, any wholesome and general provision for instructing mankind in the way which alone leadeth unto life. On this consideration, therefore, as men sincerely anxious to continue and to extend the inestimable blessings of the gospel among our countrymen, we feel ourselves called upon to defend and support that system of religious instruction, which acts, as far as possible, independently of human caprice and indifference, and forces religion upon the attention of mankind by bringing it to their very doors.

Finally, I would appeal to every friend of religion and order on behalf of our Established Church. To her sons I would say;—on you devolves a momentous charge, an awful responsibility; you have received her as a sacred legacy from your fathers, yourselves have participated in her manifold blessings; your children have entered into Covenant with God at her fountains—your wives have pledged themselves to you before her altars—your parents and your forefathers lie entombed around her venerable walls—yourselves receive instruction, consolation, and support in her services and ordinances; and when you lie on your bed of death, your sorrows will be alleviated, and your doubts resolved, by her holy teaching and by her pious prayers. I need not, therefore, I trust, encourage your efforts to stand her down unimpaired to your children's children. You will not betray the fortress which every tie of duty and affection binds you to defend. But assuredly our hearts have reason to tremble for the safety of the ark of God. And yet, under his providence, it is for her sons to determine,

whether or no that sacred trust fall into the hands of the Philistines. I call upon them, therefore, to prepare themselves for the trial. Every true Churchman, whatever be his condition in life, or his influence in society, has his part to perform in the impending struggle; and it is the sacred duty of all, from the highest to the lowest, who desire prosperity and peace to the Church, to rally round her in this hour of her danger. If the enemy speak evil of her doctrines, tell them she is built on prophets and apostles, Jesus Christ himself being the chief corner-stone. If they ridicule her ritual, refer them to the simplicity, the conciseness, the fulness, the beauty, and the perfection of her religious services. If they point out her alleged imperfections, tell them that she is the purest Establishment that ever adorned the face of the earth. Inform yourselves minutely on every period of her history; and then you may triumphantly challenge an inquiry as to her origin and her progress, as your experience can testify to her present efficiency. Then will you boldly proceed, exerting yourselves in her defence—your zeal, like that of the disciples of old, amidst persecutions and death, will rise with the emergency—you will pursue your hallowed course, undismayed by the threats, undeterred by the taunts of the enemy; and by thus doing you will manifest your sense of the blessings you enjoy, and prove yourselves worthy of deserving them. I would caution even the enemies of the Church:—"You may succeed, if God so permit; you may succeed in pulling down the walls of the Church; but beware lest you bury yourselves and your own cause in their ruins—lest your example give a sanction to those who would destroy all order, all government, all religion and peace from the face of the earth. I would bid you look abroad into the world, and see how many revolutions, which have originated in good, have terminated in evils of the most tremendous kind. I would remind you how disunion leads to strife, and strife to confusion; how it dissolves all the charities of human nature, and snaps the bonds which hold society together. I would remind you how religion pines and dies away, or is overwhelmed in this wild disorder, and brotherly love is lost in party animosity."* I am persuaded that the ear of friendship will not misinterpret, and I trust that the ready voice of the cavalier cannot condemn, my motive in any observations I have deemed it right to offer. I am fully sensible that "no sound ought to be heard in the Church but the healing voice of Christian charity;" but I feel that I cannot be considered as stepping beyond her province in the course I have pursued. Believe me, I have no desire to be the instrument of attacking others, but I should consider myself unworthy of my sacred office, did I not raise my feeble voice in defending our venerable Church from the assaults of her bitter and restless foes.

In conclusion, let me exhort you, my Christian brethren, to be doubly watchful over your own lives and conversation: give no cause to the enemy to blaspheme, but endeavour to exhibit, in your own persons, bright examples of the influence of the pure religion you profess; "Let your light so shine before men, that they may see your good works, and

* Taylor's Answer to the Question, "Why am I a Churchman?"

glorify your Father which is in heaven." And, above all things, pray daily to God, whose never-failing providence ordereth all things, both in heaven and earth, that his continual pity may ever defend that portion of his visible Church established in these realms; and because it cannot continue in safety without his succour, may he preserve it evermore by his help and goodness, through Jesus Christ our Lord.

S.

MISCELLANEOUS.

HISTORY OF CHRISTIAN SECTS.

No. II.—ARIANISM.

SECT. 1.—*The Life, Character, and Writings of Arius.*

THE accession of Constantine to the imperial dignity was not only the signal for the downfall of Paganism, and the final establishment of Christianity, but tended in no inconsiderable degree to check, for a period at least, the divisions which prevailed among its professors. National tranquillity was intimately connected in his mind with ecclesiastical unity; and the decided measures which he had taken against the schism of the Donatists, were followed up by a variety of edicts in support of the *Catholic Church*. It is worthy of remark, that the term *Catholic* was constantly employed by him in all public documents; nor did the conventicles of the Valentinians, or the Montanists, find more favour in his sight than the temples of the heathen deities. So earnest, indeed, were his exertions to unite all into one body, that numbers flocked to the Church, either from conviction or fear; and though Eusebius (Vit. Constant. III. 66.) regards their conformity in many cases as hypocritical, at least the outward appearance of heresy was greatly diminished within the confines of Italy.

In the mean time, however, a violent dispute had arisen in Egypt respecting the doctrine of the Trinity. Various controversies relating to this doctrine had been previously agitated in the Church, more especially in connexion with the heresies of the *Ebionites*, the *Sabellians*, and the disciples of *Paul of Samosata*. A complete view of the tenets maintained by these sects will be found in the concluding notes to Professor Burton's work on the Early Heresies; from whence, also, it appears, that the orthodox fathers of the time regarded the *Arian* heresy as an imitation of some which had preceded it. But to whatever origin it may be referred, from the attention which it at first excited, and the powerful and durable effects which it has since produced, Arianism must ever claim a degree of importance above every other system of heterodoxy which had preceded, and most which have followed it. The system, which was mainly built upon a denial of the *consubstantiality* of the Father and the Son, has been upheld from the period of its rise almost to our own times, with no less learning than zeal; and, though often apparently crushed, has arisen again into notice, and

found fresh adherents and defenders. Arius, its author, was a Lybian by birth; of a bold, subtle, and ambitious temper; and it has been sometimes alleged, that envy and disappointment were the primary cause of the adoption of that creed, which he afterwards maintained with all the ardour of conviction, though he did not hesitate to stoop to deception for the furtherance of his views. According to some, his father's name was *Ammonius*; but the authority upon which this supposition rests, is the appellation of *father* attached to Ammonius, the bearer of a letter which he had written to Eusebius of Nicomedia. He was ordained deacon, and appointed to a Church of Alexandria, by Peter, bishop of that city; but he subsequently fell under the censure of his diocesan, and underwent the sentence of excommunication. Upon the death of Peter, who suffered martyrdom in the Dioclesian persecution, Achillas succeeded to the see of Alexandria; and, receiving from Arius an explanation of his conduct, readmitted him into communion with the church, and forthwith advanced him to the priesthood. To Achillas succeeded Alexander; and, by the promotion of this prelate, Arius is said to have been thwarted in his hopes of the episcopate, and to have vented his spleen in acts of turbulent opposition to the new bishop. On the other hand, the historian Philostorgius asserts, that he declined the honour of the mitre. Certain it is, however, that shortly after the consecration of Alexander, the Arian heresy had not only sprung up, but was making rapid progress in the patriarchate of Alexandria.

According to Socrates (*Hist. Eccl.* I. 5.), the heresy arose out of certain expressions employed by Alexander in an assembly of the Clergy, which were supposed by Arius to savour of Sabellianism. Sozomen, on the contrary, affirms (*Hist. Eccl.* I. 15.) that Arius had for some time published the doctrines ascribed to him; and that it was not until the bishop was publicly called upon to interfere, that he convoked a synod for the investigation of the matter. At this meeting many of those present sided with the heretic; but another assembly being called, after a short interval, his doctrines were condemned, and sentence of excommunication was pronounced against himself and nine of his adherents. Nothing daunted at this result, he retired into Palestine; and, conscious of reckoning already among his adherents many of the most influential persons in the Church, he wrote to them, from the place of his retirement, in vindication of his opinions. So specious and subtle were his arguments, and so eloquent his address, that, including, perhaps, his former partisans, Epiphanius numbers among his followers seven hundred virgins, twelve deacons, seven presbyters, and some bishops. Among these last was the celebrated Eusebius, bishop of Nicomedia; and it would seem, from a letter of Arius himself to that prelate, preserved by Theodoret (*I.* 5.), that most of the eastern bishops had declared in his favour. He mentions Eusebius of Caesarea, Theodotus, Paulinus, Athanasius, Gregory, and Aetius, expressly by name, and complains, that both himself and his brethren had suffered severely from the persecution of his diocesan, and had been expelled from the city, as impious, for maintaining the truth. Alexander, on the other hand, in a letter to his namesake, the Bishop of Byzantium, and in a catholic epistle to the Churches

generally, maintained the justice of the sentence, and exposed the dangerous and unscriptural tendency of the doctrines against which it was directed.*

The controversy at length assumed an appearance of so great interest and importance, as to attract the attention, not only of the most eminent individuals of the age, but of the emperor himself. Constantine, at first, contented himself with writing a letter to Arius and the bishop jointly; in which, after expressing a wish for the settlement of one uniform system of religious worship, he censures the latter for engaging his clergy in the discussion of unedifying questions, and the former for the avowal of sentiments which ought to have been confined within his own heart. Assuming that both agreed in fundamentals, he concludes with advising an immediate reconciliation between the parties; an object, however, which Hosius, the bearer of the letter, endeavoured in vain to promote. As the only means, therefore, of settling the dispute, the emperor assented to the advice of Hosius, who recommended the convocation of a general council, in which the catholic doctrine of the Trinity might be formally declared, and thence afterwards adopted as the basis of Christian communion. Of this celebrated council, it would exceed the limits of the present paper to speak at large; and we therefore postpone an account of its proceedings to a future number. Suffice it to say, that they ended in the public condemnation of the Arian tenets: Arius himself was excommunicated by the council, and banished by the emperor; a severe edict was promulgated against his adherents; his books were ordered to be burned, and concealment subjected their possessors to the penalty of death.

The decision of the Council of Nice, though it checked, was far from stopping, the progress of Arianism; and during the whole episcopate of the famous Athanasius, who succeeded Alexander in the See of Alexandria, he was engaged in an incessant struggle with the advocates of its pernicious tenets. Towards the close of his life, Constantine himself is supposed to have embraced it, through the influence of his favourite sister, Constantia, who was an Arian. Thus much is certain, that, in compliance with her dying request, the exiled heretic was recalled; the edict which had been issued against his followers revoked; Eusebius, Bishop of Nicomedia, reinstated in his See; and the followers of the sect readmitted into communion with the Church of Jerusalem. Athanasius, however, perseveringly refused to restore Arius to his rank in the presbytery of Alexandria, which so exasperated the party, that they determined, if possible, to effect his ruin. They disseminated the most cruel slanders against him, and even accused him before the emperor of rebellion, adultery, and murder. A synod was convened at Tyre for the purpose of inquiring into the truth of these statements; and, notwithstanding the most irrefragable evidence of his innocence, the influence of his enemy, Eusebius, prevailed, and Athanasius was banished into Gaul. Still the Church of Alexandria

* These letters are preserved by *Theodoret* and *Sozomen*, respectively. It may be as well to observe, that the other authorities consulted in the present article, are Eusebius, in his *Life of Constantine*; Athanasius, Hilary, Basil, Epiphanius, and the Hist. Eccl. of Sozomen.

refused to acknowledge Arius as a member of their presbytery; and a peremptory mandate of the Emperor to the Church of Byzantium failed of alarming the bishop of that See into an admission of his claims. Thus repulsed, he had recourse to artifice. He subscribed, at the instance of Constantine, to the Nicene decrees, and confirmed his assent to them with an oath; whereupon a day was appointed for Alexander to admit Arius into communion, or to resign his See. The almost prophetic remark of Constantine upon this occasion, however, plainly indicated a suspicion of the heretic's dissimulation: "Arius has well sworn," said he, "if his words had no double meaning: if otherwise, *God will avenge.*"

In the interim, the Church of Byzantium, true to their principles, and attached to the cause of their bishop, gave themselves up to fasting and prayer. Alexander, having tried in vain to move the Emperor, threw himself at the foot of the altar, and, "with strong crying and tears," made his fervent supplication to heaven for guidance and support. If Arius was right, he prayed to be delivered from the approaching contest; but that, if the doctrines which he had disseminated were calculated to deprive the Christian of his most sacred hopes, their tendency might be marked by the just punishment of their devoted author. While the bishop and his people were thus employed, Arius was parading the streets with his followers, in triumphant expectation of his approaching ascendancy, and the defeat of his pious and persevering opponent. But "God himself," says Athanasius, "gave sentence against the heresy of the Arians;" and, as the procession entered the Forum of Constantine, the stroke of death was upon their leader. Being seized with a sudden and violent affection of the bowels, he stepped aside from the crowd for the purpose of obtaining relief: when, like another Judas, his bowels gushed out, and he expired on the spot. His followers were anxious to attribute his death to poison; but though, in ordinary times, an uncharitable view of the divine judgments is expressly forbidden by the *Son of God* himself, yet there have been extraordinary manifestations of God's vengeance; and the vindication of his honour may reasonably be supposed to have demanded such a manifestation in the person of Arius. A *Jehovah-Jireh*—not of mercy but of wrath—the spot on which he died was shown, in after ages, as a monument of his impiety.

We have thus given a brief, but uninterrupted, sketch of the principal incidents in the life of this heresiarch, merely hinting at the nature of the doctrines which he professed. These doctrines, as stated by himself and his contemporaries, and examined and condemned by the Council of Nice, will form the subject of our next article. In the meantime, we may remark that a full description of the person and manners of Arius are given by Epiphanius (*Wær. 69.*), who speaks of him as majestic in his stature, serious and reserved in his deportment, but, at the same time, affable, courteous, and prepossessing. His dress was always strictly clerical; and he is said to have been unblameable in his conduct, except inasmuch as he was led to adopt the arts of duplicity and dissimulation for the purpose of forwarding his views. He is said, moreover, to have been an acute logician, of good natural talents, a sound scholar, and to have excelled in poetry and music. This latter qualification was the

means of spreading more effectually his pernicious tenets, which he infused into spiritual canticles, composed for distribution among the people. In a similar way, Valentinus had propagated his Gnostic blasphemies; and the practice has been successfully adopted in more modern times. It does not appear that the works of Arius were voluminous, though he probably wrote a great number of letters in support of his heresy. There still exists an epistle written by him to Eusebius of Nicomedia, and another to Alexander, Bishop of Alexandria; as well as a Confession of Faith, which he presented to the Emperor Constantine. Some fragments, also, of a work entitled *Thalia*, are found in Athanasius. This work is mentioned by several authors, who describe its style as loose and effeminate; but it is doubted whether it was written in verse or prose; though the extracts in Athanasius are given in prose. It was condemned to be burnt by the council of Nice; so that subsequent writers probably knew no more of it than what they found in that Father. Tillemont supposes that he also wrote a book in defence of Christianity against the Pagans.

THE AUTHORIZED TRANSLATION OF THE BIBLE.

At a time, when the adversaries of our Established Church are continually cavilling at the Bible in use in our churches, it may be at once interesting and important to lay before the public, the explicit orders delivered to the original compilers, in the time of James I., in which it cannot fail to be observed that every care, which human foresight and ingenuity could devise, was taken, that no error should even by accident creep into a work, on the correctness of which, under God, the salvation of the human race depends.

The Rules to be observed in Translation.

1. The ordinary Bible read in the Church, commonly call'd the Bishop's Bible, to be followed, and as little altered as the truth of the originall will permitt.

2. The names of the Prophetts and holy writers wth the other names in the text to be retayned as neere as may be accordinly as the vulgarly used.

3. The old ecclesiasticall wordes to be kept, (viz.) as the word *Church* not to be translated *congregation*.

4. When a word hath diverse significations, that to be kept, w^{ch} hath bene most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogie of faith.

5. The division of chapters to be altered either not at all, or as little as may be if necessity doth require.

6. No marginall notes at all to be affixed, but only for the explanation of Hebrew or Greeke wordes, w^{ch} cannot wthout some circumlocution so briefly and fittly be explained in the text.

7. Such quotations of places to be marginally sett downe as shall serve for fitt reference of one scripture to another.

8. Every particular man of each company to take the same chapter

or chapters, and having amended and translated them severally by himself when hee thinkes good, all to meet together, confer wth they have done, and agree for their part w^{ch} shall stand.

9. As one company hath dispatched any one Booke in this manner they shall send it to the rest to be considered of seriously and judiciously, for his Maiesty is very careful in this point.

19. If any company upon the review of the Booke so sent shall doubt or differ upon any place and withall send their reasons: to w^{ch} if they consent not, the difference to be compounded at the generall meeting w^{ch} is to be of the cheife persons of each company at the end of the worke.

11. When any place of especiall obscurity is doubted of, letters to be directed by authority to any man in the land for his judgment on such a plan.

12. Letters to be sent from every Bishop to the rest of his Cleargie admonishing them of the translation in hand, and to move and charge as many as being skilfull in the tongues have taken paines in that kinde, to send his particular observations to the company either at Westminster, Cambridge, or Oxford.

13. The directors in each company to be the Deanes of Westminster and Chester for that place, and King's Professors in the Hebrew and Greeke in each University.

14. These Translations to be used when they agree better with the Text than the Bishop's Bible.

TINDALL'S
MATHEWES
COVERDALE'S
WHITCHURCH
GENEVA.

Harleian MSS. 750. p. 1.

CHURCH SPOILIATION.

THE Committee appointed by the Corporation of London to inquire into the expediency of removing several Churches in the city of London, "in order to improve the streets, and thereby benefit the trade," were lately called together by the Right Honourable the Lord Mayor, in order to receive a communication made to his Lordship by the Archbishop of Canterbury and the Bishop of London.

In the conversation which took place some time ago between the Archbishop of Canterbury and the Bishop of London, and the deputation from the Committee of the Corporation, the two Prelates expressed a wish to write to the chief magistrate, after due deliberation, their view of the subject. The following is the communication laid before the Committee:—

" Lambeth Palace, Jan. 7.

"The Archbishop of Canterbury and the Bishop of London beg leave to inform the Lord Mayor that, having maturely considered the proposal on which they had the honour of conferring with his Lordship and the Deputation from the Committee of the Corporation of London, at Lambeth, and having looked at the subject in every point of view, they cannot feel themselves justified in consenting to a plan which would entrust individuals, however respectable, with the power

of taking down an indefinite number of churches. They entertain strong objections to the demolition of buildings which have been dedicated to the service of God; and from representations which they have received, (and in particular from the parish of Allhallows the Great,) they are led to believe that they share this feeling in common with many highly respectable inhabitants of the city of London. At the same time they assure his Lordship that, should any plan be brought forward for widening and beautifying the streets of the city, with reasonable expectation of its being carried into immediate effect, they would not refuse to consider proposals in respect to any particular church which might stand in the way of any great or necessary improvements, and which might be removed without inconvenience to the parishioners, and with their consent."

As the project is still, however, by no means abandoned by the Destructives, we have collected a few memoranda of the churches enumerated in our last publication, and shall possibly, in some successive numbers, give similar notices of all the London churches. For who can tell, under the present aspect of affairs, how long a period may elapse, ere measures of even a more sweeping nature are proposed. The Dissenters have already commenced an attack upon our institutions; and some of their prominent leaders have not hesitated to express a wish, that the churches, instead of being destroyed, should be transferred to them. For our own part, we should prefer their destruction to their desecration—we would rather, with David, fall into the hands of God, than of men. But we congratulate our readers on the new spirit that appears to be awakened in the Church. Concession and expediency are superseded by firmness and honesty of purpose. And the doctrine of "doing evil that good may arise," having by experience been proved unsound, (witness the Popish and Reform Bills,) Englishmen are becoming more sober in their judgment—more sensible of the good they actually enjoy—more doubtful of the blessings predicted by the Prophets of Expediency and Reform.

ALLHALLOWS, BREAD-STREET.

This church is situated at the corner of Bread-street and Watling-street, and is dedicated to all the Saints, and its situation is near to the ancient Bread-market of the city. It was originally a rectory of very ancient foundation, under the patronage of the Prior and Canons of Christ Church, Canterbury; but, since the Reformation, it was conveyed to the Archbishops of Canterbury, of which See it is one of the thirteen peculiars within the city. The old church was destroyed by the great fire in 1666, and the present edifice was erected from the designs of Sir Christopher Wren, as a church for the united parishes of St. Allhallows, Bread-street, and St. John, the Evangelist, the old church of which stood at the north-east corner of Friday-street and Watling-street. The body of the church is plain, with dressings of the Tuscan order. It is 72 feet in length, 35 in breadth, and 30 in height. It is an excellent specimen of the talents of Sir Christopher Wren in substantial and useful church building. Its present Rector is the Rev. G. T. Andrews, one of the six preachers at Canterbury, who was instituted in 1819.

ALLHALLOWS THE GREAT.

This church is situated at the north-east corner of Allhallows-lane, on the south-side of Upper Thames-street, nearly opposite the lower end of Bush-lane, Cannon-street. It derives its name from its dedication to all the saints or *hallows*, and its epithet, to distinguish it from an adjoining church of the same name, which is called the *Less*. It is also in ancient books called the *More*, or the greater, and *ad Fœnum*, in the *ropery*, from its vicinity to some rope walks. This church was founded by the ancestors of the Despencer family, from whom it passed to the Crown, till, in 1546, Henry the Eighth gave it to Thomas, Archbishop of Canterbury, in whose successors it has remained to the present day. It is a rectory, and one of the thirteen peculiars in London, belonging to the Archiepiscopal See of Canterbury. After the fire of London, the parish of Allhallows the Less, originally called Allhallows *super cellarium*, from being built on arched vaults or cellars, was united to Allhallows the Great, and the present church, built from the designs of Sir Christopher Wren, erected for the use of both parishes. Its present Rector is the Rev. Wm. St. Andrew Vincent, a prebendary of Chichester, who was instituted in 1788. The interior of this church is of the Tuscan order, is 87 feet long, 60 feet broad, and 33 feet high, built of brick and stone in a strong and solid manner. The tower is plain, square, and divided into five stories, and, having neither spire, turret, nor pinnacles, has the appearance of being unfinished, which is very likely to be the case, as Sir Christopher Wren was too good a master of his art to erect such a foundation to carry nothing. Among the funeral monuments that were in the ancient church of Allhallows the Great, and that were destroyed by the great fire, was one of too interesting a nature to be omitted. It was one erected by the parish to the memory of our illustrious Queen Elizabeth, to whom may very properly be applied the epitaph of the Empress Maria Theresa of Austria—

"Sexuo femina, ingenio vir." "

ALLHALLOWS, LONDON-WALL.

This church stands a little westward of Broad-street, in London-wall, whence it derives its second name. It is a rectory, the patronage of which was anciently in the prior and convent of the Holy Trinity, near Aldgate, who, in 1335, presented it to Thomas Richer de Sanston. At the dissolution of religious houses, in the reign of Henry VIII., this church, with the priory to which it belonged, was surrendered to the Crown, in whose gift the advowson still remains. Its present Rector is the Rev. Robert Nares, a Canon Residentiary of Lichfield, Archdeacon of Stafford, and a Prebendary of St. Paul's. He was instituted in 1817. It escaped the fire in 1666, but became latterly so ruinous, that in 1765 the parishioners obtained an Act of Parliament to pull it down and rebuild it; which they did from the designs of the elder Mr. Dance, the (then) city architect, who also built the churches of Shoreditch and Bishopsgate. It is a plain substantial church, of brick and stone, with a well-proportioned stone tower and cupola.

ST. ANTHOLIN'S, ~~STEE~~ LANE, AND ST. JOHN THE BAPTIST.

St. Antholin is merely a corruption of St. Anthony, to whom this church is dedicated. This Saint was a famous hermit, and abbot of the monks in Egypt, in the time of the Emperor Constantine. He died at Thebais, in Egypt, A. D. 358, aged 105 years. His feast is observed in the Romish church on the 17th of January. The date of the foundation of this church is very ancient; Ralph de Diceto speaks of it as in a flourishing condition in his time. It was re-edified by Sir T. Knowles, Mayor, 1399, and by his son; and thoroughly repaired in 1616. This Church suffered in common with the others in the great fire, and was rebuilt by Sir C. Wren, when it was made the parish church of this and the adjoining parish of St. John the Baptist. It is a Rectory, in the gift of the Dean and Chapter of St. Paul's, who present, alternately with the Crown, to the united parishes. The tower is ornamented with a very curious spire of free-stone.

ST. JOHN THE BAPTIST.—The patronage of this Rectory was originally in the church of St. Paul, from whom it was transferred to the prioress and convent of St. Helen's, London; but by the suppression of the religious houses, in the time of Henry VIII., it lapsed to the Crown, and is still in the patronage of the King. The present Incumbent is the Rev. J. Gordon.

ST. BARTHOLOMEW, BY THE EXCHANGE.

This church is situated at the south-east corner of Bartholomew-lane and Threadneedle-street, near the north-east angle of the Bank of England. It was destroyed by the fire in 1666, all but the tower, which was cased and newly topped at the time of rebuilding the body of the church. This church is of very ancient foundation, for in the year 1331 John de Tyerne was presented to it, on the death of John de Aldeburgh, the Rector, and it was then so entirely decayed that it was necessary to rebuild it. The living being, at the time of the Reformation, in the gift of the Abbey of St. Mary-de-Grace, it fell, on the dissolution of the religious houses, into the hands of the Crown, in whom the advowson, which is a rectory, has continued to the present time. The present Rector is the Rev. George Shepherd, D. D., preacher of Gray's-inn, who was instituted by the Lord Chancellor in 1807.

ST. BENE'T, OR BENEDICT FINK.

This church is situated on the south side of Threadneedle-street, and derives its name and addition from having been dedicated to St. Benedict, an Italian saint, who was founder of the order of Benedictine monks, and from having been rebuilt by one Robert *Fink*, or Finch, whose name is also borne by a neighbouring lane. It is of ancient origin, and though at present only a curacy, was formerly a rectory, John de Brakentree being Rector thereof before the year 1333. The old church, having been destroyed by the great fire in 1666, the present edifice was erected by Sir Christopher Wren in its stead. The church is a fine specimen of its author's genius. It is built of stone, in an elliptical form, 63 feet in length, and 48 in width. It is covered by an elliptical cupola, surmounted by a glazed lantern light, and sup-

ported by six columns, of the Composite order, between each of which, under a spacious arch, is a large window. The interior is wainscotted seven feet high, with fine Dutch wainscot, is well pewed, after the manner of English churches, and has a handsome carved pulpit and desks of the same description of wood. The altar-piece is in a handsome bold style, and well carved. The tower is square, built of Portland stone, and covered with a cupola and turret. The patronage of this church was formerly in the noble family of the Nevils; but falling to the Crown in the reign of Edward IV., that King gave it to the Dean and Chapter of Windsor. The impropriation is still in the said Dean and Chapter, who generally supply it with one of their own Canons, who is licensed by the Bishop of London. The present Curate is the Rev. C. R. Ashfield, who was instituted by the Dean and Chapter in 1818.

ST. BENNET'S, GRASS-CHURCH, OR GRACECHURCH.

This church is situated at the south-west corner of Fenchurch-street and Gracechurch-street, nearly opposite Lombard-street. It derives its name from its dedication to St. Benedict, or Bennet, and its vicinity to the Grass-market, which was anciently held before its western door. The old church was destroyed by the great fire in 1666, and rebuilt by Sir Christopher Wren. It is a handsome church, and of the harmonious proportions of a double cube, being 60 feet in length, 30 in breadth, and 32 in height, the two feet in height being allowed by our great master to compensate for optical defect. It is richly ornamented after the fashion of the day, has handsome moulded wainscot pews, carved pulpit and altar, and a richly carved font. It was finished for Divine Service in 1685. The exterior is adorned with a handsome cornice, a lofty blocking course, and light balustrade. The tower begins from the ground, like all of Wren's, and the tower above it is lofty and obeliseal, beginning from five small porticos, and finishing with a ball and vane.

ST. LEONARD, EASTCHEAP.

This church was also destroyed at the same time, and the present church is now the parochial church of the two united parishes. It is a rectory, the patronage of which appears to have remained in the Dean and Chapter of St. Paul's; but as the patronage of the rectory of St. Leonard was anciently in the Priors and Convent of Canterbury, and since the Reformation, in the Dean and Chapter of that See, of which it is one of the thirteen peculiars within the city, the presentation is alternately with St. Paul's and Canterbury.

ST. CLEMENT, EASTCHEAP, AND ST. MARTIN, ORGAR.

The parish of St. Clement, Eastcheap, is so called, from being dedicated to the celebrated father of that name, who was canonized by the Popes. Of its first foundation we have no records; but a presentation to the rectory as early as 1309 still exists. Before the suppression of religious houses, this church was in the gift of the Abbot and Convent of Westminster; but in the first of Queen Mary was bestowed upon the Bishop of London. It was repaired and beautified in 1632, and also

in 1658; but being destroyed by the fire of London, was united to the parish of St. Martin Orgar.

This church possesses no great architectural beauty; though the appearance of the gallery, bounded by pilasters, and fronted with two pillars of the composite order, is strikingly elegant. There are also some good carvings, both at the altar and pulpit.

ST. MARTIN ORGAR, so called from being dedicated to one of the canonized Roman Bishops, received its additional name from Odgarus, or Ordgarus, who gave it to the Canons of St. Paul's, in whose possession we find it as early as 1181, and who still present to the united parishes alternately with the Bishop of London. The site of the ancient church, which was destroyed in the great fire, is now used as a burial ground. The present Rector is the Rev. W. Johnson.

ST. MARTIN OUTWICH.

This church is situated in Threadneedle-street, at the corner of Bishopsgate; and is so called from the founders, *Martin de Oteswich*, *Nicholas de Oteswich*, *William Oteswich*, and *John Oteswich*, to whom a very splendid monument still remains. In 1385, this family, or their trustees, conveyed it to the Merchant Tailors' Company, in whom the rectory is still vested. The interior of the church is a complete oval, which, though not a common form for a church, has an excellent effect. The celebrated Bishop Kidder was presented to this living in 1674. The present Rector is the Rev. John J. Ellis.

ST. MARY SOMERSET, AND ST. MARY MOUNTHAW.

This church, situated on the north side of Thames-street, had its name from being dedicated to the Virgin Mary, and Somerset was added, in consequence of its being erected near Somers' Ilithe, from *Somers*, the owner of the ground. Of the date of its foundation little is known; but in 1335 the patronage of the rectory was in the family of the *Peytons*. Being destroyed by the great fire, it was united with the parish of St. Mary Mounthaw, and the present church was erected. It is in the patronage of the Bishops of Hereford and the family of Oglethorpe alternately. Within the communion rails there is an inscription to the memory of Gilbert Ironside, Bishop of Hereford, who died 1701.

ST. MARY MOUNTHAW was a very small church, and at first merely a chapel for the family of Mounthaunt, or Mounthault, or De Montalto, of Norfolk. The mansion of this family, which stood near the church, on the west side of Old Fish-street-hill, together with the patronage of the living, was, in 1234, purchased by Ralph de Maydenstone, Bishop of Hereford, and by him given to his successors in that see. John Skip, Bishop of Hereford, in 1539, was buried here. The present Rector is the Rev. J. S. Sergrove.

ST. MARY MAGDALEN, OLD FISH STREET, AND ST. GREGORY.

This church is dedicated to Mary Magdalen, the sister of Lazarus, who, according to the Popish legends, dwelt at a place called Magdala, whose festival in the Romish Church is yearly celebrated on July 22. We find mention of it in Ralph de Diceto as early as 1181, when it

was well endowed. After the fire it was united to St. Gregory. The present church is a very plain structure, situated on the north side of Little Knight Rider-street. The pulpit and font are worthy notice. In 1720 it was thoroughly repaired, and the altar adorned with a painting of the Transfiguration, at the expense of the parishioners. It is a rectory, in the collation of the Dean and Chapter of St. Paul's.

ST. GREGORY, surnamed the Great, was the first Pope of that name, who, at the end of the sixth century, sent Augustin, the monk, the first Archbishop of Canterbury, to this country, to convert the natives. The church of St. Gregory by St. Paul's, was one of the most ancient in this country; for here the body of Edmund, King of the East Angles, who was martyred by the Danes in 870, rested for three years. The parish is now united to that of St. Mary Magdalen, and is one of the peculiars belonging to the Dean and Chapter of St. Paul's. The present Incumbent is the Rev. Richard H. Barham.

ST. MICHAEL, QUEENHITHE, AND TRINITY-THE-LESS.

This church, dedicated to St. Michael the Archangel, is situated on the north side of Thames-street, over against the Queen's Hithe, or *ad Ripam Reginæ*. It is mentioned by Ralph de Diceto, Dean of St. Paul's, as early as 1181. Being burnt down in the great fire, it was rebuilt, and made the parish church for this and the Holy Trinity. The patronage of the united livings is vested in the Deans and Chapters of St. Paul's and Canterbury; the former presenting for St. Michael's, the latter for Trinity. The presentation to the latter was originally in the gift of the Prior and Convent of Mary Overy; but at the suppression of religious houses by Henry VIII., it became vested in the Chapter of Canterbury. The present Incumbent is the Rev. J. Lupton.

ST. MILDRED, POULTRY, AND ST. MARY COLE-CHURCH.

This St. Mildred was daughter to Merwaldus, Prince of West Mercia, who was brother of Penda, King of the Mercians. She was a woman of exemplary piety, and consecrated Abbess of a monastery in the Isle of Thanet, where she died 676. After death she was canonized at Rome, and her festival kept on July 13. The church is situated on the north side of the Poultry. Of the date of its foundation no records are left; but in 1456 it was rebuilt, and a presentation to the rectory is extant, bearing date 1325. The patronage was formerly vested in the Prior and Convent of St. Mary Overy; but at the suppression it came to the Crown, where it still remains.

St. Mary Cole-Church, which, after the fire, was annexed to the above parish, originally stood at the south end of the Old Jewry, on the site of which the Mercers' Company erected a free school, and was so called from the founder or architect, (Cole.) The patronage of this donative is in the above-mentioned Company, who present alternately with the Crown to the united parishes. The present Incumbent is the Rev. Richard Crawley.

ST. VEDAST, FOSTER LANE, AND ST. MICHAEL-LE-QUERN.

St. Vedast, who died in 566, was Bishop of Arras in Artois; and his festival is yearly celebrated in the Romish Church on the 6th of

February. The parishes of St. Vedast and St. Michael-le-Quern (a corruption of *corn*, being situated near a *corn-market* in Paternoster-row,) were united after the fire of London. The patronage of the former originally belonged to the Prior and Convent of Canterbury, from whom it went to the Archbishop; that of the latter to the Dean and Chapter of St. Paul's, who now present alternately. Of the first foundation of either of these churches no record is preserved; but we find a presentation to St. Vedast in 1308, and to St. Michael's in 1636, but the latter was evidently a much older structure. On the present church, Sir Christopher Wren, the architect, has bestowed a very handsome steeple; but from the extreme narrowness of Foster-lane the building cannot be seen to advantage. The altar is surrounded by a very elegant railing; and the nimbus, or glory, which terminates the altar, is the most splendid in England, being richly decorated by the hand of the imitable Gibbon. The present Incumbent is the Rev. T. T. Walmsley, D.D.*

THEOLOGICAL STUDIES.—No. XXII.

BISHOP MURRAY'S LIST.

From and after the Ordination in April, 1829, Candidates for Orders, whether of Priest or Deacon, are required to present themselves to the Bishop, or to his examining Chaplain, three months at least previous to the appointed times of ordination in this diocese, namely, April and September; in order that a due direction may be given to the studies more immediately preparatory to ordination in the case of such Candidates as shall be found, on their so presenting themselves, to possess the two indispensable preliminary qualifications of an University Degree, and a proper *bonâ fide* title to a cure of souls in a parish where it is their intention to reside, and to establish themselves.

Candidates for *Deacons'* Orders are to be familiarly conversant with the subject matter of

Burnett on the Articles, and
Welchman on the Articles, so as to be able to prove them.
Bishop Tomline's Theology;
Paley on the Evidences;
Grotius de Veritate; and
Cicero de Officiis.

They will also be examined in the Liturgy, and in the Old and New Testament, and in the mutual relations and proper connexion of the Two Covenants. They will also have to construe and to explain, in the Greek Gospels and Acts.

* For a list and descriptive particulars of all the Churches erected by Sir Christopher Wren, we refer our readers to the *CHRISTIAN REMEMBRANCER*, Vol. I. pp. 98—100.

Candidates for *Priest's Orders*, in addition to the above, will be examined in

Pearson on the Creed, and in the Greek of the Apostolic Epistles.

The examinations will be conducted in Latin and in English; and both *vivâ voce* and in writing.

A copy of this notice is transmitted to every Incumbent within the diocese, in order to its being communicated to all who apply to Incumbents for titles.

Bromley-Palace, Feb. 23, 1829.

COLLECTANEA.

THE CHURCH IN RUSSIA.*—*Russian Dissenters*.—Those who have separated themselves from the communion of the Church, and are called by the orthodox, *Raskolniks*, or “schismatics,” amount to nearly 300,000. Within the last twenty years their numbers have rapidly increased; and according to the most recent accounts, thousands are being annually added to their ranks. The number of sects has been rated at *seventy-two*, but many of them differ from each other only in one or two most trivial circumstances—some, such as the Milkites and Spiritual Christians, entertain, on the whole, enlightened views of Scripture truth, and approximate, in many of their usages, to the practice of the Church in the earliest periods of her history.

The Roman Catholic Church in Russia was first founded in 1763, and includes among its members those Greeks and Armenians who live in the empire, and have united themselves to the Roman communion. They are not subject to the jurisdiction of the Pope, and no correspondence can be carried on with the Papal See but through the medium of the Russian Government. They have a superior court or consistory at St. Petersburg, of which the Roman Catholic Metropolitan is the president, and *nine* Eparchies, subject to the immediate authority of the Bishops. In the Polish provinces they have upwards of forty colleges, and monasteries consisting of the Benedictine, Franciscan, Carmelite, Bernardine, and Trinitarian orders. The number of Roman Catholics in Russia is reckoned at 2,125,000.

The Armenian Church.—The head of this Church is an Archbishop, who has his seat at Astrakhan. It comprises all the Armenians residing in Russia, who are not united to the Roman Catholic Church, and are about 125,000 in number.

The Lutheran Church is dominant in Finland, Livonia, Esthonia, and Curland, and has congregations at St. Petersburg, Moscow, and most of the principal towns in the empire. The Church in Finland has an Archbishop at Abo, and a Bishop in the town of Borgo: subject to the former are *nineteen*, and to the latter *seven* deaneries. In 1820 a Bishop was appointed in St. Petersburg for the ecclesiastical affairs of the Lutherans in the provinces on the south of the Gulf of Finland,

* See CHRISTIAN REMEMBRANCE, Vol. XV. p. 754.

which have otherwise a dignified clergy, that take the name of *superintendents*. The number of Lutherans in Russia is about 2,000,000.

The Reformed Church.—This communion consists almost exclusively of English, French, and Dutch settlers, who have each their places of worship, the regulation of the internal affairs of which belongs to the wardens or elders chosen by the factories or colonies where they live. In regard to their external relation, they are subject to the control of the Minister for Ecclesiastical Affairs. Their number may amount to 400,000.

Moravians.—The Moravian Brethren have their principal seat at Sarepta, on the banks of the Volga; but they have associations in different parts of the empire. At St. Petersburg they have a regularly organized society, with a pastor, who administers to them the ordinances of religion according to their received customs. They abound in Esthonia and Livonia, where they are under the superintendence of a Bishop of their own, though he is not publicly acknowledged under this character.

Congregational Church.—The first and only association of the kind in Russia exists at St. Petersburg, under the pastoral care of the Rev. Richard Knill, and consists of about sixty members. Of this Church an historical account would occupy too large a space to warrant our engaging in it.

Memmonites.—These are settlers, principally from East Prussia, whence they emigrated in the year 1805, to avoid being distressed by the military conscription; their well-known principles of non-resistance not permitting them to serve in the army. Their colony lies on the eastern bank of the Moloshnaia river, near the sea of Azof. Including some other colonies higher up in Russia, their number amounts to nearly 10,000.

Wirttemberg Millenarians.—Some of this sect of visionaries are settled in the neighbourhood of Odessa; but the greater part, amounting to between 400 and 500 families, reside in villages or colonies in Georgia, whither they were impelled to proceed by the belief that during the persecution of three years and a half, which they maintain will precede the Millennium, they shall have a refuge provided for them in that quarter. The Millennium they expect to commence in 1836.

Jews, of the Rabbinical sect, abound in Poland, and have synagogues in St. Petersburg and other towns in the west of Russia and the Baltic provinces. The Karaites reside in some few towns in Poland, but are principally to be found in the Crimea, near to the capital of which is Djufut Kale, or the Jews' Castle, inhabited by about 250 families of Karaites. The number of Jews subject to the Russian sceptre falls little short of 2,000,000.

Mohammedans.—Only a portion of those who bear this name live strictly according to the precepts of the Koran. Numerous tribes, such as the Kirgisians, Karakalpaes, Arabians, &c., are little more than nominally the followers of the Arabian impostor. They are allowed the free exercise of their religion; have their colleges and mosques; and their *Mollahs*, or priests, are subject to two *Mustis*, or supreme ecclesiastical judges, one of whom lives at Ufa, and the other at Karasubazar, in the Crimea, where he has attached to him a Kadi

Effendi and five Ulemas, for the purpose of assisting him in discharging the duties of his official station. The Mohammedans may be put down at 2,400,000.

Lamaïtes.—These heathens are found in those southern and eastern parts of Siberia which lie contiguous to Thibet, and acknowledge the spiritual authority of the Dalai Lama. Their number has been reckoned at 115,000; and their Lamas, or priests, who are rapidly increasing in the government of Irkulsck, alone at upwards of 4,000.

Brahmans.—Of these several hundreds reside in Astrakhan, Kisliar, and Schirvan. At Astrakhan they have a temple, where they regularly perform the rites of Hindoo worship.

Shamanites.—Under this name are included all those heathens who have no regular or definite system of idolatry, and who are the superstitious dupes of juggling pretenders to an influence over the powers of nature, beyond which the Shamanites do not raise their ideas on the subject of a divinity. Besides the remote parts of Siberia, in which they chiefly abound, they are to be found even in Europe among the Samoides, Laplanders, and Ishuashians. They have been computed at 529,000.

THE SEVEN BLESSINGS FROM THE LORD'S PRAYER, ENTITLED "PRAYER AND BLESSING."

(From the *Harleian MSS.* Vol. 4955. p. 57. b.)

OUR Father poure thy blessings downe from heaven
Where thou still art; I meane these blessings seaven.
First let me sanctifie wth humble spirit
Thy name, that I thy kingdom may inherit.
Graunt for my sins I may so weepe and waile
That when thy kingdome comes I may not fayle
Of comfort, make me milde, that I thy will,
May strive on earth, with dutie to full-fill.
Cause me to hunger for thy sacred bred,
Which is the foode, by which my soule is fed.
And make me mercifull to pardon such
As me offend; as thou dost pardon much.
From all temptations let my soule be free,
That with pure hart I may thy glorie see.
Defend me from all evil, and give peace
Of conscience, at the houre I shall decesse.

ORGANO-HISTORICA;

Or the History of Cathedral and Parochial Organs.

NO. X.—THE ORGAN AT ST. STEPHEN'S, WALBROOK.

IN pursuing our description of the London organs, according to their respective degrees of excellence, we come to speak of the one at St. Stephen's, Walbrook, built by an English artist of the name of England, who was as celebrated in his day as any of his predecessors or contemporaries. As Byfield succeeded Renatus Harris, so, in a similar manner, England succeeded Father Schmidt, having been an apprentice

to Schrieder,* (Schmidt's son-in-law,) whose daughter he married.† Those who are acquainted with the tone of Father Schmidt's organs, will easily discover how closely England adhered to Schmidt in his voicing—especially in the compound stops. England's organs, like Schmidt's, have always been remarkable for brightness and brilliancy in the chorus; or, to use the technical phrase of organ-builders, "they have plenty of devil in them."

The organ at St. Stephen's, Walbrook, was built by subscription, and erected in 1765; and the following will be found a just enumeration of its stops:—

GREAT ORGAN.			
1 Stop Diapason.		4 Fifteenth.	
2 Open ditto.		5 Horn.	
3 Ditto ditto.		6 Vox-humana.	
4 Principal.			352 pipes.
5 Twelfth.			
6 Fifteenth.			
7 Nason.			
8 Furniture.	3 ranks.		
9 Mixture.	2 ditto.		
10 Trumpet.			
11 Clarion.			
12 Pedal Pipes.			
	798 pipes.		
CHOIR ORGAN.		SWELL.	
1 Stop Diapason.		1 Stop Diapason.	
2 Flute.		2 Open ditto.	
3 Principal.		3 Principal.	
		4 Dulciana.	
		5 Hautboy.	
		6 Trumpet.	
		7 Clarion.	
		8 Cornet.	3 ranks.
			340 pipes.
		Choir,	352 ditto.
		Great organ,	798 ditto.
		Total number of pipes	1490

The compass of the great and choir organs is from G G to E in alt, 57 notes; that of the swell, from fiddle G to E in alt, 34 notes.

The quality of tone in this instrument is good throughout; and, with the exception of the vox-humana, it does not contain an inferior stop. The touch, however, we cannot commend. Although it has two pair of diagonal bellows, yet the supply of wind is not sufficient when the full organ is used; but the greatest defect is unsteadiness of the wind. The clarion, in the swell, is rather too loud for the trumpet and hautboy.

This instrument, which is esteemed the best of this artist's make in London, underwent a repair by Mr. Gray, in 1825, it having then been discovered to be in a very dilapidated state; at which time a new open diapason was added to the great organ, together with an octave of unison pedal pipes, and an octave and half of German pedals, with stops to unite

* See an account of Schrieder in our number for August 1833.

† The lines of succession from the rival artists, Schmidt and Harris, stand thus:—

Father Schmidt . . . from 1670 to 1710	Harris from 1670 to 1680
John Schrieder . . . — 1710 — 1740	Renatus Harris . . . — 1680 — 1700
George England . . . — 1740 — 1780	John Harris — 1700 — 1730
* George Pike England — 1780 — 1815	John Byfield, sen. . . — 1720 — 1750
	John Byfield, jun. . . — 1750 — 1795

* W. A. Nicholls, son-in-law to England, succeeded him in the business; but, owing to the irregularity of his life, did not long survive. His wife is still living; but the name of England is quite extinct in the direct line.

them to the great or choir organs. These additions have considerably enriched the chorus of the great organ, by thickening the foundation-stops; but, owing to the scale of the furniture and mixture—the voicing of which is so very brilliant—the instrument would still bear another open diapason, and pedal pipes of greater calibre, extending as far down as C C C. The swell also is very deficient in compass. If it were extended downwards, to C in the tenor, or to gamut G, it would be the most powerful swell in London. It should also have a large pair of horizontal bellows, with the modern improvements of coupling stops, and composition pedals, &c. &c. With these additions and improvements it would rank with the best in London. This organ has the advantage of standing in a church favourable to sound, which is a great desideratum, since the best organs may be ruined through a bad situation.*

SERMONS BY REQUEST.

MR. EDITOR,—I have often thought that the CHRISTIAN REMEMBRANCER would be a most admirable channel for the publication of Sermons, when particularly requested by the congregation. We are, it is well known, frequently asked to do this; but the small local circulation, and the expense which may attend the printing, deters us. Now, if you would make it known, that on *such invitations*, and where the doctrines are sound, your columns will be open for that purpose, provided twenty-five copies of the number containing the Sermon are taken, which, no doubt, those who are anxious for it would engage to do, I think you would confer a great benefit on all parties, and injure none; for the REMEMBRANCER, for one shilling and sixpence, containing the Sermon, would be more valuable than the Sermon alone for the same sum. I am, Mr. Editor, your constant Reader, H. D.

January 25, 1834.

* * In reply to our Correspondent, we beg to say, that we have no objection to attend to his suggestion, provided the Sermon is in every respect sound and practical.—Ed.

LAW REPORT.

No. XXII.—PEWS ATTACHED TO PARTICULAR HOUSES.—BLACK CLOTH SUSPENDED IN CHURCHES.

CASES AND OPINIONS.

AMONGST the records of the parish of P—, in an ancient book containing the minutes of the proceedings in the Vestry, and the accounts of the churchwardens of that parish, the following entry is inserted:—

“At a Vestry held in P— this

30th day of July, 1667, upon the request of A. B. to the vestry for a seat in the church, it is this day ordered, That the said A. B., at his own proper cost and charges, shall build a gallery from the gallery of Mr. H. P. unto the chapel, of the same breadth as the

* An instance of this kind occurred at St. Martin's church, Leicester, where Schnetzler erected his last organ, in 1774, and which he pronounced his best. This church having one of the old-fashioned open roofs, which was so unfavourable to sound, the parishioners were induced to have it underlined, which had the desired effect.

pews of F. C. and P. P., the said gallery to be and continue unto the said A. B. and his heirs for ever, during the abode of them, or any of them, within this parish of P— aforesaid, and then to return to the disposal of the vestry at the said parish."

A search has been made, in order to ascertain, if a faculty was procured at the period of time when this permission was given, or subsequently thereto, substantiating and confirming the same; but no such instrument has been discovered: had this document been granted, it would not have immediately affected the prominent circumstance of this case, but it might have operated so as to defeat any subsequent resolution of vestry passed to annul and abrogate the above order; it does not, however, appear that the vestry came to any resolution which invalidated the same.

It is considered material to observe, that the proceedings of vestry of this parish contain minutes, tending clearly to shew that it has been immemorially an established usage, that the churchwardens, and frequently the parishioners, assembled in vestry, directed and determined by whom the pews and seats in the church should be occupied, and placed and displaced persons therein and therefrom; and that the exercise of this power and authority has continued to the present time, frequently by an express order of vestry, and generally by the act of the churchwardens, a practice very generally prevalent in parishes.

The said gallery has been held by the descendants of the said A. B. until a recent period of time, when a female, being the only person composing his posterity, and dwelling in the said parish, upon the demise of her husband, quitted the parish, and established her residence at a very considerable distance therefrom.

Although this lady has therefore decidedly ceased to be an inhabitant of the said parish, she possesses a freehold interest, for her life, in a house and grounds, situate therein, and she and the presumptive heir to this property have granted their estate therein to a certain person during the joint lives of herself and the next succeed-

ing heir to her, with an express reservation to the grantee or assignee, that he shall have liberty to quit the said messuage and grounds, at his option, whenever he shall think proper to leave the same; and, attaching her claim to the said gallery to this messuage, she has assigned the occupation of the gallery to the occupier of the dwelling-house, but her tenant declining to hold and use the gallery, she has authorized another person to use and occupy the same. It is apprehended that a seat in a church cannot be granted, even by virtue of a faculty, to a man and his heirs absolutely; for it has been observed, that a seat does not belong to the person but to the inhabitant; otherwise, if he or his heirs go away and dwell in another parish, they shall yet retain the seat, which is unreasonable: it also appears clear, that a person may support a right to a seat, as attached to a house, either by prescription or by authority of a faculty; but, in the present case, there seems to be no ground which is tenable towards establishing a claim to the seat or gallery upon either of these principles, for no faculty is alleged to be in existence, and the right to hold the gallery upon the ground of immemorial prescription is utterly destroyed, by the original order for granting the gallery being extant.

Under the circumstances, your opinion is requested, whether the descendant of A. B., being no longer a resident inhabitant of the said parish, is authorized to retain the possession of the said gallery, and to place therein such person or persons as she shall judge proper to use and occupy the same, and whether the law will support and justify her in so doing.

OPINION.—I am of opinion, that the descendant of A. B., having ceased to reside in the parish, has no longer any claim to retain possession of this gallery, and certainly not to place other persons therein; indeed the family never had a strict legal title to this gallery, though, after so long a possession, it would not have been proper to have disturbed any of A. B.'s descendants, had they continued parishioners: the gallery is at the disposal of the churchwardens, to seat therein such parish-

ioners as they think fit, subject only to the control of the Ordinary, if they should exercise their power indiscreetly.

Upon the decease of the husband of the lady above alluded to, the gallery was covered with black cloth, at the expense of her late husband's representatives, and the same, after remaining therein for a certain space of time, was removed by the direction of the Minister of the said parish, and taken by him and converted to his own use and benefit.

It is submitted, that this proceeding was incorrect, and that the cloth is, in such case, either the property of the executors, or personal representatives of the deceased, and removable and applicable by them; or, otherwise, at the disposal of the churchwardens, *virtute officii*, for the use of the parish.

You are therefore requested to advise as to the law upon this subject.

OPINION.—As to the cloth, I am of opinion, that the legal title to it being originally in the representatives of the deceased, could only be conveyed to another by their act or consent: unless they have either expressly or by implication parted with it, it must still belong to them. If nothing passed on the occasion, I apprehend that a Court would be strongly inclined to infer, that it was intended the Minister should have it, after the original purpose was answered, and would so decide, unless the contrary appeared; I do not think that there is any presumption in favour of a claim made by the churchwardens.

STEPHEN LUSHINGTON.

Feb. 11th, 1822.

MONTHLY REGISTER.

CHURCH SOCIETIES.

S. P. G.—NORWICH.

AT a meeting of the Norwich Diocesan Association of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, the LORD LIEUTENANT of NORFOLK in the Chair; the following admirable Resolutions were unanimously adopted, after several able addresses by the Worshipful the Mayor, the Very Rev. the Dean, Alderman Booth, Archdeacon Oldershaw, and several of the most active Clergy.

1. That this meeting acknowledges with increasing conviction the imperative and solemn obligation of a Christian people to encourage, by the employment of competent Missionaries and Catechists, the Propagation of the Gospel among Foreign Nations.

2. That the success which has hitherto attended the labours of the Missionaries of the Society for the Propagation of the Gospel amongst the various Foreign Dependencies of Great Britain, and the testimony which has been borne by persons of exalted station and high religious character, to their piety and zeal, entitle the Society

to the utmost support of the Christian public generally, and especially of the Members of the Established Church.

3. That the approaching total discontinuance of the Parliamentary Grants which this Society has for many years dispensed—and that at a period, when, on account of the increased extent of the British dominions, and their immense population, the most energetic exertions are required—renders it imperative on the friends of true religion, by all the means in their power, to augment the funds of the Society, and thus to enlarge the sphere of its operations.

4. That a subscription for the benefit of the Society be immediately opened; and that, under the approbation of our Venerable Diocesan, a circular letter be addressed, in the name of this meeting, to the Clergy of this diocese, most earnestly entreating them,—by preaching and congregational collections, by increasing the number of subscribers, by encouraging the private collection of donations, however small, by their parishioners of both sexes, by forming District Committees in their respective

neighbourhoods, and by all other means that may appear to them most advisable, to promote the important objects in which the Society is engaged.

5. That the Right Rev. the Lord Bishop of the diocese be respectfully requested to accept the cordial thanks of this meeting, for his liberal donation, and for the valuable sanction he has afforded to all the objects which it has in view.

JOHN WODEHOUSE, *Chairman*.

We have pleasure in subjoining the following list of the Stations of Missionaries and Catechists employed by the Society:—

	M.	C.
Upper Canada . . .	44	6
Lower Canada . . .	26	1
Nova Scotia . . .	29	37
New Brunswick . . .	27	26
Newfoundland . . .	11	22
Prince Edward's Island	2	1
Cape Breton . . .	2	3
Bermuda . . .	1	2
Cape of Good Hope . .	1	0
New South Wales . . .	0	4

At Bishop's College, Calcutta, are a Principal, two Professors, six Missionaries, six Catechists, a Superintendent of the College Press, &c.

We are happy to add, that on this occasion, the Venerable Diocesan not only extended his patronage, but also afforded every personal facility to the furtherance of the laudable objects of the meeting.

S. P. C. K.—NEWPORT PAGNEL.

THE annual meeting of the Newport Pagnel District Society for Promoting Christian Knowledge, was held at the Saracen's Head Inn, Lieut.-Col. CHESTER, of Chicheley Hall, in the chair. It appeared from the report presented, that 152 Bibles, 127 Testaments, 283 Common Prayers, 406 bound tracts, and 722 unbound ditto, were sold and distributed gratis by the Society during the past year.

S. P. G.—BOLTON.

A PUBLIC meeting was lately held at the parish church Sunday School, for the purpose of forming amongst the friends of missions, in connexion with the Established Church in this

town and neighbourhood, an association in aid of the Society for the Propagation of the Gospel in Foreign Parts, &c. The LORD BISHOP of the diocese was in the chair. The meeting was addressed at considerable length by his Lordship, the Rev. J. Slade, Mr. Hulton, Mr. Bolling, and other speakers, and resolutions in support of the objects of the meeting were unanimously adopted.

S. P. G.—WARWICK.

A PUBLIC meeting, in aid of the Society for the Propagation of the Gospel in Foreign Parts, has been held at the Court House, Warwick, under the sanction of the Lord Bishop of the diocese. The meeting was called to recommend the Society to more general notice, and to consider what measures were rendered necessary by the immediate reduction and approaching discontinuance of the government grants. The chair was taken by SIR JOHN MORDAUNT, the High Sheriff. The object of the meeting was ably advocated by many of the gentlemen and Clergy, and very handsome and liberal donations and subscriptions were entered into.

S. P. G.—REPORT RESPECTING THE NEGROES ON THE CODRINGTON ESTATES.

WE have received a copy of this Report, to which we have great pleasure in referring our readers, as it contains interesting matter respecting the College and Grammar-school maintained out of the Codrington fund. It may be procured at Messrs Rivingtons'.

DURHAM.

WE learn, from a report recently published, that the Durham Diocesan Committee in aid of the Incorporated Society for the Enlargement and Building of Churches and Chapels, have, during the last year, remitted to the Incorporated Society 60*l.* 18*s.*, and also made the following grants, viz. 100*l.* to South Shields new Church; 100*l.* to North Shields new Church (additional to a former grant of the same amount), and 100*l.* to Shildon new Church.

NATIONAL SOCIETY.

Remarks relating to the Grants now being made by the Lords of H. M. Treasury in aid of Building School-rooms. (Extracted from Papers in circulation by the National Society).

Applications are to be made by Memorial to the Treasury, and by a statement of the particulars of the case, according to the Schedule commonly employed by the National Society where School-rooms are to be built.

PROPOSED OUTLINE OF THE MEMORIAL.

1. A petition for pecuniary assistance in building, with a statement of any peculiar difficulties in the way of promoting the education of the poor, &c.

N.B. This may be expressed briefly, and in very general terms.

2. A reference to the correspondence held with the NATIONAL SOCIETY, for all particulars relative to the subject of the memorial.

N.B. It will be advisable that the memorial should NOT enter into any details.

3. A declaration that the applicants are ready to submit to any audit of their accounts which the Lords of the Treasury may direct, and to make such periodical reports respecting the state of their Schools and the number of Scholars educated as may be called for.

4. A declaration that there are not any charitable funds, or public and private endowments in the place, which might render any further grants for promoting education inexpedient or unnecessary; or if such funds and endowments exist, a short explanation of their nature, manner of appropriation, &c., with the reason why they do not supersede the preceding petition for pecuniary assistance.

Dated and signed by the several promoters of the School.

OBJECT OF THE GRANTS.

The grants are made for "the erection of new School houses," to accommodate *Sunday and Daily, Sunday, or Infant Schools*. When the last-named institutions are to be established, it is expected that the rooms will (if possible) be used for the instruction of older children upon the Lord's day.

In case of building new School-

houses for existing Schools, it is desirable to shew clearly whether any and what increase will be made in the number of children to be instructed.

Although a preference will be given by the Lords of H. M. Treasury to such applications as come from large cities and towns, yet it is by no means the intention of their Lordships to exclude the parishes and districts which possess a more limited population, from the benefits of the parliamentary grant for the encouragement of education.

SITE FOR THE SCHOOL-HOUSE.

A secure legal tenure will be indispensable: and a certificate will be required, before the grant is claimed, that a site of this description has been obtained, and has been vested in the hands of proper trustees, &c.

It is not, however, necessary that such a site should have been obtained when the application and memorial are presented; it will suffice that the applicant should certify what tenure he expects he shall be able to obtain; — and, when a grant is appropriated, upon a statement of this nature, time will be allowed for the fulfilment of his reasonable expectations in this respect.

ESTIMATE OF THE WORK,

Including purchase of site, building School-house, and fittings-up.

Difficulties in procuring an estimate are easily removed. The form of a common barn furnishes no bad model for a school-room. The neighbouring villages may probably supply some specimens of a more finished kind, and the exact cost of these may be ascertained; or, a very rough estimate, from a respectable builder, will suffice for the basis upon which the memorial is framed.

The National Society's suggestions on building may always be procured;— and the only object of material importance, in the first instance,* is the securing of not less than six square feet upon the floor to each child, and of a sufficient height to the roof.

The erection of a dwelling-house for the master or mistress (an object of great importance) is not contemplated in the grants of H. M. Treasury, nor in those of the National Society. If therefore such a building is to be raised, in addition to the School-house, the estimates of the two works must be kept entirely distinct.

THE MEANS TO MEET THE ESTIMATE,

And to qualify the case for consideration by the Lords of H. M. Treasury.

Their Lordships, in important cases, are prepared to grant one-half of the estimated cost of the work;— and where peculiar difficulties exist, the National Society will make up a portion of the first money, previously to transmitting the memorial. Still it is

needful, in every case, that *some local contributions* should be made, either in money, materials, labour, &c. &c. It is not, however, requisite that the contributions should have been *collected* from persons interested in the undertaking but residing at a distance. The *probable amount* of their donations may be specified; and when the result of the greatest possible exertions is *calculated*, and communicated to the National Society, with the other requisite particulars, the Committee will use their best exertions to secure the success of the undertaking. Only it is to be observed, that the amount of private subscriptions of every kind must, of necessity, have been "received, expended, and accounted for," before the grant from H. M. Treasury can be claimed.

When subscriptions are made for a dwelling-house for the master or mistress, as well as for a School-house, the *proportion* of the total sum raised, or expected, as applicable to each object, must be distinctly explained.

POLITICAL RETROSPECT.

DOMESTIC.—The revenue again exhibits, as we prophesied, what the learned philosophers of the Stock Exchange denominate, a *backwardation*, viz. a rapid decline from bad to worse;

the only item of increase being the excise. Our columns will not admit of an entire abstract, but the state of our finances may be shrewdly surmised from the subjoined.

	Year ending Jan. 5, 1834.		Quarter ending Jan. 5, 1834.	
	INCREASE.	DECREASE.	INCREASE.	DECREASE.
	£	£	£	£
Customs	—	612,894	—	293,019
Excise	183,741	—	298,005	—
Stamps	—	16,658	—	843
Taxes	—	51,827	—	94,122
Post Office	63,000	—	—	14,000
Miscellaneous . . .	—	2,720	—	7,683
	246,741	681,099	298,005	409,667
	Deduct increase 246,741		Deduct increase 298,005	
	Decrease on year 437,358		Decrease on quarter 111,662	

The excise, (the gin and beer department,) alone is flourishing. Even the Post-Office, on the last quarter, exhibits a strange falling off. But the most startling subject is the Customs. If the duties upon imports and exports exhibit a defalcation of six hundred and twelve thousand eight hundred and ninety four pounds sterling!!! the actual loss to the merchant and manufacturer is little short of six MILLIONS per annum!!!

Besides this, five millions additional exchequer bills are about to be issued, to meet the charge on the consolidated fund. And the stock belonging to the Saving Banks is about to be sold to meet the compensation demand of the West India proprietors. The Assessed Taxes must, moreover, positively go, which makes the attack upon the Savings Banks the more unjustifiable. For what is the actual state of the case?—The revenue is *decreasing*;—the indisposition to pay taxes is *increasing*;—public confidence is shaken;—the demands upon the government are enormous;—and at this period ministers choose to appropriate the hard-earned savings of the poor to carry into effect their wild and undigested theories. We hope parliament, which is on the eve of assembling, will look to this, and that before next month our domestic intelligence will be of a more cheerful character.

The Church Reform Bill is progressing; and we regret to say his Majesty has yielded far too much to the pertinacious clamour of ill advisers.

"Separate registration is to be granted to Dissenters."—"Residence to be peremptorily enjoined upon the Clergy."—"All fees and offerings to the Clergy to be abolished."—"Unions of Canonries and Deaneries to be severed."—And the amiable Dissenters are further insisting upon the abolition of Church Rates.

Nor is this all; the Bishops are to be excluded from their legitimate place in the Lords; and the idea of a Convocation at the same time is scouted. We hope this grasping and *unchristian* display of feeling on the part of the schismatics, will arouse the Church to a sense of her real posi-

tion, and no longer allow any delicate scruples to deter the Clergy of the Establishment from doing their duty.

The State, we regret to say, fares little better than the Church. The nobility are openly reviled; and their wealth, their honour, and their patriotism are looked upon as a crime by the ruffians who have none of these qualifications. The Bankrupt and Insolvent Courts at the same time distinctly prove the prosperity of the mercantile and manufacturing world; whilst the "progresses" of *Swing, the son of Rock, the son of a Papist*, in the agricultural districts, bear ample testimony to the fine feelings of—
"The bold peasantry, their country's pride!"

SPAIN.—M. Zea Bermudez has been removed from the ministry, and the immediate result must be, that the *quasi* Queen will become a mere tool in the hands of the revolutionary party, who have already defied her power. Catalonia, indeed, has thrown off all allegiance; and General Quesada has followed the example of General Llaner, and addressed an exposition to her Majesty, in which, after recapitulating his private wrongs, real or imaginary, he demands a remodelling of the Constitution! The whigs and radicals are the same every where;—the same want of principle and thirst for revolution characterises all their movements. This clashing of interests, however, is favourable to the King, who, if his friends are true and watchful, cannot fail to get possession of the oyster, whilst the hungry and unprincipled combatants are fighting for the shells.

PORTUGAL.—The rival factions continue *in statu quo*, but rumours are abroad that the Pedrontes have been compelled to retreat from Santarem; should this prove true, the King's cause may be considered safe, and the princess of Gran Para be left to finish her education at Laleham.

FRANCE.—The volcano is beginning to smoke.

GREECE.—In this *glorious* country plots and conspiracies are of daily occurrence; and little King Otho's cradle is likely to prove any thing but a bed of roses.

TURKEY.—The Sultan, aided by his august friend, the Emperor Nicholas, has taken such precautionary measures, that the combined fleets of England and France would find themselves in an awkward position were they to attempt to force the passage of the Dardanelles. The improvements in the forts on each side the straits have rendered them far more formidable than in 1807. The guns in them are on a level with the water's edge, and in number 319 guns, and 4 mortars on the European shore, and 416 guns and 4 mortars on the Asiatic.

All these have been examined and sealed by the Russian engineers, who have further erected lines of fortification, and dug trenches, to prevent a surprisal by land. This is something better than *protocoling*, my Lord Palmerston! We think the English foreign minister has well earned the *soubriquet* of "sayings;" let the Russian be called "doings."

RUSSIA, AUSTRIA AND PRUSSIA.—In all these empires a conservative policy prevails;—the result is, that at home they are prosperous, and abroad feared and respected.

CALENDARIUM ECCLESIASTICUM.

FEBRUARY, 1834.

SAINTS' DAYS, &c.	AUTHORS to be CONSULTED	SUBJECT OF SERMONS.
PRESENTATION OF CHRIST IN THE TEMPLE. OR, THE PURIFICATION OF THE BLESSED VIRGIN MARY. (February 2.)	Dr. Glass. 117. Xn. Rememb. VI. 441. Bp. Dehon I. 98. Dr. Marshall III. 152. Dr. T. Pic. rec. 259. Dr. M. Hole. IV. 53. Dr. G. Stanhope. IV. 133.	A Comparison between the Purification under the Law, and the corresponding Ordinance under the Gospel. Presentation of Christ. Purification. Ditto. Ditto. Ditto.
ASH - WEDNESDAY, (February 12.)	Bp. Smalridge. 93. Dr. Concy. III. 389. Thomson's Pastoralia, Sermon XVII. ——— XIX. Johnson Grant. I. 166. J. Hall. I. 277. W. Jones. Post. Ser. I. 1 J. Logan. II. 115—144. J. Miller. 115. Scriptural Essays, adapted to the Holy Days of the Church of England, I. 117.	The Rise and Antiquity of the Lent-fast. Ash-Wednesday. Uses of the Season. Temptation of our Lord. Ditto. True Fasting. Terrors of Conscience and Remedies. Repentance. On the Communion. History of the Fast.
ST. MATTHIAS, (February 24.)	Dr. Glass. 131. Charles Wheatly. III. 131. Dr. J. Edwards. 141. Dr. Hole. IV. 60. Dr. Stanhope. IV. 157. Scriptural Essays. II. 99. R. Nelson. Chap. XIII.	The Particular Providence of God, in Watching over His Church, exemplified in the History of St. Matthias. Service of the Day. Ditto. Ditto. Ditto. Ditto. Commemoration of the Apostle.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

REV. STEPHEN ISAACSON.—The Congregation of St. Margaret, Lothbury, on the retirement of the Rev. Stephen Isaacson from the cure of that parish, after an engagement of only eighteen months, have addressed to him the following gratifying letter:—

“Dear Sir,—We, of the Congregation of St. Margaret, Lothbury, cannot permit the period of your leaving us to pass, without expressing our high sense of the painstaking and ability with which you have executed your very responsible duties, in the occasional absence of the much respected and worthy Rector. We beg to express our sincere desire for your health and prosperity, feeling assured that wherever you may be called, your obliging manners, great abilities, and sincerity of devotion, cannot fail to make you a most useful minister of our Divine Master.

“We have the honour to be, dear, Sir, your obedient Servants.”

“*Lothbury, Jan. 4, 1834.*”

Signed by the Churchwardens, and Heads of every Family of the Congregation.

This was succeeded, on the 18th of January, by a second letter, containing a sum of money for the purchase of a piece of plate, which bears the following inscription:—

PRESENTED TO

THE REVEREND STEPHEN ISAACSON,

BY THE CONGREGATION OF ST. MARGARET, LOTHBURY,

FROM A HIGH SENSE OF HIS SINCERITY

OF DEVOTION, AND GREAT ABILITIES

IN THE DISCHARGE OF HIS RESPONSIBLE DUTIES;

AND AS A TESTIMONY OF

THEIR VERY STRONG APPROBATION OF, AND

GRATITUDE FOR, HIS EXCELLENT MINISTRY

IN THAT CHURCH,

JAN. 18, 1834.

REV. JOHN JAMES.—The Bishop of St. Asaph having preferred the Rev. John James, Curate of Mold, to the Rectory of Llansaintfraid Glau Conway, the parishioners of Mold held a vestry, at which it was unanimously resolved, that a piece of plate should be presented to him, as a trifling testimonial of their sense of the fidelity and diligence with which he discharged his duties, as Curate of the parish, for a period of nearly nine years.

REV. D. WHITTLE.—The Congregation of St. George's, Altringham, have lately presented to their minister, the Rev. D. Whittle, M.A. a full suit of robes, and a massive and beautiful silver medal, “as a small but sincere tribute of their remembrance and esteem of his social and ministerial worth, and the regret which they feel upon his removal from among them.”

REV. J. A. CARR.—At a numerous meeting of the pupils of the late Rev. J. A. Carr, Head-master of Durham Grammar School, held in that City, it was agreed that a subscription be entered into to defray the expenses of a monument, to be erected to the memory of the late Mr. Carr, in Durham cathedral, and an Engraving of a faithful Portrait of him, in the possession of his family. About 150*l.* has been already subscribed.

REV. D. MORGAN.—The parishioners of St. Martin's, Worcester, have presented an elegant silver salver to their late highly esteemed Curate, the Rev. D. Morgan.

REV. W. DARBY.—When this gentleman, who has been for some years Curate of Heigham, preached his farewell sermon, the pews, the chancel, and the aisles of the church were all filled. All classes, old and young, seemed alike affected at parting with their highly esteemed and much beloved minister. Among the humbler class a sub-

scription was commenced; and the higher and middle classes having joined their poorer brethren, nearly 20*l*. were collected, with which an elegant and substantial coffee-pot was purchased, bearing the following inscription:—"Presented by the grateful parishioners of Heigham to the Rev. Wm. Darby, B.A. at the time of his removal from the Curacy, January; 1834."

REV. W. DURHAM.—The inhabitants of St. Magnus, London-bridge, and St. Mary, Fish-street, have presented the Rev. W. Durham (Second Master of St. Paul's School) with a superb silver tea-service, as a testimony of their affection and respect for his valuable and faithful services during a period of twenty-one years that he has officiated as Curate of the parish.

REV. SPENCER MADAN.—At a vestry meeting of the parishioners of Batheaston, held on the 2d day of January, 1834, it having been reported that a new school-room had been erected at the expense of the Rev. Spencer Madan, M.A. Vicar of the parish, with the assistance of a grant of 50*l*. from the National Society, it was resolved unanimously, that the churchwardens (Melmoth Walters, Esq. and William Hale, Esq.) be requested to present the best thanks of the parishioners to the Vicar for this instance of his liberality, and of his desire to promote their best interests; and that an inscription to the above effect be set up at the expense of the parishioners in a conspicuous and eligible position.

EARL OF PLYMOUTH.—The executors of the Earl of Plymouth have paid his Lordship's subscription of 100*l*. towards the erection of an extraparochial Church in the city of Worcester; for which purpose the Rev. John Peel has also subscribed 20*l*.

THE NEW TESTAMENT IN FRANCE!—It is an important fact, and one which will prove interesting to a large number of persons in this country, that the Minister of Public Instruction in France has given instruction that each child educated in the National Schools shall be furnished with a copy of the New Testament. In order that the demand thus occasioned may be met, not fewer than 50,000 copies of the New Testament have been ordered, and it is understood that the Bible Society is to supply an equal number.

CHELTENHAM.—At a private meeting of the friends of the Church at Cheltenham, the following resolution was put and carried with only one dissentient voice,—“That seeing that the present Articles, Homilies, and Liturgy, were adopted by the Church herself, in Convocation assembled, we protest against any change in them whatever that does not proceed from the same authority.”

SUTTON COLDFIELD.—The Free Grammar School at Sutton Coldfield, Warwickshire, is about to be thrown open for English education, in addition to the classics.

THE BISHOP OF LINCOLN.—In these times, when the dignitaries of the Church are attempted to be degraded, and are triumphantly held up to scorn and reproach by the dissolute and the wicked, it is but just to record the following circumstance, which only occurred a few days since. Our last month's obituary noticed the death of Mr. Skeels, the Rector of Kirkby Underwood. The Bishop of Lincoln, as patron of the living, had immediate and numerous applications for this preferment (the value being from 200*l*. to 300*l*. a year), and most of the applications were supported by persons of rank and station in society, anxious to serve deserving friends, when the Rev. Mr. Holmes, of Sleaford (many years Curate of Billingshay, where he was much esteemed), waited upon his Lordship at Buckden, Hunts, with no other testimonials “than that of having lost his Curacy by the present Incumbent coming into residence, very much in need of patronage, and without friends to bestow it.” On this humble petition his Lordship, with a full knowledge of the situation and respectability of Mr. Holmes, unhesitatingly presented him to the living of Kirkby Underwood.

EXEMPTION OF PLACES OF WORSHIP FROM RATES.—The Act 3 and 4 William IV. c. 30, (July 24, 1833,) entitled “An Act to exempt from Poor and Church Rates all Churches, Chapels, and other places of Religious Worship,” consists of only two

clauses. The first, after a preamble declaring it to be "expedient that churches, chapels, and other places *exclusively appropriated to public religious worship*, should be exempt from the payment of poor and church rates," enacts, that *from and after October 1, 1833*, no persons shall be rated for places so exclusively appropriated, or for *such part* of any premises as shall be so appropriated, and which shall be duly certified for the performance of such religious worship, according to the provision of any Acts now in force: provided that the exemption shall not extend to any parts of churches, chapels, or other premises, not so exclusively appropriated, from which such persons shall receive any rent or profit. The second clause provides, that no persons shall be liable to rates because part of the premises may be used for Sunday or Infant schools, or for the charitable education of the poor.

CHARITY ESTATES.—By the 52 Geo. III. c. 12., all Charity Estates vested in Feoffees or Trustees, either by the act of the donor, or otherwise, are divested from them and become vested in the Churchwardens and Overseers, for the time being, of the respective parishes to which such charities apply.

A DECLARATION OF THE LAITY OF THE CHURCH OF ENGLAND.—It is contemplated by a body of influential individuals in London, to circulate the following declaration throughout the country, as a desirable mode whereby an opportunity may be afforded to the Laity of the Church of England to express their attachment to that Church of which they are members:—

"At a time when the Clergy of England and Wales have felt it their duty to address their Primate with an expression of unshaken adherence to the doctrines and discipline of the Church of which they are Ministers, we the undersigned, as lay members of the same, are not less anxious to record our firm attachment to her pure faith and worship, and her Apostolic form of government.

"We further find ourselves called upon by the events which are daily passing around us to declare our firm conviction, that the consecration of the State by the public maintenance of the Christian Religion is the first and paramount duty of a Christian people; and that the Church established in these realms, by carrying its sacred and beneficial influences through all orders and degrees, and into every corner of the land, has for many ages been the great and distinguishing blessing of this country, and not less the means, under Divine Providence, of national prosperity than of individual piety.

"In the preservation, therefore, of this our National Church in the integrity of her rights and privileges, and in her alliance with the State, we feel that we have an interest no less real, and no less direct, than her immediate Ministers; and we accordingly avow our firm determination to do all that in us lies, in our several stations, to uphold, unimpaired in its security and efficiency, that Establishment, which we have received as the richest legacy of our forefathers, and desire to hand down as the best inheritance of our posterity."

ORDINATIONS.

<i>Bath & Wells</i>	Jan. 19, 1834.	<i>Hereford</i>	Dec. 22, 1833.
<i>Chester</i>	Dec. 22, 1833.	<i>Lincoln</i>	Dec. 22, 1833.
<i>Chichester</i>	Dec. 22, 1833.	<i>London</i>	Dec. 22, 1833.

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Allen, John	B.A.	Trinity	Camb.	London
Antrobus, Edmund	B.A.	St. John's	Camb.	London
Applegate, Thos. H. (for the Colonies)	Lit.			London
Barker, Thomas Francis	B.A.	Brasenose	Oxf.	Chester
Burrows, John		Trinity	Dublin	Bath & Wells
Bussell, John Garrett	B.A.	Wadham	Oxf.	Bath & Wells
Calthrop, Charles	B.A.	St. John's	Camb.	London
Cartmel, James (<i>et. dim.</i>)	B.A.	Fell. of Christ's	Camb.	Lincoln
Close, William Robert	B.A.	Queen's	Camb.	Lincoln

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Cooper, Thomas	B.A.	Magdalen Hall	Oxf.	Chester
Fisher, Alfred (<i>let. dim.</i>)	M.A.	St. Alban's Hall	Oxf.	Bath & Wells
Goodd'ay, Septimus	B.A.	Pembroke	Camb.	London
Gould, Robert John	M.A.	Wadham	Oxf.	Lincoln
Hesse, Frederick Legrew	LL.B.	Trinity Hall	Camb.	Lincoln
Mildyard, James (<i>let. dim.</i>)	B.A.	Fell. of Christ	Camb.	Lincoln
Mill, Thomas	M.A.	Clare Hall	Camb.	London
Hopwood, Frank George	B.A.	Christ Church	Oxf.	Chester
Hornby, William	B.A.	Christ Church	Oxf.	Chester
Hutton, Henry Frederick	B.A.	Trinity	Oxf.	Lincoln
Huxtable, Anthony (<i>let. dim.</i>)	B.A.	Trinity	Camb.	Bath & Wells
Hymers, John (<i>let. dim.</i>)	M.A.	Fell. St. John's	Camb.	Lincoln
Johnson, William Henry	B.A.	Worcester	Oxf.	Lincoln
Laxton, William	B.A.	Trinity	Oxf.	Bath & Wells
Lloyd, Charles Williams	B.A.	Magdalen	Camb.	London
Maunsell, Robert (for the Colonies)	B.A.	Trinity	Dublin	London
Miles, Thomas	B.A.	Queen's	Oxf.	Lincoln
Morris, Thomas Elye	B.A.	Jesus	Camb.	Lincoln
Oakley, William (for the Colonies)	Lit.			London
Oakley, Wm. Henry	B.A.	Trinity	Dublin	Lincoln
Postlethwaite, Thomas Marshall	B.A.	Queen's	Oxf.	Chester
Ray, George (<i>let. dim.</i>)	B.A.	Fell. St. Peter's	Camb.	Lincoln
Rolfe, Edmund Nelson (<i>let. dim.</i>)	B.A.	Caius	Camb.	Lincoln
Rogers, Henry (<i>let. dim.</i>)		University	Oxf.	Bath & Wells
Smith, Francis (<i>let. dim.</i>)	B.A.	Trinity	Oxf.	Bath & Wells
Stead, Alfred	B.A.	Caius	Camb.	Lincoln
Storr, Francis		Queen's	Oxf.	Chichester
Taylor, Vernon Pearce	B.A.	Christ Church	Oxf.	Lincoln
Tuck, John Johnson (<i>let. dim.</i>)	B.A.	Corpus Christi	Camb.	Lincoln
Turner, Charles (<i>let. dim.</i>)	P.H.	St. John's	Camb.	Lincoln
Twining, George Brewster	B.A.	University	Oxf.	Lincoln
Vaughan, Walter Arnold		Christ Church	Oxf.	Chichester
Vaughan, Edw. Protheroe	B.A.	Balliol	Oxf.	Bath & Wells
Ventris, Henry Lawrence	B.A.	Queen's	Camb.	London
Wetherell, Charles		Worcester	Oxf.	Chichester
Wilkinson, Alfred (<i>let. dim.</i>)	B.A.	Jesus	Camb.	Bath & Wells
Wordsworth, Christopher	M.A.	Fell. of Trinity	Camb.	Lincoln

PRIESTS.

Armstrong, Edward Pakenham	B.A.	Trinity	Dublin	Lincoln
Austin, Wm. Piercy	B.A.	Exeter	Oxf.	Bath & Wells
Badger, Albert	B.A.	Trinity	Camb.	Lincoln
Brockhurst, Jos. Sumner	B.A.	St. John's	Camb.	Bath & Wells
Bullock, John Frederick	B.A.	Clare Hall	Camb.	London
Burnett, James	B.A.	St. Edmund's H.	Oxf.	Bath & Wells
Carter, Thomas	B.A.	Worcester	Oxf.	Chester
Carter, Thomas Thellusson	B.A.	Christ Church	Oxf.	Lincoln
Chester, Wm. Henry Clinton	B.A.	Emmanuel	Camb.	Chichester
Clayton, John Henry	B.A.	Worcester	Oxf.	Chester
Cox, John Pope	B.A.	Magdalen Hall	Oxf.	Bath & Wells
Day, Thomas	M.A.	Merton	Oxf.	London
Dewhurst, John Heyliger	B.A.	Worcester	Oxf.	Chester
Dowell, George (<i>let. dim.</i>)	M.A.	Trinity	Oxf.	Bath & Wells
Dudley, Joseph	B.A.	Worcester	Oxf.	Hereford
Dymock, Thomas Frederick	M.A.	Balliol	Oxf.	Bath & Wells
Eaton, George	M.A.	Brasenose	Oxf.	Chester
Edwards, W. J. Fussell	B.A.	Queen's	Oxf.	Bath & Wells
Eyre, William	B.A.	Magdalen Hall	Oxf.	Chichester
Farquharson, Robert (<i>let. dim.</i>)	B.A.	Christ Church	Oxf.	Bath & Wells
Fell, Thomas	B.A.	St. Peter's	Camb.	Lincoln
Ganeson, Robert	B.A.	Cath. Hall	Camb.	Lincoln
Gray, Robert (<i>let. dim.</i>)	B.A.	University	Camb.	Bath & Wells

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Halton, Thomas	M. A.	Brasenose	Oxf.	Chester
Hodgson, William	B. A.	Queen's	Camb.	Lincoln
Hood, Elisha William	M. A.	Wadham	Oxf.	London
Jackman, William	LL. B.	Trinity* Hall	Camb.	London
Lechler, John M. (for the Colonies)	Lit.			London
Leighton, David Hilcoat	B. A.	Trinity	Camb.	London
Lockwood, Henry John	M. A.	Magdalen	Camb.	Lincoln
Lockwood, Palmer George	B. A.	Trinity*	Camb.	Lincoln
Maddison, George (<i>let. dim.</i>)	B. A.	Fell. Cath. Hall	Camb.	Lincoln
Martin, Robert	B. A.	Queen's	Camb.	Lincoln
Martin, Francis (<i>let. dim.</i>)	M. A.	Fell. of Trinity	Camb.	Lincoln
Morey, Richard	B. A.	Trinity	Camb.	Chichester
Müller, T. F. (for the Colonies)	Lit.			London
Nicholl, John Richard	B. A.	Exeter	Oxf.	London
Palairer, Richard	B. A.	Worcester	Oxf.	Bath & Wells
Peers, John Witherington	B. A.	Cath. Hall	Camb.	Chichester
Philpott, Henry	M. A.	Fell. Cath. Hall	Camb.	Chichester
Philpott, Other	M. A.	St. John's	Oxf.	Chester
Poole, Robert	B. A.	Exeter	Oxf.	Bath & Wells
Pridden, William	B. A.	Pembroke	Oxf.	London
Smith, Percy	M. A.	Trinity	Camb.	Chichester
Speck, Thomas	B. A.	St. John's	Camb.	Chichester
Spooner, Isaac (<i>let. dim.</i>)	B. A.	Clare Hall	Camb.	Bath & Wells
Woodcock W. J. (for the Colonies)	Lit.			London
Wright, Thomas Hawkins	B. A.	St. John's	Camb.	Lincoln

Deacons, 46.—Priests, 43.—Total, 94.

CLERICAL APPOINTMENTS.

The Hon. and Right Rev. Dr. Knox, Lord Bishop of Killaloe and Kilfenora, has been appointed to the vacant Diocese of Limerick, Ardfert, and Aghadoe. The Bishop of Clonfert will succeed to Killaloe, and, under the Church Temporalities' Bill, the income of Clonfert will be transferred to the Church Fund. Two of the ten condemned Sees are now suppressed.

<i>Name.</i>	<i>Appointment.</i>
Banfater, Henry	Head Mast. of the Free School, Norwich.
Barham, R. H.	Chapl. to the Vintners' Company.
Bisset, Thomas	Chapl. to Earl of Aberdeen.
Bullock, James	Chapl. to Visc. Massereene.
Clark, Francis F. B. A.	Head Mast. of the Free Grammar School at Newcastle-under-Lyme.
Dixon, Thomas	Chapl. to the Countess of Strathmore.
Haden, J.	Minor Can. in St. Paul's Cath.
Hawks, William, B. C. L.	Domestic Chapl. to the Earl of Durham.
Holland, Erskine William	Chapl. to Lord Erskine.
Peile, T. W.	Senior Tutor of the University of Durham.
Smith, T.	Sunday Evening Lectureship, St. Lawrence Jewry.
Thompson, Robert	Surrogate, Diocese of Durham.
Woyd, J. B. A.	Chapl. to the Infirmary, Newcastle-upon-Tyne.

The Bishop of London has been pleased to appoint the undermentioned Clergy to be Rural Deans :—

Archdeaconry of Colchester.

Rev. J. Bullock, Rector of Radwinter. *	Rev. Dr. Miller, Vicar of Dedham.
Rev. W. Greenhill, Rector of Farnham.	Rev. C. Dalton, Vicar of Kelvedon.
Rev. C. W. Cowardine, Rector of Tolleshunt Knights.	Rev. G. Preston, Rector of Lexden.
Rev. J. Hallward, Rector of Easthorpe.	Rev. R. Duffield, Rector of Frating.
Rev. B. Cheese, Rector of Tendring.	Rev. P. Strong, Rector of Myland.
Rev. T. Leigh, Rector of Wickham Bishops.	Rev. R. Fiske, Vicar of Elmdon.
Rev. J. Collier, Rector of Quendon.	Rev. R. Watkinson, Vicar of Earle's Colne.

Archdeaconry of Middlesex.

Dr. Adams, Vicar of Halstead.	Sir Herbert Oakley, Bart. Vicar of Ealing.
Rev. — Coddington, Vicar of Ware.	Rev. W. A. Phelps, Rector of Stanwell.
Rev. J. Cōwe, Vicar of Sunbury.	Rev. T. Randolph, Rector of Hadham.
Dr. Cresswell, Vicar of Enfield.	Rev. J. H. Randolph, Vicar of Northolt.
Rev. J. Deedes, Rector of Willingale Doe.	Rev. J. Smith, Vicar of Dunmow.
Rev. B. Goodrich, Vicar of Great Salving.	Rev. H. Soames, Vicar of Brent Pelham.
Rev. C. Miller, Vicar of Harlow.	Dr. Walton, Rector of Birdbrook.

Archdeaconry of Essex.

Rev. C. B. Abdy, Rect. of Theydon Gernons.	Rev. C. Matthew, Vic. of All Saints', Maldon.
Dr. Barrett, Rector of Beauchamp Rooding.	Rev. C. A. Mildmay, Rector of Chelmsford.
Rev. A. Hamilton, Rector of Loughton.	Rev. J. Notridge, Rect. of East Hanningfield.
Rev. J. S. Hand, Rector of Dunton.	Rev. T. Schreiber, Rector of Bradwell-by-the-Sea.
Rev. B. Harvey, Rector of Dodinghurst.	Rev. W. Streatfield, Vicar of East Ham.
Sir John Head, Bart. Rector of Raleigh.	Dr. Swayne, Vicar of Hockleigh.
Rev. E. Linzee, Rector of West Tilbury.	Rev. J. Thomas, Vicar of Great Burstead.
Rev. T. Ludbey, Rector of Cranham.	

Archdeaconry of St. Alban's.

Rev. C. Chauncey, Vic. of St. Paul's, Walden.	Rev. T. H. Elwin, Rector of East Barnet.
Rev. E. Hodgson, Vicar of Rickmansworth.	

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Attwood, George.	Saxthorpe, V.	Norfolk	Norwich	Pemb. Hall. Camb.
Baker, —	Fulham, R.	Middlesex	London	Bp. of London
Barrow, G. N.	St. John's, Bristol	Gloster	Bristol	Corp. of Bristol
Bedingfield, James	Bedingfield, R.	Suffolk	Norwich	J. J. Bedingfield, Esq.
Bennett, J. T.	Barling, V.	Essex	London	D. & C. of St. Paul's
Beynon, Edw. F.	Creaton, Great, R.	Northam.	Peterb.	Rev. E. T. Beynon, & Martha his Wife
Briggs, W. T.	Putney, P. C.	Sursey	{ P.D.&C of Wor.	D. & C. of Wor.
Burrow, E.	New Church, Rosendale	Cheshire	Chester	Vic. of Whalley
Bury, Charles	St. Luke's in Skirlin	Lancas.	Chester	
Chester, W. H. C.	Elsted, R.	Sussex	Chichest.	Lord Selsey
Clarke, Liscombe	Treasurer of the Cathedral of Sarum			Bp. of Sarum
Clements, Dalston	Warleggan, R.	Cornwall	Exeter	Mr. Gregor.
Clerk, J. Valentine	Cossington, R.	Somerset	B. & Wells	Mr. Smith
Coates, S.	Thirsk, P. C.	York	York	Abp. of York
Cole, Francis	St. Feock, V.	Cornwall	Exeter	Bp. of Exeter
Cole, G.	St. George's Chap. Tything,	Worcest.	Worcest.	Trustees
Cooke, W.	Bromyard, V.	Hereford	Hereford	Bp. of Hereford
Dix, Edward	St. Mary, Truro, R.	Cornwall	Exeter	E. Mount Edgcumbe
Dudley, J.	Marston, P. C.	Bucks	Lincoln	J. Neild, Esq.
Duncombe, W. G.	Kenchester, V.	Hereford	Hereford	Lord Chancellor
Eastridge, J. J.	Gussage, All Saints, V.	Dorset	Bristol	Archd. of Dorset
Edwards, W. J. F.	Stoke Lane, P. C.	Somerset	B. & Wells	Vic. of Douling
Foreman, Edw.	{ Felton, R. Winteston Chap. P. C.	{ Hereford Hereford	Hereford	Rev. J. Lilley
Green, J.	South Ottrington, R.	York	York	T. Darnborough, Esq.
Hailstone, J.	Shudy Camps, V.	Camb.	Ely	Trin. Coll. Camb.
Hamilton, Walter K.	Preb. of Wells			Bp. of Bath & Wells
Harvey, H.	Bradford, V.	Wilts	Sarum	D. & C. of Bristol
Hawkesley, J. W.	{ Melchbourn, V. Lower Gravenhurst, R.	{ Beds Beds	Lincoln Lincoln	Lord St. John Lord Chancellor
Heathcote, H.	Friston-cum-Snape, V.	Suffolk	Norwich	Col. Vyse
Keats, Richard	Northfleet, V.	Kent	Cant.	The King
Lawrence, T. F.	Reading, St. Lawrence, V.	Berks	Sarum	{ Pres. & Schol. of St. John's Coll. Oxf.
Lloyd, Hugh	Penstrowed, R.	Montg.	Bangor	Bp. of Bangor
Lyons, J.	All Saints, Liverpool	Lancas.	Chester	Trustees
Lyons, Samuel	Rodmarton, R.	Gloucester	Gloucester	Rev. D. Lyons

Name.	Preferment.	County.	Diocese.	Patron.
M'Neile, Hugh	St. Jude's, Liverpool	Lancas.	Chester	The Corporation of Liverpool
Molesworth, J.	Redruth, R.	Cornwall	Exeter	Lord Chanceller
North, James	St. Catharine's, Liverpool,	Lancas.	Chester	Trustees
Parry, J.	St. John, Wapping, R.	Middles.	London	Brasenn. Coll. Ox.
Pole, Edw.	Templeton, R.	Devon	Exeter	Sir W. T. Pole, Bt.
Punnett, J.	St. Erth, V.	Cornwall	Exeter	D. & C. of Exeter
Ruine, W.	Kirklevington, P. C.	York	York	Abp. of York
Russell, Harry Vane	Rise, R.	York	York	Lord Chancellor
Scott, Thomas	One House, R.	Suffolk	Norwich	Mrs. Petteward
Taylor, Jos.	Babraham, V.	Camb.	Ely	J. H. Adeane, Esq.
Terrington, M.	Oyer Worton, R.	Oxford	Oxford	T. Cartwright, Esq.
	Nether Worton, P. C.			W. Wilson, Esq.
Warter, J. Wood	Tarring, V.	Sussex	Cant.	Abp. of Canterbury
	Patching, R.			
Wickham, W. P. T.	Shepton Mallet, R.	Somerset	B. & Wells	Rev. W. P. Wickham
Williams, R. H.	Greudon Bishop, P. C.	Hereford	Hereford	Vic. of Bromyard
Wood, W.	Preb. in Cath. Church of	Canterbury		The King

CLERGYMEN DECEASED.

Adams, Stephen L.	Blackauton, V.	Devon	Exeter	A. H. Houldsworth, Esq.
	Morieigh, R.			Earl Morley.
Amphlett, M.	Ryall, V.	Rutland	Peterboro'	Marq. of Exeter
Baker, J.	Thorpe, Arch. V.	York	York	Mrs. Baker
	Westbourne, R.	Sussex	Chichest.	Rev. L. Way
Baylis, J.	St. Mary de Crypt, Gloster.	Gloster	Gloster	Lord Chancellor
	Mickleton, R.			Vic. of Mickleton
	Elbeiton, V.			
Betton, J. B.	North Lydbury, V.	Salop	Hereford	T. Bright, Esq.
	Norbury, C.	Salop	Hereford	Vic. of Lydbury
Buchanan, G.	Woodmansterne, R.	Surrey	Winch.	Lord Chancellor
	Northfleet, V.	Kent	Cant.	The King
Davies, H.	Stoke Edith, R.	Hereford	Hereford	E. J. Foley, Esq.
	Westhide, C.	Hereford	Hereford	Rect. of Stoke Edith
Dethick, T.	Oldbury, R.	Shrops.	Hereford	Lord Chancellor
	Southwell, Preb.	Notts.	P. of South.	Abp. of York
Dealtry, W.	Hatchliffe, R.	Lincoln	Lincoln	Southwell Coll. Ch.
	Skirpenbeck, R.	York	York	Lord Chancellor
Elsley, H.	Burniston, V.	York	York	G. Elsley, Esq.
Honiatt, Thomas	Breinton, V.	Hereford	Hereford	Dean of Hereford
	Can. Rea. of Salisbury Treas. of the Church with Colne Preb. attached	Wilts	Sarum	D. & C. of Salisbury
Hume, T. H.	Kewstoke, V.			Bp. of Salisbury
	Figheledean, R.			Lord Chancellor
	Stratford-under-Castle, P. C.			Treasurer of Sarum
				D. & C. of Sagum
Lysons, D.	Rodmarton, R.	Gloster	Gloster	Rev. D. Lysons
M'Evoe, J. N.	Kingston, V.	Warwick	Worc.	Lord Willoughby de Broke
	Butlers Marston, V.			Christ Ch. Oxford
	Preb. of Canterbury			The King
Norris, C.	Fakenham, R.	Norfolk	Norwich	Trin. Coll. Camb.
	Aylsham, R.	Norfolk	Norwich	D. & C. of Canterb.
	St. Mary, Durham, P. C.	Durham	Durham	D. & C. of Durh.
Patrick, George	Minor Can. of Durham			
	Librarian of Durham University			Bp. of Durham
Powell, T.	Old Radnor, V.	Radnor	Hereford	D. & C. of Worcester

Name.	Preferment.	County.	Diocese.	Patron.
Roles, W.	{ Raunds, V. Sharnocot, R.	Northam.	Peterb.	} Lord Chancellor
	{ Upton Lovel, R.	Wilts	Sarum	
Smith, M. S.	{ Fladbury, R.	Worcester	Worcester	Bp. of Worcester
*Stanley, Edw.	{ Alderley, R. Plumblond, R.	Cheshire	Chester	Sir T. Stanley, Rt.
Stephens, P. L.	{ Clavering-cum-Langley	Cumb.	Carlisle	J. C. Curwen, Esq.
Wainwright, L.	{ Brickhill, Great, R.	Essex	London	Christ's Hospital
		Bucks	Lincoln	P. D. Pauncefort, Esq.

OXFORD.

ELECTIONS.

We have great pleasure in announcing that **FIELD MARSHAL HIS GRACE THE DUKE OF WELLINGTON** has been unanimously elected Chancellor of this University in the room of the late Baron Grenville.

Mr. Henry Holloway has been admitted Fellow of New College.

William Boriase, B. A., Scholar on the Michel or New Foundation of Queen's College, has been elected a Fellow on the same Foundation.

Mr. Edward Brabank Smith, Commoner of St. John's College, has been elected an Exhibitioner of Queen's College, on Mr. Mitchell's Foundation.

The following gentlemen have been admitted Students of Christ Church:—William C. F. Webber, Robert Hickson, and William G. Penny, elected from Westminster in May last; Edward D. Tinsley, Edward K. Luscombe, John Bode, Charles W. Bagot, and John Adams, Canons' Students.

Died, at his house in the High-street, in this city, universally beloved and respected, George Williams, M. D. Senior Fellow of Corpus Christi College, Regius Professor of Botany in this University, and Keeper of the Radcliffe Library.—M. A. Jan. 14. 1785; B. M. Dec. 10, 1788; and D. M. Dec. 17, 1788.

MASTERS OF ARTS.

P. A. Browne, Corp. Chr. Coll. Gr. Comp.
Rev. Rice R. Hughes, Jesus Coll.
Rev. Robert Haynes, Pembroke Coll.
Rev. Henry Hughes, Trinity Coll.
Charles Orlando Fletcher, Exeter Coll.
John Barrow, Tutor of Queen's Coll.
Rev. G. Casson, Fell. of Brasenose Coll.
Rev. J. P. Wilson, Demy of Magdalen Coll.
William Boyd, Fell. of University Coll.
George Clarke, Schol. of University Coll.
Rev. John Smith Dolby, Lincoln Coll.

Rev. Erskine Wm. Holland, Worcester Coll.
Edward Massie, Wadham Coll.

BACHELORS OF ARTS.

Bryan Faussett, Corpus Christi Coll.
Geo. Villiers Thorpe, St. John's Coll.
Henry M. Roberts, Magdalen Coll.
Samuel Horseley, Balliol Coll.
Thomas Hans Sotheby, New Inn Hall.
William John Morrish, Magdalen Hall.
William Gill, Exeter Coll.
George Day, Stud. of Christ Church.
H. M. Villiers, Stud. of Christ Church.
George Barnes, Stud. of Christ Church.
William Cother, Stud. of Christ Church.
Henry Stormont Murray, Christ Church.
John Bright, Wadham Coll.
George Wingrove Cooke, Jesus Coll.
Joseph Hamilton, Pembroke Coll.
John Chapman Bell, Trinity Coll.
J. S. Pinkerton, Fell. of St. John's Coll.
Edward Pidsley, Worcester Coll.
Francis Orpen Morris, Worcester Coll.

THE LATE CHANCELLOR.

On the 7th of January died, at his seat, at Dropmore, Buckinghamshire, in the 75th year of his age, the Right Hon. William Wyndham Grenville, Baron Grenville, D.C.L. of Christ Church, Chancellor of this University, Auditor of the Exchequer, an Elder Brother of the Trinity House, one of the Governors of the Charter House, High Steward of Bristol, a Trustee of the British Museum; F.S.A. F.R.S. &c. His Lordship was second son of the Right Hon. George Grenville, (a distinguished statesman and minister of the crown, from 1744 until his decease in 1770,) by Elizabeth, daughter of Sir William Wyndham, Bart. and sister of Charles, Earl of Egremont. The eldest son of George Grenville was the late Marquis of Buckingham; Lord Grenville was, therefore, the uncle of the present Duke of Buckingham, and of the Baron Nugent. Lord Grenville was born on the 25th of October, 1759; married on the 18th of July, 1792, the Hon. Anna Pitt, only

daughter of Thomas, first Lord Camelford, and sister and sole heiress of Thomas, second and last Lord, by whom he has left no issue. The late Baron was the contemporary of some of the greatest men that ever adorned this country, yet his abilities were not eclipsed in their presence. As a statesman, he was remarkable for sound practical views. As a speaker, he was, perhaps, one of the most powerful debaters that ever appeared in the House of Lords. There was a commanding energy in his delivery, as well as in his style, which never failed to arrest the attention and command the admiration even of those who differed from him in sentiment. It has been said of him that no orator ever produced so strong an impression by his manner in the first ten minutes of his speech; but the want of variety was a defect which began to be perceived after some time, and which, in the course of a long address, seldom failed to impress itself rather painfully upon the hearer.—He had the reputation of being one of the most accomplished scholars of his age, and successively held some of the highest appointments in the State, having been Speaker of the House of Commons, Secretary of State, and for a short period First Lord of the Treasury in 1807, the head of "All the Talents" Administration. In 1809, the resignation of Lord Castlereagh and Mr. Canning left Lord Liverpool the only Secretary of State, performing the business of three departments. In this dilemma, official letters were addressed to Earl Grey and Lord Grenville, proposing the immediate formation of a combined ministry. They were both in the country when these communications reached them. Earl Grey at once declined all union with Mr. Percival and Lord Liverpool, and did not come to town. Lord Grenville, who was in Cornwall, came immediately to town, but the next day declined the proposed alliance, because he should not be able to view it in any other light than as a dereliction of principle. It is said, we know not how truly, that the secret of the authorship of *Junius* will be developed by the death of his Lordship, as it is reported that a Noble Lord, a relative to the deceased, who is not now in this country, has been repeatedly heard to declare that the secret was in his kinsman's keeping, and would be disclosed.

Lord Grenville was a Student of Christ Church.—In 1779 he gained the Chancellor's Prize for a composition in Latin Verse, the subject *Vitis Electrica*. He took the Degree of B.A. on the 23d of Dec. 1809; his Lordship was presented to the

Degree of D.C.L. by diploma, nine days after his election to the Chancellorship.

The Duke of Portland died on the 30th of Oct. 1809. On the decease of his Grace, the candidates for the Chancellorship were Lord Grenville, Lord Eldon, and the Duke of Beaufort. The election commenced at ten o'clock on Wednesday morning, Dec. 13th, and continued sitting day and night, without any adjournment, till ten o'clock on Thursday night, when the numbers were declared as follows:—

For Lord Grenville	406
Lord Eldon	393
Duke of Beaufort	238

Majority for Lord Grenville 13

The number of those who were entitled to vote amounted to 1282. Out of this number 1037 polled.

The installation of Lord Grenville took place in the Theatre, on Tuesday, July 3d, 1810. The whole of the week was a jubilee, which concluded with a most splendid exhibition—the ascent of the late Mr. Sadler and his son in a magnificent balloon from Merton Fields.

Several of our friends having asked us questions relative to the eligibility of persons to fill the high office of Chancellor, we think the following list of the Chancellors from 1552 will be interesting to many of our readers:—

1552, Sir John Mason, Knt.
1556, Cardinal Pole, Abp. of Canterbury.
1558, Earl of Arundel.
1560, Sir John Mason, Knt.
1564, Earl of Leicester.
1588, Lord Chancellor Hatton.
1591, Earl of Dorset.
1608, Bancroft, Abp. of Canterbury.
1610, Lord Ellesmere.
1616, Earl of Pembroke.
1630, Laud, Abp. of Canterbury.
1641, Earl of Pembroke.
1643, Marquis of Hertford.
1648, Earl of Pembroke.
1650, Oliver Cromwell.
1658, Richard Cromwell.
1660, Marquis of Hertford, and Duke of Somerset, restored.
1660, Earl of Clarendon.
1667, Sheldon, Abp. of Canterbury.
1669, Duke of Ormond.
1688, Duke of Ormond, grandson of the above.
1715, Earl of Arran.
1759, Earl of Westmorland.
1762, Earl of Litchfield.
1772, Lord North, afterwards Earl of Guildford.
1792, Duke of Portland.
1809, Lord Grenville.

MARRIED.

At St. George's, Hanover-square, by the Rev. G. T. Longley, D.D. Head Master of Harrow School, the Rev. G. E. Cepp, M.A. Fellow of Wadham College, and Assistant Master of the same School, to Emma Sophia, third daughter of the late Mattheus Austy, Esq. of Dusseldorf.

At St. Giles's church, Oxford, by the Rev. Robert Clifton, Rector of Somerton, the Rev. R. C. Clifton, Fellow of Worcester College, to Charlotte, third daughter of Percival Walsh, Esq. of St. Giles's.

At Westbourne, Sussex, by the Rev. Charles Page Eden, M.A. Fellow of Oriel

College, the Rev. Robert Eden, M.A. Fellow of Corpus Christi College, and Head Master of Hackney Grammar School, to Emily, daughter of the late John Cousens, Esq. of Prinsted Lodge, Sussex.

At Bridgewater, the Rev. J. Allen Giles, M.A., Fellow of Corpus Christi College, Oxford, to Anna Sarah, youngest daughter of the late Frederick Dickinson, Esq., of His Majesty's Victualling-office.

At Pitminster, Somersetshire, the Rev. Nutcombe Ornam, Fellow of Exeter College, and of Upton-on-Severn, Worcester-shire, to Jane, daughter of J. Gould, Esq. of Amberd, Somerset.

CAMBRIDGE.**ELECTIONS.**

The Rev. G. Pearson, of St. John's College, Cambridge, and Rector of Castle Camps, Cambridgeshire, to be Christian Advocate, on the resignation of the Rev. J. A. Jeremie, Fellow of Trinity College.

John Rowlands, B.A., and George Whitaker, B.A., of Queen's College, have been elected Fellows of that Society.

A Craven Scholarship has been declared vacant, by the Rev. W. Aldwin Soary, of Trinity College, having accepted the Vicarage of Greenwich.

PRIZE SUBJECTS.

The subject of the Seatonian prize-poem, for the present year is, "*Jacob*."

The following is the subject for the Hulsean prize for the present year:—"How far the political circumstances of the Jewish nation were favourable to the introduction and diffusion of the Christian Religion."

Smith's Prizemen:—Kelland, Queen's College. — Birks, St. John's College.

The following are the subjects of examination in the last week of the Lent term, 1835.

1. The Gospel of St. John.
2. Paley's Evidences of Christianity.
3. The Eleventh Book of Homer's *Odyssey*.
4. The Tenth Book of Quintilian.

BACHELORS' COMMENCEMENT, January 18, 1834.

[Those gentlemen, whose names are preceded by an asterisk, have one or more terms to keep previous to being admitted to their degrees, although they passed their examination in the following order of arrangement. Those within brackets, or preceded by a †, were equal.]

MODERATORS.

John Hymers, M.A. St. John's. | Henry Philpott, M.A. Cath.

EXAMINERS.

Edwin Steventon, M.A. Corpus. | Charles Whitley, M.A. St. John's.

WRANGLERS.

Kelland, Qu.	Creuze, Joh.	Hutchinson, Magd.	Low, Joh.
Birks, Trin.	Fletcher, Pemb.	Darley, Christ's	Marsh, Trin.
Stevenson, Trin.	Cocker, Pet.	Lawson, Magd.	Rolfe, Joh.
Pryor, Trin.	Hey, Joh.	Dalton, Caius	Cock, Trin. }
Hoare, Trin.	Trentham, Joh.	Hulton, Trin.	Isaacson, Sid. }
Main, Qu.	Gooch, Trin.	Morton, Trin.	Vaughan, Christ's }
Bullock, Joh.	Evans, Pet.	Hanson, Pemb.	Weldon, Joh.
Bates, Jesus	Irwin, Caius		

SENIOR OPTIMES.

Yarker, Caius	† Selwyn, Trin.	Webster, Qu.	Gawry, Trin.
Carlyon, Em.	Cory, Pemb.	Nevin, Joh.	Bryer, Joh.
Forsyth, Trin. }	Smyth, Trin.	Drew, Joh.	Jenner, Joh.
* Huxtable, Joh.	Palmer, Trin.	Wood, Joh.	Wilkins, Qu.
* Crow, Christ's	Bedford, Pet.	Platten, Emm.	Bramah, Trin.
Wilkinson, Qu.	Marsden, Corpus	Hanson, Emm.	Williams, F.S., Trin.
† Giles, Joh.	* Wharton, Joh.	Cumming, Emm.	Cokes, Joh.

Cotterill, Joh.	Bromehead, Caius	Warter, Magd.	Johnstone, Trin.
*Braithwaite, Clare	Sandford, Joh.	Bailey, Trin.	Morison, Trin.
Walker, Christ's	Gleadowe, Caius	*Jenkins, Trin.	Edge, Bmm.
Donaldson, Trin.	Barber, Corpus	*Lushington, Trin.	Darnell, Trin.

JUNIOR OPTIMES.

*Haigh, Cath.	Wright, Trin.	May, Jeana	Fearon, Joh.
Barrow, Caius	Barnes, Joh.	Downes, Trin.	Bishopp, Pet.
Rawes, Clare	Hurst, Clare	Morant, Magd.	Teale, Joh.
Skrimshire, Cath.	Williams, A., Trin.	Holmes, Trin.	Parry, Magd.
Goodchild, Magd.	Nicholls, Trin.	Phillips, G.P. Trin.	*Kennedy, Joh.
Buswell, Qu.	Hulbert, Sid.	Bullock, Corp.	*Leathley, Trin.
Foster, Magd.	Simson, Clare	*Boys, Joh.	*Saunders, Cath.
Wilson, Joh.			

Bull, Sidney	Farmer, Trin.	Marsh, Joh.	Smoothy, Joh.
Carver, Caius	Harston, Clare	Pulley, Chr.	Tocker, Trin.

Bull, Cath. }	Kinsman, Trin.	Partridge, Trin.	Lloyd, Trin.
Dewdney, Trin. }	Sterling, Trin. II.	Rickards, Trin.	Du Sautoy, Sid. }
Kendall, Joh.	Groomes, Qu.	Bromley, Caius	*Hale, Trin. }
*Meyler, Joh.	Henry, Trin. }	Bree, Qu. }	Fussell, Sid.
Bailey, Cath. }	North, Trin. }	Oliver, Tr. II. }	Ratcliffe, Joh.
Flintoff, Trin. }	Gladwin, Jes. }	*Wood, Caius	Spencer, Jes. }
Cundill, Joh.	Hellyer, Joh.	Kinglake, Trin.	Theobald, Jes. }
Green, Magd.	Lister, Trin. }	Stoneham, Pet.	Dundas, Magd.
Drinkwater, Joh.	Lampet, Corp.	Fish, Trin. }	Pardoe, Joh.
Elwin, Pem.	Maxwell, Joh.	*Vander Meulin , Trin. }	*Thompson, E. Trin.
Gardiner, Trin. }	Nottidge, Jes. }	*Carleton, Trin.	Yonge, Joh.
Johnes, Christ's	*Bridge, Qu. }	*Thompson, Trin.	*Wauchope, Cath.
Boutell, Joh.	Eales, Trin.	Sherard, Joh.	Lacy, Pem. }
*Kelly, Cath.	Grasett, Joh.	*Carleton, Trin. }	Wilding, Trin. }
*Mackie, Pemb.	Sanders, Trin. }	Smith, H. W. Joh.	Wyld, Joh. }
*Freke, Trin.	Oldfield, Joh.	Arabin, Trin.	Cautley, Jes.
*Dolson, W. Joh.	Jackson, Emm.	Mann, Clare	Eyre, Trin.
*Allen, Qu.	Holdich, Clar. }	Baker, Clare	Forster, Cor.
White, Pet.	Martin, Jes. }	Newby, Joh.	Hill, Pet.
Bevan, Trin.	*Bennett, Qu.	Pyne, Caius	Heslop, Qu.
Foljambe, Clare	Burgoyne, Trin.	Macpherson, Trin.	Howes, Mag. }
Aspinall, Trin.	Parker, Cath. }	*O'Brien, Trin.	Cogan, Cath.
Nantes, Trin.	*Powys, Trin.	Haslewood, Chr. }	Bazeley, Qu.
Breay, Queen's	Watson, Cai. }	*Henniker, Joh. }	Herning, Corpus
Hamilton, Joh.	Currie, Em.	*Mancriff, Trin.	King, Pemb.
Dobson, R.S. Joh.	Love, Cot.	*Audry, Joh. }	*Newman, Trin.
Mills, Clare	*Bushe, Trin. }	Bindloss, Mag. }	*Heysett, Trin.
Carter, Trin.	*Norgate, Cor.	Hurlock, Joh. }	Peers, Cath.
Bell, Pet.	Storer, Tr. H. }	Oldham, Emm.	Sharpe, Qu.
Melson, Trin.	Needham, Jesus.	*Roberts, Pet.	Reeve, Trin.
Williamson, Cath.	Darton, Pet. }	Langford, Sid.	
Moore, Joh.	Johnson, Joh. }	*Grey, Trin. }	Blunt, Trin.
*Dashwood, Corpus	Browne, Trin.	Newton, Trin.	Caddell, Corpus
Crichton, Corpus	Highmore, Joh.	Smith, J.W. Jes. }	Carmichael, Trin.
Ilderton, Pet.	Tyson, Qu.	Thompson, T.G. Tr.	*Freeman, Pet.
Robertson, Trin.	Dixon, Joh.	Whitaker, Magd.	Gale, Pet.
*Ramsay, Trin.	Tippet, Pet.	Creswell, Emm.	Luxford, Trin.
Paget, Trin. }	Turner, Trin.	Thornhill, Joh. }	Whalley, Joh.
*Whiting, Mag. }	Buttner, Clare.	*Watson, Trin.	
*Marsh, Cath.	Godfrey, Jes. }	Watherston, Em.	
Nixon, Trin. }	Latimer, Trin.	Wilson, Pet. }	
Sharpley, Joh. }	Goodwyn, Joh.	Bishop, Cath.	
Bibby, Joh.	Croke, Jes. }	*Letts, Sid.	
*Petrock, Trin. }	Crosier, Cath.		

REGROTAT.

*Smith, E. L. Joh.

PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, Nov. 25, Professor Airy, one of the Vice-Presidents, being in the chair. Various presents were announced, among which was a collection of Vesuvian Minerals, presented by the Rev. R. Willis. A beetle, found in the centre of a block of mahogany, presented by Mr. Metcalfe, was commented on by Prof. Henslow. A paper, by Mr. Lowe, of Madeira, was read, on a rare molluscous animal, termed *Umbrella*, illustrated by a drawing. Mr. Hopkins gave an account, illustrated by various maps and sections, of the geology of Derbyshire, which gave rise to several remarks on the part of other members.

A meeting was held on Monday evening, Dec. 9, Dr. Clark, one of the Vice-Presidents, being in the chair. There was read a memoir by Professor Moseley, of King's College, London, "On the general conditions of the equilibrium of a system of variable form; and on the theory of equilibrium, settlement, and fall of the arch." Professor Farish made a statement concerning a splendid meteor, resembling a falling star, observed by him on the 26th of September last, at a quarter before 8^h in the evening. Professor Sedgwick gave an account, illustrated by maps and sections, of the geological structure of Charnwood

forest, in Leicestershire, and of the neighbourhood. He observed that the secondary strata in the neighbourhood of this group of primary rocks appear in a very regular and undisturbed position; the new red sandstone, lias, and oolites succeeding each other in the usual order; that therefore the attempts recently made to obtain coal by sinking through the terrace of Billesdon Coplow, the outcrop of the inferior oolite, must necessarily end in disappointment and loss. He stated also that "the forest" consisted of masses of granite, syenite, porphyry, and grauwacke slate; of which the slate was clearly stratified; the stratification having reference to an anticlinal line of elevation; the direction of this line being about N. W. and S. E. and the slate-rocks dipping from it to the N. E. and S. W. The disturbance produced along this line may be further traced, on the N. W. of the forest, in the inclined position of several detached masses of mountain limestone, which stand like islands in the plain of the red marl: dipping, on the whole, towards the S. W. so as to pass under the coal measures of the Ashby de la Zouch field; and therefore to be considered as a prolongation of the S. W. side of the Charnwood forest saddle. The granite occupies the skirts of the forest on the east, south, and west. This communication gave rise to observations from several other members.

NOTICES TO CORRESPONDENTS.

We rejoice in the approbation of our friend "R. P.;" the valuable work alluded to we possess. The pamphlets shall be noticed in our next. A few either of his practical or poetical lucubrations would be highly acceptable.

The remarks of "W. B. C." on the Great Council of the Jews, is under consideration. We should have been very happy to have obliged "J. B. S.," but if he refers to our pages, he will perceive that no announcements of the nature he has forwarded are ever inserted.

"O. S." will perceive that we have availed ourselves of his kind communication.

The writer of a paragraph "On Oaths" seems to us to take a mistaken view of the subject. Mr. Howitt is so good a specimen of objectors to oaths, that we do not wish to see the privilege extended.

The communication of "E. E." shall appear in another shape in our next; he will perceive the reason of this change. We feel obliged for the *Case and Opinions*.

The circular forwarded by an "Old Subscriber" has already appeared in many of the newspapers.

We beg to thank a "Constant Reader" for his good intentions. He will see, in our number for December, our recorded opinion of "The Note-Book of a Country Clergyman."

Since the above was in type, we have received the volume of *Sermons*, for which we beg to offer our thanks. The kind proposal, as is seen from the above, will be readily accepted.

We will render "L." all the assistance in our power.

THE
CHRISTIAN REMEMBRANCER.

MARCH, 1834.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Fanaticism.* By the Author of "*The Natural History of Enthusiasm.*" London: Holdsworth & Ball. 1833. Pp.viii. 515. 8vo.

THE eloquent and powerful writer of the learned volume on our table is already known to the readers of the CHRISTIAN REMEMBRANCER. In our Miscellany for the months of March and April, 1832, were viewed his "*Natural History of Enthusiasm,*" and spoke in terms of high encomium of that masterly publication. There were certain portions of the work, however, to which we felt it our duty to object, as involving errors of considerable magnitude: but these were so few in number, when compared with the general excellence of the History, that, in the announcement of the treatise which we are now submitting to the public, we anticipated a happy renewal of our acquaintance with the instructive historian, to whose lucubrations we owe so much obligation. In his "*Fanaticism,*" we recognize the same depth of thought,—the same power of language,—the same poetical illustrations,—the same vivid descriptions,—the same convincing argument,—as characterise his "*Enthusiasm.*" We are compelled, alas! to add, that we discover in these pages the same mischievous errors which marked his former essay. There is, moreover, a mysterious vagueness in some of our Author's views, and a latitudinarian tendency in other points, especially upon topics of *Ecclesiastical Polity and Church Communion*, which we sorely lament and solemnly condemn! Our author is neither Calvinist, nor Socinian, nor Puritan, nor Methodist, nor Revolutionist, nor yet, we suspect, a member of our Establishment; least of all, is he a Papist. What, then, is he? We guess, (for we know nothing of him but from his writings,) that he is an "Independent," and, probably, a minister of that sect. Whatever, and whosoever he be, he is a man of first-rate talent; and upon the completion of his projected labours, (for he proposes to enlighten us upon the kindred subjects of "*Superstition,*" "*Credulity,*" "*Spiritual*

Despotism," "*Corruption of Morals*," and "*Scepticism*," or "*Philosophic Irreligion*,") he will, doubtless, secure for himself a conspicuous place amongst the best authors of his country. But we warn him with friendly voice to remember, that his talents are a trust, for the right discharge of which he is answerable to a higher tribunal than man's; that no philosophic paradox should entice him from the path of Truth; that no sectarian bias should be permitted to sway his judgment, and that in handling "the sword of the Spirit" unskillfully, he may slay himself as well as others, and inflict a deadly wound upon his own soul! Let him not prostitute his splendid talents to the wretched purposes of factious clamour! Let him aim at a prize more valuable than the ephemeral popularity attaching to the flippant abettors of the lax principles of modern religionists, or of fashionable infidels, who deery our Church, because they have neither wit to comprehend her usefulness, nor grace to appreciate her doctrines, nor judgment to understand her polity, nor temper to bear her discipline! Let him not think religious establishments evil, because some imperfections belong to them;—let him not fondly imagine that religious societies can long exist in the entireness of Christian faith without established Forms, and Symbols, and Rites; nor that these necessary adjuncts of Christianity can be fixed upon a stable basis, without the controlling discipline of Ghostly Power! We have thought it necessary to make these remarks, and thus to qualify our praise of the volume before us, because we seem to have discovered in its pages a leaning to these unfortunate errors.

Our readers shall judge for themselves, by our analysis of the work before us. It consists of ten sections; in the first of which our author declares "*the motives of the work*," and claims for himself "*the purest intentions*," and the tenderest sympathy for the mistakes of our luckless nature, which so deeply affect the welfare of the human family. Neither asperity nor levity should be exhibited in discussions of religious perversions; but lenity rather, and that gentleness, which is characteristic of the wisdom from above. Our author speaks of a "*Personal consciousness of the readiness with which the most egregious perversions of feeling at first recommend themselves to the human mind*." Are we to take this as applicable to himself?

It may happen (he writes) that a mind natively sound, and one now governed by the firmest principles, has, in an early stage, or in some short era of its course, so far yielded to the influence of irregular or vehement sentiments as to give it ever after a sympathy, even with the most extreme cases of the same order; so that, by the combined aid of personal experience and observation, the profound abyss wherein exorbitant religious ideas take their course may successfully be explored; nor merely explored, but its fearful contents brought forth and described, and this, too, in the spirit of humanity, or with the feeling of one who, far from affecting to look down as from a pinnacle upon the follies of his fellow-men, speaks in kindness of their errors, as being himself liable to every infirmity that besets the human heart and understanding.—Sect. I. pp 4, 5.

In the *spirit* of kindness which should direct the performance of such a task as the one before him, our author describes the *motive* to it. Amongst these motives he numbers the prevailing hope of the universal spread of the gospel, to the accomplishment of which the banishment of all false and exaggerated sentiments and feelings is clearly necessary.

The URGENT REASON why we should now dismiss from our own bosoms every taint of superstition, and every residue of unbelief, as well as whatever is fanatical, is this,—that the world,—even the deluded millions of our brethren, may at length receive the blessings of the gospel.—Sect. I. p. 9.

Since the dependence of the religious welfare of mankind upon the purity of the Christian Body is an undoubted reality, there needs no apology for attempting to cleanse it, however severe be the scrutiny adopted, provided the *spirit* and the *intention* of the reproof of spiritual delinquencies be christian.

No, we must not flinch, although the sensitiveness and the vanity of thousands among us were to be intensely hurt. Let all,—all be humbled, if such humiliation is indeed a necessary process that shall facilitate the conversion of the world.—Sect. I. p. 15.

Such is the *prime* motive of our author. He hopes, too, to minister a preservative against future delusions and possible extravagances, which may appal the world, when “disbelief, the ephemeron of our times,” may be succeeded by ~~imprisoned~~ fanaticism, and spiritual intolerance, and virulent credulity.

Having thus stated the *prime* and *secondary motives* of his work, our author defines, in his second Section, “the meaning of his terms,” and describes the “rise of the malign emotions.” The necessity of such definition is obvious; for more than half the differences which have embittered the hearts of furious theologues and angry disputants, have flowed from the use of words misunderstood and misapplied. The subject of FANATICISM peculiarly challenges the most guarded accuracy from its painter. Without any pedantic scrupulousness as to the niceties of language, our author would, therefore, endeavour to make himself understood, while he describes “a certain class of pernicious sentiments, which have too often been combined with religious belief.”

It will be found (he says) that the elementary idea attaching to the term Fanaticism is that of *fictional fervour* in religion, rendered turbulent, morose, or rancorous, by junction with some one or more of the unsocial emotions. Oh, if a definition as brief as possible were demanded, we should say, that FANATICISM IS ENTHUSIASM INFLAMED BY HATRED.—Sect. II. pp. 29, 30.

Be it so; let “*malevolence be essential to Fanaticism, and distinguish it from enthusiasm*” (p. 352.); let “*Fanaticism always combine malignant and imaginative sentiments*” (p. 324.) We make no captious objection to this definition, and, as language is matter of mere convention, are willing that our author should put his own interpretation upon his own terms. The coin issuing from his rich mint shall wear, if he please, the

stamp and mark of his own choice. *Malevolence*, then, being a characteristic ingredient of the fanatic, our author descants upon "*the rise of the malign emotions.*"

Our subject (he says) being an instance of the combination of these emotions with other principles, we ought distinctly to have in view the elements, and to note also some of their coalescent forms.—Sect. II. p. 30.

It has seldom been our good fortune to read any metaphysical disquisition so eloquent, so simple, so profound, so beautiful, as *that* with which our author has delighted us in the subsequent pages of this admirable section. He has united the truth of *Aristotle* with the precision of *Reid*. He has joined the rigid accuracy of *Locke* with the fervid eloquence of *Stewart*. We beg our readers to consult these excellent pages of the volume under review, with the assurance of ample recompense for their study. No abridgement can do justice to his argument upon this delicate and difficult portion of his analysis, where he endeavours "to trace the original construction of passions, that scarcely ever present themselves otherwise than in an exaggerated and corrupted condition." He assumes, that all our passions are given to us for some specific *end*, which must, therefore, *limit the means*. So that—

—either by EXCESS and too great intensity,—or by PERVERSION, *i. e.* misdirection from their proper object, ~~or by~~ PROLONGATION from momentary impulses to habits and permanent qualities, as well the animal appetites as the irascible passions assume a pernicious form, and derange the harmony of nature.—P. 31.

The simplicity and the fitness of the mental machinery of man for repelling evil are amongst the evidences of the wisdom and benevolence of the Author of nature. That they are perverted and abused by us, is amongst the proofs of our fallen state, and is necessarily contingent upon the qualities inherent in a *moral agent* like ourselves. By extending themselves beyond their proper occasions, the irascible passions,—the sun going down upon them,—are transformed into *habits*; from momentary *energies* they become *dispositions*. They impute to an adversary, not a transient hostility, but "an evil nature," and a settled animosity like their own. Hence arises the bitterness of hatred, *inflamed* by the conviction of the innate atrocity of its foe, whose destruction is the only assuagement of the torment that burns the heart.

Inflamed and insatiate (we beg our readers to mark the beauty of the *simile*), the distracted being returns ever and again to the salt stream, that, at every draught, aggravates its thirst.—P. 44.

Yet hatred, in the most furious, cannot long indulge itself, until it has attributed an ill intention to the object of its *wrath*; because the laws of our moral system forbid that any thing should be hated, but what is thought to *deserve* abhorrence. In the beautiful *illustration* of

our author, "the most virulent heart has no power of ejecting its venom upon a fair surface; it must slur whatever it means to poison." Hence the misanthrope for ever dwells upon the badness of the human race. So the deliberate hatred of God is ever preceded by *blasphemy*, in word or thought. We cannot hate the sovereign goodness without first *defaming* it! Our *vindictive* impulses are governed by the same moral laws. Hence the instinct of *retribution*. Thus is it manifest that—

—the elements of the moral system are the foundation even of the most fatal of the malignant passions, and in their most aggravated forms.—P. 50.

Our eloquent essayist draws an inference from the preceding analysis, which is *original*, we think, as we are sure it is *awful*, when connected with the final punishment of sinners. We give the concluding paragraph in his powerful language, and beseech God to imprint upon our heart of hearts the appalling truth.

The infatuations of self-love, which, in the present state, defend every mind from the application to itself of the desire of retribution, in the same manner as the principle of animal life defends the vital organs of a body from the chemical action of its own caustic secretions,—being then quite dispersed, the Instinct of Justice,—perhaps the most potent of all the elements of the spiritual life, shall turn inward upon each consciously guilty heart, so that every such heart shall become the prey of a reflected rage, intense and corrosive as the most virulent revenge! Whoever is now hurrying on without thought of consequences through a course of crimes, would do well to imagine the condition of a being left without relief to breathe upon itself the flames of an insatiable hatred!!!—P. 52.

From this analysis our author descends, in Section III., to the "*alliance of the malign emotions with the imagination*," by which their deformity is concealed, and their harshness greatly mitigated, and their most rancorous elements refined. Hence the curse of war has been softened in its attendant horrors, and the imaginative sentiments, blending themselves with destructive passions, have chivalrously chastened the ferocity of warriors; but for which ameliorating emotions, "Alexander would have been a Tamerlane, and Tamerlane as the Angel of Death." This alliance of the malign passions with the imagination is not permitted to take place on the narrow ground of self-love. Our author descants upon this remarkable fact with his wonted talent, and his usual power of beautiful illustration. Our limits forbid us to accompany him in his statements. He tells us that—

a vigorous enthusiasm must embrace a broad field. *Martial* enthusiasm especially demands the *social* elements as its ground. It is the enthusiasm of *gregarious* rage that knits the phalans, shoulder to shoulder, when the marshalled family advances to meet its ancient rival in the field.

Here we have that very compound sentiment, which, as to its construction, stands immediately parallel with religious rancour and fanaticism. The one species of ardent emotion differs from the other more in adjuncts and objects, than in innate quality or character. The battle-fury of the CLAN is only self-love, inflamed by hatred, and expanded, by aid of the imagination, over the width of the community with which the individual consorts.—P. 60.

This last observation, touching *the limits* within which enthusiasm acts,—for too wide a field of exercise renders her energies languid,—is ably illustrated by comparing the steady martial temper of the armies of a great empire, with the ferocious or desperate valour that distinguishes the warriors of a horde, a canton, or a petty republic. But how, our readers may ask, is all this made to bear upon the topic of the treatise under review? Our author shall teach them the application.

It is on the very same principle, that Fanaticism must attach itself always to a limited order of things, and is necessarily *factious*. What is Fanaticism but rancorous enthusiasm? And inasmuch as Enthusiasm springs from the imagination, it must embrace a circle just wide enough to give it a powerful impulse, and yet not too wide to exhaust its forces.—P. 64.

Although a beneficial mitigation issue from this alliance of the grosser elements of our nature with the imaginative sentiments, it must not be permitted to interfere with the genuine principles of morals, as enforced in the Scriptures; and it is difficult to assign the proper office to the imagination when mingling itself with the malign emotions, especially under circumstances, where cherished associations of sentiment have pre-occupied the heart corrupted by false feelings, or debased by false worship. The story of the Crusades is adduced, in the hands of our author, to exemplify this position; of which he truly says,—

Only let us strip their history of all its elements of martial and secular glory, and the simple *religious residue*, the proper fanaticism of the drama,—would scarcely touch any modern imagination.—P. 68.

The fourth Section, describing the “*combination of the malign emotions with spurious religious sentiments*,” shews us that “*Fanaticism is the offspring of Enthusiasm*.” Spurious piety,—*reason* being in subjection to the *imagination*,—is converted into energetic rancour; and this rancour re-acts upon the enthusiasm whence it sprang; the child schools the parent; and this enthusiasm, so changed by fanaticism,—malignity being shed upon illusion,—is far more darkly coloured and more mysterious than the illusory piety disembarassed of such a load.

This sort of transmutation of sentiments, which happens when the *enthusiast* becomes the *fanatic*,—much resembles what often takes place in feverish sleep;—who has not seen in his dreams splendid and smiling pageants, gradually relinquishing the brilliant colours they first showed, just as if the summer's sun were sinking from the skies; but presently a murky glimmer half reveals menacing forms; and in the next moment some horrid and gory phantom starts forth, and becomes master of the scene?—P. 75.

This false religion of the fanatic is distinguished by *three* characteristics:

- I. A deference to *Malignant Invisible Power*.
- II. Rancorous contempt, or detestation of the *mass* of mankind, as religiously cursed and abominable.
- III. The belief of corrupt favouritism on the part of *Invisible Powers*, towards a select or particular class of men.—P. 76.

We would willingly follow our author through the whole of this Section, whence, whether we consulted the *profit* or the *pleasure* of our readers, our extracts could scarcely be too copious. All that he has written of the tendency of the mythology of Greece to counteract the *natural religion* of man, which is based on the fear of *malignant* powers; all that he has written of the misanthropy of the *Jew*, the intolerance of the *Mohammedan*, and the insatiate bigotry of the *Papist*, is new and admirable. Not less admirable is our author's description of the dependence between our conceptions of the Divine Being, and our feelings towards our fellow-men, including, as it does, a philosophical refutation of the harsh and unscriptural tenets of the school of *Calvin*! We beg our readers to peruse this portion of the volume before us, and to ask themselves whether the dogmas of *Geneva* can be true! Intolerance, execrations, cruelty, pride, and arrogance, have ever marked the dupes of *that malign theology*, by whom the *herd* of mankind is spurned as abominable, and shut out from the narrow circle of their charities. We heartily thank our author for his masterly destruction of this pestilent error, and we willingly adorn our pages with the following extract, as a fair sample of his brilliant style.

The Fanatic, inasmuch as he is an Enthusiast born, must take up yet another and a more sparkling element of character; and it is nothing else than the supposition of corrupt favouritism on the part of the Deity he worships, toward himself and the faction of which he is a member. The Fanatic, and thus we must keep in mind, is not a simple misanthrope, nor the creature of sheer hatred and cruelty; he does not move like a venomous reptile lurking in a crevice, or winding silent through the grass; but soars in mid heaven as a fiery flying serpent, and looks down from on high upon whom he hates. Imaginative by temperament, his emotions are allied to hope and presumption, more closely than to fear and despondency: he firmly believes, therefore, in the favour of the supernal powers towards their faithful votaries; and in expectation of still more signal boons than he has yet received, offers himself to their service, as the unflinching champion of their interests on earth.

And besides, as we have already said, the imagination, when brought into play by self-love, must draw its excitements from a circle, which it can embrace. It will then be a tribe, a sect, a faction; that affords a sphere to fanaticism; and the infuriate religionist, how unsocial soever in temper, is compelled to love *a few*, so that he may be able, in the strength of that partial feeling, to hate the many with full intensity. . . . Theological notions, when sullied or distorted, vitiate in an extreme degree every sentiment of the deluded being who deems himself the *darling of the skies*. Let but such a pestilent doctrine be admitted as that the Divine favour is bestowed, not merely in disregard of virtue, but in contempt of it, and then religion, with all its power, goes over to swell the torrent of impurity, cupidity, and malice. Under patronage of a belief like this, virtue and vice change sides in the court of conscience, and the latter claims *sacred* honours.—Pp. 84—86.

Recapitulating his *three elements* of Fanaticism, our author seizes upon certain leading varieties of his subject, which are reduced to *four* designations: the

First comprehends the instances of malignant religious sentiments

which turn inward upon the unhappy subject of them; this he calls the Fanaticism of the SCOURGE: the

Second class embraces that virulent sort of Fanaticism which looks abroad for its victims; this he calls the Fanaticism of the BRAND: the

Third class comprehends the combination of intemperate religious zeal with *military* sentiments, or with national pride and the love of power; this he designates the Fanaticism of the BANNER: the

Fourth class is reserved for instances of intellectual Fanaticism, in opinion and dogma; this he names the Fanaticism of the SYMBOL.

The first sort is *austere*; the second, *cruel*; the third, *ambitious*; and the fourth, *factions*.

These several classes of Fanaticism form the respective subjects of Sections V., VI., VII., and VIII. of this able volume. With a short analysis of their several contents we shall proceed to gratify our readers, reminding them that our *review* is necessarily *limited*, and entreating them to consult the eloquent pages of our author for themselves, if they would indeed be enabled to appreciate his multifold merits. We leave them with this prayer for the present, and purpose to resume our article next month.

ART. II.—*Horæ Homileticæ: or Discourses (principally in the form of Skeletons) now first digested into one continued Series, and forming a Commentary upon every Book of the Old and New Testament, to which is annexed, an Improved Edition of a Translation of Claude's Essay on the Composition of a Sermon. In Twenty-one Volumes. By the Rev. CHARLES SIMEON, M. A. Senior Fellow of King's College, Cambridge. London: Holdsworth & Ball. 1833. 8vo.*

(Continued from p. 77.)

THE plan of our criticism now leads us to consider, III. Mr. Simeon's execution of his design. And this we shall examine in the twofold aspect in which the design itself appears; as, 1. A "help to composition;" and 2. as an expository comment.

1. The execution of his plan in the first of these respects is Mr. Simeon's great praise, and the especial excellence of his work. This fact must be already so well known to the majority of our readers, that it seems superfluous to mention it. We are far from intending to depreciate Mr. Simeon's other qualifications as a divine or pastor, when we say that, as a *composer of sermons*, he stands altogether unrivalled. In this judgment we mean no commendation of *style* or *manner*. In those respects few preachers vary so much; and in the University pulpit, as we have hinted, he almost loses his identity with the Rector of Trinity.

But, when we speak of *composition*, we take the word in its proper etymological meaning of *putting together*; and, in this particular, his readiness, ingenuity, facility and logical arrangement are quite surprising. On any given text he will readily construct several sermons, essentially different in mode of treatment and argument; yet all closely accordant with the text, and all equally fresh and original. It is an inevitable disadvantage to this part of our criticism that we can but sparingly illustrate by example. To quote the skeletons *partially*, could give no idea of their merits *as entire compositions*, and it would be impossible, for want of room; to transcribe many at length: we must therefore content ourselves by informing the reader that he will find, subjoined to Claude's Essay, *four* independent skeletons on Mark xvi. 15, 16, illustrating Claude's various methods of discussion; by explication, observation, propositions, and perpetual application. Besides these, a *sermon* on the same text appears in its proper place. To the student this is an invaluable exercise; indeed we know nothing that will afford him greater facilities of invention or arrangement, than endeavouring to construct independent skeletons according to these various systems on the basis of one text.

Claude's Essay, as edited by Mr. Simcon, is a most useful and admirable treatise; and the additions are by no means the least valuable part. To enter into a minute review of it would be here impossible; nor would it be necessary, as the work is very generally known. Our notice of it, therefore, will be principally confined to what has been improved, or particularly insisted on. Some of the principles contained in the improved essay are so deeply founded in philosophical truth that to produce them is to speak their commendation. Preachers, and especially juniors, are apt to think that the various parts of a text, discussed in their order, with a due attention to their connexion, adequately elucidate the whole. Thus, in treating Heb. x. 10, they would arrange thus; 1. The will of God. 2. Our sanctification. 3. The cause of our sanctification. But Mr. Simcon, after Claude, judges otherwise, and considers the great essential of pulpit composition to consist in reduction of texts to categorical forms.

Most texts ought to be formally divided; for which purpose you must principally have regard to the order of nature, and put that division, which naturally precedes, in the first place; and the rest must follow, each in its proper order. This may easily be done by reducing the text to a categorical proposition, beginning with the subject, passing to the attribute, and then to the other terms; your judgment will direct you how to place them.

If, for example, I were to preach from Heb. x. 10, "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all;" I should not think it proper to speak first of the will of God, then of our sanctification, and, lastly, of the cause of our sanctification, which is, the oblation of the body of Jesus Christ: it would be much better to reduce the text to a categorical proposition: thus, *The offering of the body of Jesus Christ, once made, sanctifies us by the will of God*; for it is more natural to consider, 1. The

nearer and more *immediate cause* of our acceptance, which is, *the oblation of the body of Jesus Christ*; 2. Its *effect*, our *sanctification*; 3. Its first and more *remote cause*, which makes it produce this effect, *the will of God*.

[The Editor wishes the student to pause here, and to avail himself fully of the hint just thrown out, of *reducing a subject to a categorical proposition*, and then treating it in its natural order.

This is, in fact, *the great secret*, (so to speak,) of all composition for the pulpit. Every text, whether long or short, must be reduced to a categorical proposition; 1st, In order to preserve a perfect unity in the subject; and, 2dly, in order to take it up, and prosecute it in an orderly manner.—Pp. 306, 307.

Mr. Simeon prosecutes this subject with the following admirable remarks: which we readily copy as a treasure for our clerical friends.

THE RULES WHICH THE EDITOR WOULD GIVE FOR THE COMPOSITION OF A SERMON, ARE THESE.

1. Take for your subject that which you believe to be the mind of God in the passage before you.

(Be careful to understand the passage thoroughly: and regard nothing but the mind of God in it.)

2. Mark *the character* of the passage.

(It may be more simple, as a declaration, a precept, a promise, a threatening, an invitation, an appeal; or more complex, as a cause and effect; a principle, and a consequence; an action, and a motive to that action, and, whatever be *the character of the text*, (especially if it be clearly marked) *let that direct you in the arrangement of your discourse upon it*. (See what Mr. Claude says near the beginning of Chap. V.)

For instance. 1 John iv. 18, "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth, is not made perfect in love."

This passage should not be treated in a common-place way of shewing, 1st. What this love is; 2d. What is the fear which it casts out; and 3d. How it casts out this fear. The passage is intended to shew *the influence* of the love of God upon the soul, and to set it forth as a *test* of our attainments in true piety; and therefore the scope and intent of it should be seized as the ground-work of the division. Thus—Consider the love of God: 1. Its influence as a principle (casting out all slavish fear;) and, 2. Its importance as a test; (enabling us, by means of its influence in this respect, to estimate the precise measure of our attainments.) See the arrangement of Rev. vi. 6.

3. Mark *the spirit* of the passage.

(It may be tender and compassionate, or indignant, or menacing: but whatever it be, let *that be the spirit of your discourse*. To be tender on an indignant passage, or indignant on one that is tender, would destroy half the force and beauty of the discourse. The soul should be filled with the subject, and breathe out the very spirit of it before the people. As God's ambassadors, we should speak all that he speaks; and *as he speaks it*. God himself should be heard in us and through us.)

The true *meaning* of the text should be *the warp*, which pervades the whole piece: and *the words* should be *the woof* that is to be interwoven, so as to form one connected and continued whole.

The spirit of the words should pervade the discourse upon them. Whatever peculiarity there be either in the matter or manner of the text, that should be transused into the discourse, and bear the same measure of prominence in the sermon, as it bears in the text itself.

Take for instance, Ps. cxlvii. 11, "The Lord taketh pleasure in them that fear him, in those that hope in his mercy;" you would give *the sense*

of the text, if you were to set forth, 1st. The characters described, and, 2d. God's favour towards them: but if you were to shew from that text, 1st. *How low God descends for the objects of his favour*; and, 2d. *How high he soars in his regards towards them*; you would mark, and every one of your audience would feel, *the spirit of them*. If the reader consult the discourse on John i. 45, he will find that the spirit of the text, that is, *the joy expressed in it*, serves as a foundation for one half of the discourse. So also if he will consult the discourse on Jer. §. 23, 24, he will find that *the spirit of that text gives the entire tone to the subject*. The common way of treating that text would be to consider, 1. The mercies which God has vouchsafed to us, and, 2. The effect which they ought to produce upon us. But with such a division of the subject, the *vituperative spirit* of it would be comparatively lost.*

If these few hints be thoroughly understood and duly attended to, the composition of a sermon, which is supposed to be so difficult, will become extremely easy. And the Editor cannot render the student a greater service, than by entreating him to fix these short rules deeply in his mind, and when studying for the pulpit, carefully to seize the *sense, the character, and the spirit of his text*.]—p. 307—309.

We are sceptical as to the "extreme ease" of sermon writing, even with the aid of these rules. Mr. Simeon may have a right to talk of such things, as to him this labour does indeed seem to have no existence. But with us "dwindled sons of little men," the composition of a sermon will still be "supposed to be difficult," although the difficulty is undoubtedly diminished, and the structure of the composition unquestionably improved by an attention to Mr. Simeon's observations and rules.

We are decidedly of opinion that this reduction of texts to categorical propositions is founded in truth and nature, and much more likely to produce a good illustrative and applicatory discourse than the ordinary method of divisions, which are often less connected with the sense than with the wording of a passage. It has at least this advantage, that it makes the preacher *study* the meaning of his text, and confine himself to that meaning. Many texts might be instanced which, according to the ordinary mode of treatment, could never be properly illustrated, and which could only receive their due development from the adoption of this system. We will adduce one example only: Matt. v. 44, "Love your enemies." The ordinary method of divisions would treat this text thus: 1. What love is. 2. Who are our enemies. Now this alone, it is obvious, would be wholly inadequate to the illustration or enforcement of the *categorical proposition* implied in the text, that *it is the duty of a Christian to entertain every feeling of kindness and affection towards those who are actuated by the most opposite sentiments towards him*. It is true that this method frequently conducts us to the ordinary division of a sermon, for most texts selected for the pulpit are categorical propo-

* See on Dan. v. 22. or 1 Thess. iv. 1.

sitions, and in these cases the ordinary division will commonly be the true. But Claude's rule will point out the *connexion* of the heads, which the common method, independently employed, will not. Mr. Simeon, however, has expressed himself in terms too general to be literally applied. He has not always reduced his own texts to categorical forms; and the reason is that many texts are incapable of it, as historical ones for instance. But even in the handling of *these*, it will be necessary to *deduce* propositions. Thus in Gen. vi. 22, "Thus did Noah; according to all that God commanded him, so did he." This is an *historical* proposition. Still however it is capable of yielding a categorical formula; as thus, *the true servants of God exhibit an uniform obedience*. This is the doctrine *deducible* from that text. And that doctrine may be explained in divisions.

Another partial exception to the categorical rule is that of *syncategoremata*, which Mr. Simeon terms "somewhat curious." Expressions, which, taken by themselves, have little or no meaning, sometimes, by their juxta-position with others, become the most emphatic words in the sentence. Claude and Mr. Simeon have adduced instances. Thus in John iii. 16, "God so loved the world," &c. the subject is the love of God; and the syncategorematicon *so*, which connects the propositions "*God loved the world*," and, "*God gave his only-begotten Son*," is the very soul of the text, as shewing how vast the love of God was. So in Exod. xxxiv. 5 and Deut. xxvii. 26, the syncategoremata "*there*" and "*amen*" are the most important words respectively. Mr. Simeon has given a skeleton on this text and on John xv. 15, where the emphatic word is *henceforth*.

To Claude's four modes of discussion we have already adverted. Mr. Simeon has applied them all to the illustration of the same text with a power and freedom truly astonishing. But they are not therefore all equally applicable to that or any other. The first is, in our opinion, the best suited to this particular text; and this opinion is fortified by the circumstance that Mr. Simeon's sermon on that text is composed on that plan. Were we in all cases restricted to one, we should prefer the last; but a text would often be most effectively treated by a combination of two or more.

We have reserved our quotations of entire skeletons for the illustration of the work *as a commentary*, in which light we now proceed to consider it; and indeed the nature of the skeletons is so well understood, that quotations for the purpose of explaining *that*, would be entirely superfluous.

2. Mr. Simeon's merits as an *expositor* and as a *commentator* differ. Setting aside his Calvinisms, he generally educes from whatever he handles pure and profitable doctrine. He does this, moreover, without straining his texts, and his inferences are the most natural and

legitimate, while many are such only as would present themselves to an inventive genius of the richest fertility. We speak *generally*; undoubtedly, there are exceptions; but *they only* confirm the rule. Nor would genius alone afford equipment for the task. Its execution evinces also

• •
"Sound wisdom, labouring in the Scripture mine."

If Mr. Simeon be accused of misinterpreting the Scriptures, malice itself cannot charge him with deficient acquaintance with them. Let a clergyman about, to expound a chapter orally, study it in Doddridge, or Henry, or Bishop Sumner, or Girdlestone; and then let him go over the texts in that chapter which Mr. Simeon has illustrated—with all the excellences of the former writers, we think the last will best furnish out the best appointed champion.

As a commentator, a guide to the grammatical, historical, or philological explanation of a passage, we do not so highly estimate Mr. Simeon's pretensions. We would not consult him for *biblical difficulties*. A distinguished theological friend, in a letter to us on the subject of the work now before us, invites our attention to Discourse CCCLXVI., as a signal instance of Mr. Simeon's success "in deducing and applying important general principles to the conduct of life;" and adds, "if you wished to give a whole skeleton as a specimen, you might select this." We shall readily do so; for it eminently illustrates all that we have said of Mr. Simeon as an expositor and a commentator. In the former view, it is all that our friend and ourselves have said; yet, while it admirably *applies* its theory, we cannot but hold that theory most mistaken. We shall, perhaps, recur at some future period to the subject of that litigated text.

CCCLXVI.

NAAMAN BOWING IN THE HOUSE OF RIMMON.

2 Kings v. 18, 19. *In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him, Go in peace.*

THE operation of divine grace is uniform in every age and place: it makes a total revolution in the views and habits of the person in whom it dwells. See how it wrought on Naaman! Before he felt its influence he was full of pride and unbelief; and notwithstanding his request for the healing of his leprosy was granted, yet because it was not granted in the precise way that he expected, he would not comply with the directions of the prophet, but "turned, and went away in a rage." But, when his leprosy was healed, and in conjunction with that mercy the grace of God wrought powerfully upon his soul, he returned with most heartfelt gratitude to the prophet, renounced his idol-worship, and devoted himself altogether to the God of Israel. At the same time however that he embraced the true religion, he made a request, which has been differently interpreted by different commentators; some vindicating it as illustrative

of a tender conscience, and others, condemning it as an indication of an unsound mind.

We think that great and learned men are apt to judge of particular passages, according as their own general views and habits of life incline them: those who are lax in their own conduct, leaning too much to a laxity of interpretation; and those who are strict in their principles, not daring, as it were, to concede to men the liberty which God has given them.* But we should neither abridge the Christian's liberty, nor extend it beyond its just bounds: and we apprehend that the passage before us will assist us materially in assigning to it its proper limits, and will itself receive the most satisfactory interpretation when viewed according to its plain and obvious import.

We propose then to consider,

I. The concession here made—

We do not hesitate to call Elisha's answer a concession. To regard it as an evasion of the question is to dishonour the prophet exceedingly, and to contradict the plainest import of his words. His answer is precisely the same as that of Jethro to Moses;† and must be interpreted as an approbation of the plan proposed to him. Let us consider then the true import of Naaman's question—

[Naaman proposed to continue in the king of Syria's service, and to attend him as usual to the house of Rimmon, the god whom his master worshipped: and as his master always leaned upon his arm on those occasions, (a practice common with kings at that time, even with the kings of Israel, as well as others,‡) he must of necessity accommodate himself to his master's motion, and bow forward when he did, in order not to obstruct him in his worship. This he proposed to do: and his communication of his intentions to the prophet must be understood in a two-fold view; namely, *As an inquiry for the regulation of his judgment, and as a guard against a misconstruction of his conduct.*

The case was certainly one of great difficulty, and especially to a young convert, to whom such considerations were altogether new. On the one hand, he felt in his own mind that he should not participate in the worship of his master; and yet he felt that his conduct would be open to such a construction. Having therefore access to an inspired prophet, he was glad to have his difficulty solved, that so he might act as became a servant of Jehovah, and enjoy the testimony of a good conscience.

Being determined, if the prophet should approve of it, so to act, he desired to cut off all occasion for blame from others. He knew how ready people are to view things in an unfavourable light; and that, if he should do this thing of himself, he might appear to be unfaithful to his convictions, and to have relapsed into idolatry: he therefore entered, as it were, a protest against any such surmises, and gave a public pledge that he would do nothing that should be inconsistent with his professed attachment to Jehovah.

In this view of the subject, his question was every way right and proper. The honour of God and the salvation of his own soul depended on his not doing any thing that should be inconsistent with his profession; and therefore he did right to ask advice: and lest he should by any means cast a stumbling-block before others, he did well in explaining his views and intentions beforehand. What terrible evils had well nigh arisen from the neglect of such a precaution, when the tribes of Reuben and of Gad erected an altar on the banks of Jordan!§ — — — On the other hand, what evils were avoided, when Paul explained his sentiments in the first instance *privately* to the elders of Jerusalem, instead of exciting prejudice and clamour by a hasty and indis-

* We conceive that few Christians in the world would have approved of the statement in Rom. xiv. if it had not been contained in the inspired volume.

† Exod. iv. 18.

‡ 2 Kings vii. 2, 17.

§ Josh. xxii. 9—34.

minate avowal of them in public! * It is thus that we should act with all possible circumspection, not only avoiding evil, but "abstaining as much as possible from the very appearance of it;" † and not only doing good, but endeavouring to prevent "our good from being evil spoken of." ‡]

The import of the answer given to it—

[This answer is not to be understood as a connivance at what was evil, but as an acknowledgment that Naaman might expect the divine blessing whilst pursuing the conduct he had proposed. Can we imagine that Naaman at that moment saw the thing to be evil, and yet desired a dispensation to commit it? Did he, at the very moment that he was rejecting all false gods, and acknowledging Jehovah as the only true God, and determining to build an altar to Jehovah in his own country, and desiring earth from Jehovah's land to build it upon, did he *then*, I say, at *that* moment ask for a licence to play the hypocrite? and can we suppose that he would confess such an intention to Elisha, and ask *his* sanction to it? or can we imagine that Elisha, knowing this, would approve of it, or give an evasive answer, instead of reprobating such impurity? Assuredly not: the request itself, as made on that occasion, must of necessity have proceeded from an upright mind: and the prophet's concession is an indisputable proof, that the request, made under those particular circumstances, was approved by him. Elisha saw that Naaman was upright: he knew that the bowing or not bowing was a matter of indifference in itself; and that, where it was not done as an act of dissimulation, nor was likely to be mistaken by others as an act of worship, it might be done with a good conscience; more especially as it was accompanied with a public disavowal of all regard for idols; and arose only out of the accidental circumstance of the king leaning on his hand at those seasons. In this view of the subject, the prophet did not hesitate to say to him, "Go in peace."]

Such, we are persuaded, was the concession made. Let us now proceed to consider,

II. The instruction to be gathered from it—

The more carefully we examine this concession, the more instructive will it be found. We may learn from it,

1. How to determine the quality of doubtful actions—

[Many actions, such as observing of holy days, or eating meats offered to idols, are indifferent in themselves, and may be good or evil, according to circumstances. Two things, then, are to be inquired into, namely, *The circumstances under which they are done*; and, *the principles from which they flow*.

Had Naaman acted from a love to the world, or from a fear of man, his conduct would have been highly criminal: or, if by accommodating himself to the notions of the king he would have cast a stumbling-block before others, he would have sinned in doing it: but *with his views, and under his circumstances*, his conduct was wholly unexceptionable.

In this sentiment we are confirmed by the conduct of St. Paul. St. Paul, when taking Timothy with him as a fellow-labourer, circumcised him in order to remove the prejudices of the Jews, who would not otherwise have received him on account of his father being a Greek: but, when required to circumcise Titus, he refused, and would on no account give way; because a compliance in that case was demanded as a necessary conformity with the Mosaic law, which was now abolished. In both these cases he acted right, because of the difference of the circumstances under which he acted. So, when he "became all things to all men," he acted right, as well in conforming to legal observances, as in *abstaining* from them, because his principle was right: § whilst Peter, on the contrary, sinned in a very grievous manner by conforming to the Jewish prejudices, because he acted from fear, and not from love. We do not mean

* Gal. ii. 2.

† 1 Thess. v. 22.

‡ Rom. xiv. 16.

§ Acts xvi. 22--26. and 1 Cor. ix. 19--22.

to say, that every action which proceeds from a good principle, is therefore right: for, *no principle, however good, can sanctify a bad action, though a bad principle will vitiate the best of actions:** but an investigation of the principle from which an action flows, accompanied with an attention to the circumstances under which it is done, will serve as the best clew whereby to find what is really good, and to distinguish it from all specious and delusive appearances.] • •

2. How to act in doubtful cases—

[Circumstances must sometimes arise, wherein it is difficult to draw the precise line between good and evil: and in all such cases we shall do well to consult those, whose deeper knowledge, and exalted piety, and more enlarged experience qualify them for the office of guiding others. We are ourselves liable to be biassed by passion or interest; and are therefore oftentimes too partial judges in our own cause. Another person, divested of all such feelings, can generally see more clearly where the path of duty lies. We shall always therefore do well to distrust ourselves, and to take advice of others: † but, above all, we should take counsel of the Lord. He has promised, that “the meek he will guide in judgment, the meek he will teach his way:” and, though we are not to expect a voice from heaven to instruct us, or a pillar of fire to go before us, yet may we hope for such an influence of his Spirit as shall rectify our views, and be, *in effect*, an accomplishment of that promise, “Thou shalt hear a voice behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.” ‡]

If, after much deliberation we cannot make up our minds, it is best to pause, till we see our way more clear. The commandments given us by God himself on this point, are very express: “Let every man be fully persuaded in his own mind:” “Happy is the man who condemneth not himself in that thing which he alloweth; for he that doubteth is damned (condemned) if he eat, because he eateth not of faith: for whatsoever is not of faith, is sin.” § But, if we are upright in our minds, and inquire of others, not to get a sanction to our own wishes, but to obtain direction from the Lord, we shall certainly not be left materially to err; and for the most part, we shall at all events enjoy the “testimony of our own consciences, that with simplicity and godly sincerity we have had our conversation in the world.” ¶]

3. How to deal with tender consciences—

[The prophet did not begin to perplex the mind of Naaman with nice distinctions; but, seeing the integrity of his heart, encouraged him to proceed; not doubting but that, as occasions arose, God himself would “guide him into all truth.” Thus should we also deal with young converts: ¶ we should feed them with milk, and not with meat, which, on account of their unskilfulness in the word of righteousness, they would not be able to digest. ** There may be many things proper for them both to know and do at a future period, which, under their present circumstances, need not be imparted, and are not required. We should therefore deal tenderly towards them, being careful not to lay upon them any unnecessary burthen, or exact of them any unnecessary labours; lest we “break the bruised reed, and quench the smoking flax:” our endeavour rather must be to “lift up the hands that hang down, and to strengthen the feeble knees, and to make straight paths for their feet, that the lame may not be turned out of the way, but may rather be healed.” †† This was our Lord's method ‡‡ — — — and an attention to it is of infinite importance in all who would be truly serviceable in the Church of Christ.]

* See Haggai ii. 12, 13.

† Isai. xxx. 21.

¶ Rom. xiv. 1.

†† Heb. xii. 12, 13.

‡ See how the church of old acted, Acts xv. 1, 2.

§ Rom. xiv. 5, 22, 23.

|| 2 Cor. i. 12.

** John xvi. 12. 1 Cor. iii. 2. Heb. v. 11—14.

‡‡ Matt. ix. 14—17.

Lest this subject be misunderstood, we shall conclude with answering the following QUESTIONS :

1. May we ever do evil that good may come?

[No : to entertain such a thought were horrible impiety : and, if any man impute it to us, we say with St. Paul, that "his damnation is just."* But still we must repeat what we said before, that things which would be evil under some circumstances, may not be so under others; and that whilst the question itself can admit of no doubt, the application of it may : and we ought not either to judge our stronger, or despise our weaker, brethren, because they do not see every thing with our eyes;† for both the one and the other may be accepted before God, whilst we for our uncharitableness are hateful in his sight.‡]

2. May we front regard to any considerations of ease or interest act contrary to our conscience?

[No : conscience is God's vicegerent in the soul, and we must at all events obey its voice. We must rather die than violate its dictates. Like Daniel and the Hebrew youths, we must be firm and immovable. If a man err, it will never be imputed to him as evil that he followed his conscience, but that he did not take care to have his conscience better informed. We must use all possible means to get clear views of God's mind and will ; and, having done that, must then act according to our convictions, omitting nothing that conscience requires, and allowing nothing that conscience condemns. The one endeavour of our lives must be to "walk in all good conscience before God," and to "keep a conscience void of offence towards God and man."]

3. May we on any account forbear to confess Christ?

[No : we must shew, before all, our love to the God of Israel, and our communion with his people. In every place where we go, we must erect an altar to our God and Saviour. "If on any account we are ashamed of him, he will be ashamed of us;" and, "if we deny him, he will deny us." Nevertheless we are not called to throw up our situations in life, because there is some difficulty in filling them aright : we are rather called to approve ourselves to God in those situations, and to fill them to the glory of his name. We must indeed take care that we are not led into any sinful compliances in order to retain our honours or emoluments ; but we must avail ourselves of our situations to honour God, and to benefit mankind.]—Pp. 493—499.

As further instances of Mr. Simeon's inferiority in his *hermeneutical* capacity, the Israelites are justified for "*plundering*" the Egyptians, although the meaning of that passage has been long since set at rest by reference to the original, and to oriental customs;§ Ehad and Jael are justified in their treachery,|| on no better ground than that God is said to have raised up the former (an expression applied to the enemies as well as deliverers of the Israelites),¶ and the vindication of the latter rests on a very obscure verse in a somewhat intricate poem.**

One particular we would notice as characteristic of this work ; the rather, as we fear it has too much been the practice with the clergy

* Rom. vi. 8.

† Rom. xiv. 5—6.

‡ Rom. xiv. 10, 18.

§ Disc. CCLXIII.

|| Ibid. and Disc. CCLXIV.

¶ See Ezek. xxiii. 22. Amos vi. 14. Habak. i. 6.

** Judg. v. 24. Except this verse, there is not a word in Scripture which intimates the slightest approval of Jael's act. The rendering in our translation is doubtful, for more reasons than we can specify in a note. With regard to the Egyptians, it is beyond dispute that the pretended loan was a *gift*. Mr. Simeon's admissions afford the infidel an irresistible advantage.

already, and the influence of Mr. Simeon's writings may tend to confirm it. This is, a *marked* abstinence from reference to *the sin of schism*. The subject is considered *delicate* ground, and likely to give offence; and therefore many clergymen abstain from it in the pulpit. But if offence must never be given, many topics of supreme importance must never be touched in *some* congregations. To give no *needless* offence is, indeed, a sacred duty; but here the duty ends. "All the counsel of God" must be declared, whether men will hear, or whether they will forbear. If schism be the sin which our Church, in deprecating it in her Liturgy, would seem to consider it, the people should be taught what it is, and its sinfulness. Neither this, nor any other subject, should be *obtruded*; but it should have its place among the other topics of Christian preaching; and most especially, when a text is taken which bears directly upon it, that text should never be distorted to conciliate supposed prejudices. We say, *supposed*; for we do not really believe that ordinary congregations have any especial prejudices on the subject. Mr. Simeon's attachment to his Church is beyond all question; we have shewn it to be so, were that necessary; and yet do we find him, on occasions where no doubt can exist what line should be taken, frittering away the most awful examples and warnings of Scripture. The sermon on Numb. xvi. 38, is admirable; it was written, apparently, when radicalism first assumed a consistency and an attitude; so applied, it is excellent; but it scarcely glances at the real character of the scripture transaction, a separation from the ordinances of a heaven-ordained Church, for ordinances and a priesthood of man's contriving. So too in that on Judges xvii. 13, where a defection from the true priesthood and church ended in the most frightful impieties, the whole transaction is applied to a totally different subject. This is not ingenuous, nor does it manifest that vigorous disregard to human consequences which should characterize the proceedings of a Christian minister, wherever he feels the Scripture rock beneath him.

We have thus endeavoured fairly to discharge our critical duty by a work, respecting which all will be prepared to agree that it is one of the noblest offerings that consecrated hand ever laid on the altar. Long may the author live to witness its celebrity and utility—and may it prove a jewel in a brighter crown than that of earthly fame, when he can no longer enjoy what his work will assuredly realize, the praise of latest generations.

LITERARY REPORT.

The Conformity of the Church of England in her Ministry, Doctrine, and Liturgy, to the Apostolic Precept and Pattern. A Sermon, delivered on Sunday Evening, Dec. 15, 1833, in the Church of the United Parishes of St. Edmund the King and Martyr, and St. Nicholas Acons, Lombard-street: to which is added, an Address, delivered on Sunday Morning, Dec. 22, 1833, previously to reading the Thirty-nine Articles. By THOMAS HARTWELL HORNE, B.D. of St. John's College, Cambridge; Rector of the said Parishes, and Prebendary of St. Paul's. Published at the unanimous Request of the joint Vestry of the Parishioners. London: Cadell. Pp. 53.

THE object of Mr. Horne in this work, has been to exhibit a "plain illustration of the principles of that Church," of which he is so distinguished and exemplary a minister. He proves that—

1. The ministry of our Church is conformable to the Apostolic pattern.
2. The doctrines which she propounds, are founded on Holy Scripture alone. And, that

3. Her Liturgy, equally with her ministry and doctrines, is derived from the same pure and holy sources.

Each of these propositions, Mr. Horne has maintained in a masterly style; and brought forward those arguments, which his extensive and unrivalled knowledge of Biblical literature has furnished, to the entire discomfiture of the enemies of the Established Church.

The Address, previous to the reading the Thirty-nine Articles, must, we should imagine, have the effect of rendering that, which is ordinarily considered a mechanical piece of business, to be regarded as *truly* a religious duty; and the Appendix forms a complete *Church of England Manual*, which is rendered doubly valuable, from the testimonies of Non-

Episcopalians in favour of Episcopacy and the Liturgy of the Church of England. These we would willingly have transferred to our pages, had not the pressure of matter of deep temporary interest prevented us: as it is, we recommend all our readers, both lay and clerical, who are desirous of furnishing themselves with defensive armour when attacked by the host of Non-episcopalians and Deists, Fifth-monarchy-men and Independents, Baptists and Free-thinkers, to draw from this dépôt the sword of Truth, wherewith to confound such bitter assailants.

Ecclesiastical Establishments not inconsistent with Christianity; with a particular View to some leading Objections of the Modern Dissenters. By WILLIAM HULL. London: Rivingtons. Pp. vi. 67.

A PAMPHLET of considerable value, from the temperate manner in which the arguments in favour of the Church are brought forward; and the proofs adduced, that the fall of the Establishment would only be a prelude to the destruction of the empire.

Sermons on the leading Principles and practical Duties of Christianity. By PHILIP NICHOLAS SHUTTLEWORTH, D.D., Warden of New College, Oxford, and Rector of Foxley, Wilts. Vol. II. London: Rivingtons. Oxford: Parker. 1834. 8vo. Pp. xi. 510. •

To the observations with which we introduced our review of the former volume of Dr. Shuttleworth's *Sermons*, (CHRISTIAN REMEMBRANCE, Vol. X. p. 201. April, 1828), we have nothing to add in announcing the publication of the second. The object of the author is the same, and the style and manner is well adapted to its promotion; and we cordially congratulate the members of the university, both

young and old, in the advantages to be derived from the delivery of such discourses from the pulpit of St. Mary's. Fourteen sermons are comprised in the present volume; from which, if one can be preferred above another, we would select the fourth, on the character of Felix, as a most masterly specimen of Christian eloquence.

A Discourse on the Liberty of Prophesying; shewing the Unreasonableness of prescribing to other men's Faith, and the Iniquity of persecuting differing Opinions. By JEREMY TAYLOR, D. D., Chaplain in Ordinary to King Charles the First, and some time Lord Bishop of Down and Connor. With an Introductory Essay by the Rev. R. CATTERMOLLE, B.D. London: Hatchard. 1834. 12mo. Pp. xxxix. 378. [*Sacred Classics, No. 1.*]

FROM the Reformation downwards, the English Divines have held a high rank in the literary history of the country; and we know of no greater benefit which could have been conferred upon the public, than the collection of their best productions into a series like that, of which the present beautiful little volume forms the commencement. Some two or three libraries of divinity, upon the current popular plan, are already in the course of publication; but the sacred classics, whether as regards their intrinsic value or their moderate cost, are fully entitled to a share of the patronage which has lately been bestowed upon similar undertakings. The editors have selected an admirable work to begin with. Jeremy Taylor lived in the age of intolerance, and was himself a severe sufferer from its effects; so that while he felt for himself, he was led by his gentle and charitable spirit to send forth a word of advice for the instruction of others, which in these times is equally as seasonable as in the days of trouble in which it was elicited. Mr. Cattermole, in his pleasing "Introductory Essay," thus states the general principle upon which the "Liberty of Prophesying" is based:—

"As truth on all minor dogmas of religion is uncertain, and of small moment in its bearings upon the conduct of men, while peace and charity are things of undoubted certainty and importance, our desire to obtain the former ought to yield to the necessity of securing the latter; and every one, for the good of the community at large, ought to tolerate the differences of all others, while in turn he receives toleration for his own. But as it is indispensable somewhere to draw the line—as some standard of truth must be acknowledged, unless men were to rush into boundless anarchy, or sink into mere indifference of opinion, he proposed the confession of the Apostles' creed, as the test of orthodoxy, and condition of union and communion among Christians."—Pp. xix. xx.

In illustration of this principle, the excellent Bishop concludes his discourse with the subjoined story, which is found in the Rabbinical writings:—

"When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age; he received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that the old man ate and prayed not, nor begged for a blessing on his meat, asked him why he did not worship the God of heaven? The old man told him he worshipped the fire only, and acknowledged no other God; at which answer Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, I thrust him away because he did not worship thee. God answered him, I have suffered him these hundred years, although he dishonoured me, and couldest thou not endure him one night, when he gave thee no trouble? Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. 'Go thou and do likewise,'

and thy charity will be rewarded by the God of Abraham."—Pp. 377, 378.

We trust that the work will be conducted throughout with the judgment exhibited at the commencement. The next two volumes are well chosen. They will contain Cave's exquisite "Lives of the Apostles," of which we shall hope to speak, when they are complete.

The Arians of the Fourth Century; their Doctrines, Temper, and Conduct, chiefly as exhibited in the Councils of the Church, between A. D. 325 and A. D. 381. By JOHN HENRY NEWMAN, M.A. *Fellow of Oriel College.* London: Rivingtons. 1833. 8vo. Pp. xi. 425.

HAD we not been over the ground which the author has traversed in the production of the present volume, we should readily have availed ourselves of his labours, for the purpose of presenting our readers with a concise view of the rise and progress of Arianism, till the period of its decline after the Council of Constantinople. Our readers, however, are in possession of a view, in this month's paper on the "Christian Sects;" and we must, therefore, be content to recommend those, who wish to pursue the subject more in detail than is consistent with the plan of a popular sketch, to have recourse to the more recondite pages of Mr. Newman. His work was originally written for the "Theological Library;" but we think him right in giving it to the world in an independent form, as the nature of its inquiries are certainly little fitted for the objects of that publication.

The Works of Hannah More. London: Fisher and Jackson. Vol. I. 12mo. 1834. Pp. 286.

THE first two volumes of a very elegant edition of this admirable writer's works have appeared. A portrait of Mrs. More (an exquisite resemblance) adorns the first volume, and a view of Barleywood, her late residence, the second. These are, we understand,

to be succeeded by views of Wrington Church (with Mrs. More's grave), Cowslip Green, &c. &c. A succinct and lively memoir is prefixed.

The work is got up uniformly with the late editions of Miss Edgeworth and Lord Byron. We sincerely wish the Publishers success, and heartily recommend their undertaking to the patronage of our friends, who, we apprehend, are all among the admirers of the illustrious authoress.

Medulla Conciliorum. Oxford: Parker. London: Rivingtons. 8vo. 1833. Pp. 92.

THIS little book is very aptly intitled. It is the condensed essence of all the councils held in the British isles for eleven hundred years. It is astonishing how the thing can be done so concisely and yet so clearly. The whole book does not reach 100 pages. Judicious distribution seems to be the secret. There are nine chapters, treating separately various important subjects; with an Appendix. The second, (*de antiquâ potestate Papæ in Angliâ*) with the extracts in the Appendix, sufficiently proves the novelty of the Pope's claim to supremacy. We would recommend to our able contemporary of the Protestant Journal a notice of the *Psalterium Mariæ, Bibliæ Mariæ, &c.* cited in Cap. IX. and Append. D. The monstrous blasphemy of these things (sufficient indeed to recommend them to the Irish Board of Education) is a complete refutation of the modern sophism that Papists only *invoke*, but do not *adore*, the Virgin. Mr. Hart, we take leave to observe, ought to write wholly in Latin; or wholly in English. The mixture is very bad.

Readings in Science; being an Explanation of some of the most interesting Appearances and Principles in Natural Philosophy, expressed in simple language, and illustrated by familiar examples. London: Parker. Pp. 404.

THE want of a knowledge of things, and of the rationale of every-day

appearances, has long been, and is still felt in every grade of society. This is a point in which our systems of education are lamentably deficient. A partial improvement has, we know, been effected, but much, very much remains to be done; in the accomplishment of which the "Readings in Science" will be found of extensive service. Though admirably adapted to the comprehension of such young persons as occupy the higher stations of our schools, it claims a more exalted character than that of a school-book. It develops in a popular form the operation of scientific principles, and will thus be found to throw much light on the studies of those who are entering on the pursuit of mathematical honours at the universities. Nor would it, though science is seldom favoured with a place on the shelves of a fashionable cabinet, be found dull company for any lady who aims at the acquisition of more worthy, and at the same time far more novel information than can be obtained from the flimsy productions of novel-writers.

A Letter to the Right Reverend the Lord Bishop of Exeter, examining the distinctive Characters of the Calvinists and the Arminian Sectarists; and proposing to his Lordship a Scheme of Coalition between the Wesleyans and the Church of England. By the Rev. R. POWWELL. Truro: Hearn. London: Longman and Co. 1834. Pp. 47.

WE have read this pamphlet with peculiar attention, as well from the nature of the proposition it contains, as coming from the pen of its venerable and talented author; but still we remain unconvinced of the practicability of the scheme laid down. From the knowledge we have of Dissenters—and it is not a little—we are convinced that to meet their wishes, nothing less than a transformation of the whole discipline, and part of the doctrines, of our Church will suffice. Moreover, the democratic spirit which is so essentially connected with their system, will never suffer the Dissenters to submit to the ecclesiastical "powers

that be." This we have heard was expressed in a circular which the Wesleyans published about four years since, and which was almost as quickly withdrawn. Besides, for a Bishop to be occasionally making his selection for ordination from among Wesleyan Preachers, appears to us something like a premium for lay preaching, which is to act as a stepping-stone for "entering by the window." Indeed our opinion is, that no class of Dissenters will be brought over in a body to our excellent Church; but that they must gradually be convinced both of the sin of schism, and of the numerous evils, which Mr. James, of Birmingham (a dissenting teacher) has so clearly proved to be inherent in the system of Dissent. To effect a coalition, the Church will have to give up every thing, while Dissent will give up nothing.

The Holy Bible, arranged in Historical and Chronological Order, in one connected History, in the Words of the authorized Translation. By the Rev G. TOWNSEND, M.A., Prebendary of Durham. New Edition. London: Rivingtons. 1834. 8vo. Pp. 1464.

THIS work is so well known that any commendation of ours must be almost superfluous. He who would understand Scripture in the best way in which it is to be understood, i. e. from a connected view of relative passages, must possess himself of this book. So highly do we think of it, that we have placed it in our forthcoming Theological Lists, as indispensably necessary to the student. The present edition is comparatively reasonable; and the only difference between this and the edition in four volumes is, that the notes are somewhat abridged.

The Articles of the Church of England, with Scripture Proofs. Fifth Edition. London: Seeley. 12mo. Pp. 38

A USEFUL little book, but would be greatly improved if each copy were accompanied with a pair of spectacles to assist the purchaser in reading the proofs given.

SERMON FOR EASTER-DAY MORNING.

1 COR. v. 7, 8.

Christ our Passover is sacrificed for us : therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness ; but with the unleavened bread of sincerity and truth.

IN these words the Apostle, we see, clearly alludes to that important solemnity of the Jewish religion,—the Passover,—of which we have just heard an account in the first Lesson for this morning's service. But first, let us inquire why it was that the Apostle addressed these words to the Corinthians.

And here, then, we must understand that Corinth, the city in which those to whom the Apostle was writing were dwelling, was at that period one of the most flourishing, powerful, and populous cities of Greece ; and as a natural consequence of this, its inhabitants were most luxurious, licentious, and profligate : they were also at the same time great admirers of the refined philosophy, and boasted wisdom, for which the orators of Greece were then famous.

This city, St. Paul, some time before, had himself visited ; he had remained there about a year and a half : and on his departure he had left amongst the people of the city the blessing of a Christian Church. It appears, however, that after the members of that Church had lost the advantage of the Apostle's presence and superintendence, their old affection for the vain philosophy of their former teachers had in some measure returned ; and, by giving them a distaste for the plain and simple preaching of the ministers of the gospel, had produced amongst them the most bitter contentions, and the most unhappy divisions : whilst from the influence of their former habits of profligacy not being properly subdued, and probably from a too free intercourse with their heathen fellow-citizens, a most disgraceful laxity of morals had been introduced into the community.

On hearing of these distressing circumstances, St. Paul addressed to the Corinthian Church the Epistle from whence my text is taken. In the course of that valuable writing, he solemnly charged them with their crimes, severely condemned their contentious spirit and uncharitable divisions, and with all the authority of an Apostle of Christ, called upon them to put away from amongst them the evil of their doings.

To lead them to enter at once on this great work of reformation, was clearly his object, when, in the words before us, he reminded them that " Christ, as our Passover, had been sacrificed for them ; " and urged them " therefore to keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

We shall however feel the force of these words more fully, if we call to mind some of the chief parts of the great Jewish solemnity to which he thus refers, as it is described by Moses in the twelfth chapter of Exodus.

That Festival was, we know, established by the Almighty himself amongst his people Israel, in remembrance of his having delivered their first-born from death, and themselves from slavery, in the land of Egypt. On the night in which the Angel of the Lord was to come down to destroy the first-born of the Egyptians, and to pass over the houses of the people of the Lord, the Israelites were commanded, each family of them which consisted of a sufficient number, to slay a lamb without blemish, and to sprinkle some of its blood upon the door-posts of their houses, that it might be a token to the destroying Angel to *pass over* their dwellings. Moreover, after having so done, they were then, with their whole family, to eat of the lamb which they had slain. But, especially, on pain of their being cut off from amongst the people of the Lord, they were to partake of the lamb only with bread which was *unleavened*; that is, bread composed of dough without any thing mixed with it to make it rise or ferment. (Exod. xii.) Such was the ordinance of the Passover, as the people of Israel were commanded to observe it the night of their deliverance out of Egypt. But it was also enjoined by the Almighty, that it should be afterwards celebrated by them as a continual remembrance of that deliverance for ever. The divine commandment was to this effect: "Ye shall observe this thing for an ordinance to thee and thy sons for ever."—"And it shall come to pass, when your children shall say unto you, What mean you by this service? that ye shall say: It is the *sacrifice* of the Lord's *Passover*, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." (Exod. xii. 24—27.) And again: "Observe the month of Abib, and keep the Passover unto the Lord: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. Thou shalt therefore *sacrifice the Passover* unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there. Thou shalt eat *no leavened bread* with it: that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life." (Deut. xvi. 1—3. See also Levit. xxiii. 5, 6.) And according to these injunctions we find, from the history of the Jewish people, that they continued, generation after generation, thus to celebrate the Passover. Moreover, it should be remarked, that our blessed Lord himself appears regularly to have kept this holy ordinance during his sojourn upon earth; going up, as we read, to Jerusalem for the purpose, according to the custom of the Feast.

It is evident, then, what St. Paul alluded to when he wrote the words of my text to the Corinthians: and we can scarcely fail to discern why he styles the Lord Jesus Christ "our Passover," which had been "sacrificed for us." For be it remembered, that it was at this very period—at the season of the Passover, that He—the Lamb of God—was slain upon the Cross. In those portions of the gospels which record the later scenes of his life on earth, we find it related, that when the Feast of the Passover drew near, he went up to Jerusalem with his disciples for the last time; and when all things were prepared, as he had directed, then we behold him in one of the most interesting periods of his history, eating the Passover in their company; and afterwards instituting that most blessed ordinance of his religion—the Lord's Supper—as a remembrance of his death and passion which he was just

about to accomplish. It is however very remarkable, that all this took place the evening before the usual and appointed day for the celebration of the Passover. On this occasion our blessed Lord, with his disciples, ate this his last Passover before the rest of the Jewish people; and no doubt for this plain reason, because it was the divine will that the great Christian Sacrifice,—of which all the Jewish sacrifices and offerings were only types, as they are called; that is, images or representations, of the great Christian Sacrifice, which was to do away all those Jewish sacrifices for ever,—might be offered on the cross precisely at the very time of the day when the great Jewish sacrifice of the Passover was appointed and accustomed to be kept. Christ, the Lamb of God that taketh away the sin of the world;—Christ, the Lamb without spot, and without blemish, was offered up a sacrifice for sin upon the cross, just at the very hour of the day, the ninth, when the whole Jewish people began to slay the paschal lamb, that they might sacrifice the Passover, and keep the feast of unleavened bread.* This of itself must be amply sufficient to mark the extreme propriety of the Apostle's allusion in my text. But this point will appear in a yet still stronger light, if we bear in mind another consideration. There are very convincing reasons to be drawn from other parts of the Epistle, as some of the ablest commentators on the passage have observed, for believing that it was written near the time of the Jews' Passover.†

And in this view how greatly is the force of the Apostle's exhortation increased! For in this view it is almost impossible not to conclude that when he alluded to the Passover, and coupled his mention of that rite with a reference to the sacrifice of Christ's death, he pointed to that season of the year as one in which Christians might with peculiar propriety be called on to celebrate the remembrance of their Lord's sacrifice and death on the cross. In this view also, when he speaks of their keeping "the feast," it is almost impossible not to feel that he referred to that most blessed feast which our Lord had ordained in remembrance of his death and passion, the Lord's supper, which we know the early Christians were accustomed to keep and observe with the greatest reverence, especially on every returning Lord's day:‡ and when, moreover, he exhorted them to join in that feast, not with old leaven, neither with the leaven of malice and wickedness, but with

* Our blessed Lord was placed on the cross at the third hour of the day, (Mark xv. 15.) which is, according to our division of the twenty-four hours, at nine in the morning. "From the sixth hour there was darkness over all the land until the ninth hour." (Matt. xxvi. 45.) And about the ninth hour, *our three in the afternoon*, Jesus "bowed his head and gave up the ghost." (John xix. 30.) Josephus, the well-known Jewish historian, tells us that the paschal lamb was killed by his countrymen between the ninth and eleventh hours of the day, that is, from three o'clock in the afternoon till even. — See Beausobre, and Horne's Introduction, Vol. III.

† Paley, in his *Horæ Paulinæ*, chap. iii. No. 12. in which he quotes Dr. Benson. See also Horne's Introduction; Vol. III. part iii. chap. iv. : and Macknight, in *loc.*

‡ "At the first commencement of Christianity (says Bishop Jer. Taylor), the whole assembly of faithful people communicated every day; and this lasted in Rome and Spain until the time of St. Jerome; then, by reason of a declining piety and the intervening of secular interests, it came to once a week; and yet that was not every where strictly observed: a while after it came to once a month; then to once a year; then it fell from that, too, till all the Christians in the West were commanded to communicate every Easter."—Vol. III. p. 313.

the unleavened bread of sincerity and truth, we can then have no doubt that he was exhorting them by their faith in their crucified Redeemer; that as the Israelites of old put away from them all leaven out of their houses before the feast of the Passover, so should they, before the return of that season so memorable to them as Christians, put away from themselves all that spirit of malice, contention, and division—all that unholiness of practice which had spread like leaven through their community; and so all be prepared to unite together in one body, with their minds purified by a genuine love of the truth, and their hearts sanctified by a sincere spirit of penitence, holiness, and brotherly love; and join in partaking of the bread broken, and the wine poured out, in remembrance of *his* death and resurrection whose body was torn upon the cross, and his blood poured forth for the sake of sinful man and his salvation.*

With these remarkable considerations placed before us, can we fail to perceive the force and beauty of the Apostle's address to his Corinthian brethren? Surely it is impossible. Neither, on the other hand, should we close our observations without marking the extreme propriety with which our Church has given to the words of my text so conspicuous a place in the service of this day.

To make this, however, a little more clear, let us call to mind the purpose for which we are more immediately met together on this occasion. On every Lord's day we are indeed invited, not only to rest from our daily works and to keep one day in seven holy unto the Lord our God, but, according to the example of the inspired Apostles and primitive Christians, to celebrate the resurrection of our blessed Saviour from the dead: and most assuredly it is very meet and right to do so; for, let us consider the immense importance to us of that great event. The *resurrection* of Christ is no less than the sealing and confirming of our redemption and deliverance through the *death* of Christ. Deprived of this, we should be without the best evidence which we have, that the offering of himself for us was accepted of our offended God: without this, we are assured in Scripture, that the blessed effects of that costly sacrifice would have been entirely lost. Had Christ remained in the grave for ever, we should have been as much ruined as if he had never died; all faith, and consequently all hope, founded in his precious blood-shedding, would have been utterly vain. "If Christ be not risen," says the Apostle to these same Corinthians (1 Cor. xv. 14, 17, 18), "then is our preaching vain, and your faith is also vain; ye are yet in your sins: when they also which are fallen asleep in Christ are ~~perished~~." But, thanks be to God! we need have no doubt upon this ~~vital~~ important point; for it is certain that "Christ is risen from the dead, and become the first-fruits of them that slept" (1 Cor. xv. 20). Now we know, therefore, that the sacrifice of Christ's death has been accepted by the Almighty; now we may believe that he hath "put away sin by the sacrifice of himself" (Heb. ix. 26.); now we may rest assured that our faith, if it be a right and saving faith, will not be in vain: well may

* For a knowledge of the scrupulous exactness with which the modern Jews observe this part of the Passover, see Allen's *Modern Judaism*. See also Horne's *Introduction*, on the Passover, Vol. III.

we then most thankfully remember the resurrection as well as the death of our Redeemer! and as it was on the first day of the week—the day which therefore received from the early Christians the name of the Lord's day (Rev. i. 10.)—that our Lord rose from the dead, we are bound to call that glorious event to our remembrance, particularly on the return of each Lord's day. But if there should be one day in the year, as I am well persuaded there should, in which we should be invited to commemorate the resurrection with more than ordinary reverence, it is on this day on which we are now assembled, Easter-day.*

For, remember, that as it was at this season of the year,† at the moveable feast of the Passover, that Christ the Lamb of God was slain, so it was, as on this very Lord's day, that he proved, by his rising from the grave, that our Passover was really and effectually sacrificed for us, that our sins were blotted out in the blood of the Lamb, and the souls of the faithful delivered from guilt, misery, and ruin eternal.

Nor can we, I think, after all that has been said, withhold our admiration from the Church of England for having fixed on this day as that, above all others, on which her children should partake in the holy feast of the Lord's supper;‡ enjoining that every parishioner should communicate, at the least three times in the year, of which Easter-day shall be one.

Let me, then, as her minister, entreat you, my brethren, who are here assembled for the purpose of celebrating one of the greatest and most joyful festivals of the Christian Church, to follow her directions, at least on this day. And in what language can I better address you than in those words of Scripture which she has herself put into my mouth? Brethren, as we believe that "Christ our Passover is sacrificed for us, therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

In pressing these words on your minds, and recommending the precept they contain to your practice, I consider it unnecessary, at this time, to insist at any length on the duty or the privilege of keeping this feast. If you have ever read, or heard read to you, only one of those passages of the gospels, which set before you the beautiful scene of our Lord's history when establishing that holy rite, just before he was called

* So called, it is supposed, from an old Saxon word, *oster*, to rise.

† The Christian churches of Asia, we learn from history, kept their Easter-day upon the same day on which the Jews celebrated their Passover, upon whatever day in the week it might fall: whereas other churches, and those in the west especially, partly to distinguish themselves from the Jews, and partly in honour of the Lord's day, kept their Easter on the Lord's day following the day of the Jewish Passover. This matter led to great disputes in the church, until at last it was decided, at the Great General Council of Nice (A. D. 325.), "that every where the great feast of Easter should be observed upon one and the same day; and that not on the day of the Jewish Passover, but, as had been generally observed, upon the Sunday afterwards." Wheatly on Common Prayer, p. 37. The writer of this Sermon was once asked by one of his parishioners, how it happened that Easter was moveable, whilst Christmas-day was always fixed. No doubt, from not observing the connexion of the former with the Jewish Passover, many better educated persons know as little of the reason for this as that good old man.

‡ See the sentences, commonly called rubrics (because they were originally printed in red letters), at the end of the Communion Service in the Prayer Book.

to die upon the cross for our sins, you must know and feel what a solemn obligation lies on you all, to do this in remembrance of him. If you have ever read, or heard read to you, the eleventh chapter of this Epistle, in which you are told that, "as often as you eat this bread, and drink this cup, ye do shew the Lord's death till he come," (ver. 26.) you must know and feel that it is your duty to do this as often as you conveniently can. Whilst, if you believe that "the benefits to be received thereby" are "the strengthening and refreshing of your souls by the body and blood of Christ," just "as our bodies are strengthened and refreshed by bread and wine," you can scarcely fail to observe what a great favour it is on the part of "Almighty God, our Heavenly Father, that he hath given his Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual sustenance in that holy sacrament;" and, therefore, what a high privilege it is on our part to be admitted to be "partakers of that holy table." In the early times of the gospel, before the love of many had waxed cold, Christians felt more deeply this duty, and valued more highly this privilege, than too many, alas! do in these days of lukewarmness and self-deceit. *Then* the great difficulty was to keep from the Lord's table those who were notoriously and disgracefully unfit to partake in so divine a feast; *now* the far greater difficulty is to make men feel the duty, or at least to bring them to value the privilege, of partaking in it at all. *Now* we, ministers of the gospel, are far less often called upon to warn the unfit to consider the danger of receiving the Lord's supper unworthily, than we are to warn the careless, the mistaken, and the fearful, of the danger of never receiving it. Few, in these days, very few, I trust, notorious or scandalous sinners do presume to eat of that bread and drink of that cup. But still we must bear in mind that some of this character sometimes do, for worldly purposes alone—for the sake of appearances amongst their brethren—that they may seem to be, and may be considered to be, members of the Church; or merely from habit and long-established custom, some of "the wicked, and such as be void of a lively faith, may carnally and visibly press with their teeth the sacrament of the body and blood of Christ, wherein they are in no wise partakers of Christ, but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing." This ever has been, and ever will no doubt be the case, more or less, so long as men are what they are. Therefore we must, from time to time, as faithful watchmen, warn our hearers of this danger. And though I hope that there are none, on the present occasion, about to risk that danger, yet it is my duty to exhort you, my brethren, like the Jews at the feast of the Passover, to put away from you all leaven—all the old leaven of evil habits, whether of feeling, speaking, or acting—all leaven of malice, all leaven of wickedness, all leaven of deceit and hypocrisy. In the words of our Church, I would urge you that, "if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime, to repent you of your sins, or else to come not to that holy table."

But though I feel it my duty, in the spirit of my text, thus to warn you of the danger of presuming to receive the holy communion unworthily, I would not for the world hinder one soul who is really

penitent,—one soul who has one, the very least, the very faintest, spark of true penitence, or one grain of lively faith in their heart, from taking refuge, comfort, and strength in that heavenly and spiritual feast. No, my brethren; remember if there is danger in going to that table unworthily, there is also most awful danger in not going at all. If the Jew of old, who should presume to eat bread with leaven in it at the Passover was judged worthy of being cut off from the people of the Lord, what must have been the guilt of him, if such there ever was, who dared to despise the Divine command, and neglect or refuse to partake of the paschal lamb. Remember, that had any one family in Egypt omitted to slay their lamb and sprinkle their door-posts, according to the Divine ordinance as delivered by his servant Moses, their house would never have been saved from the vengeance of the destroying angel. And can you, then, think that the same Almighty Being, who now watches over us as constantly as he did the Israelites of old, will view with less indignation those who disregard a command as plain and positive as any he ever delivered; and *that*, moreover, delivered by his only-begotten Son, Jesus Christ? Can you imagine that he will consider *their* offence as little—*their* guilt as light—who wilfully separate themselves from the congregation of the faithful, place themselves without the holy communion of the saints, and cut themselves off from one of the most blessed of the means of spiritual grace, and peace, and strength, which can be enjoyed by the people of the Lord? But I cannot hope to find language of exhortation to use on this head, more appropriate than that with which our Church has supplied her ministers. In her words I would address you. “Dearly beloved brethren, unto the Lord’s supper, in God’s behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ’s sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy supper, provoke God’s indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, We will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine office, I bid you, in the name of God; I call you, in Christ’s behalf; I exhort you, as ye love your own salvation, that ye will be partakers of this holy communion.

And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation, so it is your duty to receive the communion in remembrance of the sacrifice of his death, as he himself hath commanded; which, if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same, when ye wilfully abstain from the Lord's table, and separate from your brethren who come to feed on the banquet of that most heavenly food."*

You see, then, my brethren, there is danger on both sides—danger to your souls in coming to the feast unworthily—danger also to your souls in not coming at all. But is it not possible to escape from both? It is possible for us all, if we will. We must keep the straight, the onward path. We must turn neither to the right hand nor the left. We must come, and come often; but we must come prepared. And how shall we be duly prepared? We must examine our lives and conversation by the rule of God's commandments; and whereinsoever we shall perceive ourselves to have offended, either by will, word, or deed, we must bewail our sinfulness, and confess ourselves to Almighty God, with full purpose of amendment of life; we must be in charity with our neighbours: but, above all, feeling that in the mercy of God, and the merits of our crucified Redeemer alone, can our pardon be found, and our strength solely in the grace of the Holy Spirit; in these, and these only, must be our trust and confidence. If this be the state of our mind in any degree, even though our repentance may not be what we could wish, and though our faith be weak, yet if they both be sincere, we shall be accepted; we shall so be meet partakers of that holy table. In conclusion, then, my brethren, let me once more exhort you in the words of my text, and say, "Christ our Passover is sacrificed for us; therefore, now let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

D. I. E.

MISCELLANEOUS.

HISTORY OF CHRISTIAN SECTS.

NO. III.—ARIANISM, *continued.*

SECT. 2.—*The Arian Doctrines. — The Council of Nice. — Decline of the Heresy.*

THE doctrines of Arius, as set forth by cotemporary writers and historians, are these:—Christ is not co-eternal with the Father, because he is begotten; he had therefore a beginning of existence, (ἀρχὴν ἰσχυρῶς); and there was a time when he did not exist, (ἦν ὅτε οὐκ ἦν). Neither was he co-equal or consubstantial with the Father, but was

* Second Exhortation to the Holy Communion.

created out of nothing (ἐκ οὐκ ὄντων), before the worlds, and in the express likeness of the Father; whence his followers were popularly called οἱ ἐκ οὐκ ὄντων, or *Euxontians*. He argued that as Son his existence depended upon the will of the Father; and maintained that as the Father was *unbegotten*, and the Son *begotten*, their essence could not be the same. At the same time he admitted the super-eminent dignity of Christ's character, as the agent employed by God in creating the universe; as, strictly speaking, the only creature of God himself; and as being indeed a κτίσμα, ἀλλ' οὐχ ὡς ἐν των κτισμάτων γέννημα, ἀλλ' οὐχ ὡς ἐν τῶν γεννημάτων. Such is the assertion of Arius himself, in his Epistle to Eusebius; and in the same letter he explicitly affirms that as the Son is not ἀγέννητος, so he is neither μέρος ἀγεννήτου, nor made of any existing substance; but that πρὸ χρόνων καὶ πρὸ αἰώνων, he was made by the will of God of an *unchangeable nature*, of a substance that once was not, and that before this generation he did not exist. In the other letter of Arius, and in the fragment of the Thalia still extant, his tenets are similarly expressed. But Alexander, in his circular, affirms that they included the *mutability* of the Son of God, though the contrary is clearly admitted by himself. From the subtle character of the heretic, it is probable that he either assumed or rejected this point, as it suited his purpose. That it was an undeniable consequence of his theory, is evident; and when some of his followers were asked, if the *Logos* could fall as the devil fell, they were only consistent in answering, "*Certainly he can.*"

In the synod held at Alexandria, at which sentence of excommunication was passed against Arius, it was urged, in opposition to his doctrines, that if Christ were a creature, he must have had the imperfection of a creature; his knowledge and power must have been circumscribed; and those passages of the New Testament which ascribe to the *Logos* immutability and omniscience, and the express declaration that *by him and for him* all things were made, and that *without him* nothing was created,—had no meaning. To the evidence from Scripture was added the unvarying consent of the Catholic Church, which had ever upheld the divinity of Christ as a prominent article of faith. It was accordingly determined that the Word was God, of the same substance and co-eternal with the Father. The effect of these proceedings on Arius has been already noticed; and it now appeared that the only means of counteracting the evil lay in the decision of a general council. Accordingly, in the year 325, the first Œcumenical Council* was summoned at Nicæa, in Bithynia, for the purpose of settling the dispute. Hosius, Bishop of Corduba, one of the most eminent men of the time, was president; and the emperor himself attended their proceedings throughout. Some doubt has been entertained respecting the number of bishops who were present; but it is probable that Athanasius has

* Ecclesiastical Councils, or Synods, are of three kinds; *national*, *provincial*, or *œcumenical*. A *national council* consists of the Bishops or Clergy of a particular kingdom; a *provincial council*, of the Bishop or Clergy of a single province; at *œcumenical*, or *general councils*, delegates assemble from all parts of the Christian world (οἰκουμένη), to consult for the good of the universal Church. The English *convocation* is a *national* synod.

correctly stated it to have been 318.* Eusebius makes it, in round numbers, above 250, and Socrates above 300; but the above enumeration rests upon the further testimony of Hilary, Jerome, and in another passage of Socrates himself. Besides these Prelates, there were also assembled a considerable multitude of the Clergy, of different sentiments indeed, and congregated with different views; but it will be scarcely conceded to Gibbon, that Arians, Sabellians, and Tritheists, composed the whole assembly. The final decision of the council proves at once the orthodoxy of the majority; and whatever motives may have influenced different individuals to undertake the journey,† there must have been a predominant intention of establishing the doctrines of Christ upon a solid basis, and restoring peace to the Church.

Immediately on the opening of the council, much angry feeling was manifested, and several of the members presented written memorials to the Emperor, containing mutual accusations against each other. Instead of listening to the charges, Constantine generously burnt the papers; and, exhorting the assembled divines to concord and unanimity, ordered their appointed deliberations to proceed. Arius did not hesitate to state his opinions with unequivocal precision, to which Athanasius, then only twenty-seven years of age, replied; and the debate was carried on with much warmth, without any prospect of a speedy arrangement between the disputants. It was eventually admitted, however, that the controversy mainly turned upon the *consubstantiality* of the Father and the Son; the Arians having omitted, in a creed drawn up for them by Eusebius of Cæsarea, the terms *ἐκ τῆς οὐσίας* and *ὁμοούσιος*, while they readily assented to every other title of dignity bestowed upon the Son. True it was, that the word *ὁμοούσιος*, which is of Platonic origin, would not be found in Scripture, but was well adapted to express an opposition to the leading doctrine of Arianism, that the Son is *ἑτεροούσιος*; and a variety of passages of Scripture were adduced to prove, that the Son is of *the same substance* with the Father, God of God, Light of Light, *very God of very God*. At length the tenets of Arius were authoritatively denounced, their author, as already recorded, was banished, and the doctrine of the Trinity, as it is still received in the Catholic Church, set forth in the Nicene Creed. This creed, as originally composed by *Hosius*, is thus given by Socrates, (Hist. Eccl. I. 8):—

Πιστεύομεν εἰς ἕνα Θεόν, πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητήν. Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ Θεοῦ· γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ· τοιούστιν ἐκ τῆς οὐσίας τοῦ πατρὸς, θεὸν ἐκ θεοῦ, καὶ φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ· γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί· δι' οὗ τὰ πάντα ἐγένετο, τὰ τε ἐν τῷ οὐρανῷ, καὶ τὰ ἐν τῇ γῇ· δι' ἡμᾶς τῆς ἀνθρώπων καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα, καὶ σαρκωθέντα, καὶ ἐνανθρωπήσαντα· παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ· ἀνελθόντα εἰς τοὺς οὐρανοὺς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. Καὶ εἰς τὸ ἅγιον Πνεῦμα.

* See Jortin's Hist. Eccl. Book III.

† They were conveyed to the place of meeting in public conveyances, and maintained, during the sitting of the council, at the emperor's expense.

In the conclusion, the tenets of Arians were thus explicitly anathematized, including the position of the mutability of the Son of God, which Arius seems at some time to have disavowed:—*Τοὺς δὲ λέγοντας, ὅτι ἦν ποτὲ ὅτε οὐκ ἦν, καὶ πρὶν γεννηθῆναι οὐκ ἦν, καὶ ὅτε ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι, ἢ κτιστὸν, ἢ τρεπτὸν, ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ Θεοῦ, ἀνάθεμα τίθει ἡ ἀγία καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.*

Having disposed of the main question for which they had been convened, the council did not separate without settling the dispute which had long unhappily existed respecting the celebration of Easter, and enacting a series of canons respecting the discipline of the Church. Their decision was immediately followed by the imperial edict, which, after assimilating the perverseness of Arius to that of Porphyry, and designating his followers by the opprobrious appellation of *Porphyrians*, condemned his books to the flames, and exiled those who refused to subscribe the synodical decree. Some of the Arian party now pretended to admit the insignificance of the point in dispute, compared with the importance of preserving the unity of the Church; and contrived, by an unworthy artifice, to avoid the alternative which awaited them. By the insertion of a single letter, the confession of faith which they presented to the council was made to represent the Son, not as *ὁμοούσιον*, of the same essence, but as *ὁμοιούσιον*, of a like essence, with the Father. For this act of duplicity Eusebius of Nicomedia was severely upbraided by one of the more honest of the party; but the majority complied with the urgency of the case, and submitted, with this reservation, to the will of the emperor.

After the death of Constantine, his three sons, who succeeded to the empire, took different sides in the Arian contest. Constantius espoused the Arians; while his brothers maintained the decrees of the council of Nice. The younger Constantine, who ruled in Gaul, sent back Athanasius to his see with every mark of respect, in accordance, as he said, with the declared intention of his father. By the death of his patron, however, the bishop was again thrown into the power of Constantius; and when the murder of Constantius, in the year 350, placed the greater part of the Western Empire under his control, his deposition was again effected with every additional circumstance of violence and injustice. He retired into the deserts of the Thebais; and there, with a price set upon his head, and suffering the most cruel privation, his courage never forsook him, nor did he relax, in the place of his seclusion, his opposition to the heretical faction. In the mean time, Constantius, not content with individual persecution, compelled or seduced many others of the Clergy into compliance; and, among the rest, the pious and exemplary Hosius, weighed down by the infirmities of a hundred years, was reluctantly persuaded to sign the Arian confession. Such proceedings had the effect of disgusting every sincere Christian; and, on the death of Constantius, the influence of the Arians sensibly decreased. Athanasius returned to his bishopric; and, though forced again to retire by the apostate Julian, he was formally reinstated by his successor *Jovian*, under whose auspices the Nicene confession was again received throughout all the western and most of the eastern provinces of the empire. In the joint reign of Valentinian and Valens, Athanasius was again

induced to withdraw from the persecution of the latter, who favoured the Arians; but the popular feeling was so strong against the party that he was speedily recalled. During his absence he had taken refuge in the sepulchre of his father. Gratian used every exertion to annihilate the Arians; and Athanasius lived to see the true doctrine of the cross established beyond the power of his enemies. He died in peace, in the year 373, and was buried in Alexandria.

Among the causes which tended to bring Arianism into disrepute, the divisions among the members of the sect were not the least influential. The different modifications of their creed were exceedingly numerous. Those who conformed to the genuine tenet of their founder, denied altogether the *consubstantiality* of the Father and the Son, and maintained that their essences were totally distinct and dissimilar. Hence they were called also *Anomorans*; and, from one of their most eminent teachers, *Eunomians*. Between these and the *Semi-Arians*, called also *Eusebians*, from Eusebius of Nicomedia, the distinction seems to have been rather nominal than real. They communicated with the Arians; and, although they admitted the *perfect likeness* of the Father and the Son for the sake of eluding the decree of the council of Nice, they equally denied their *consubstantiality*. From this peculiarity, which seems at least to have originated in intrigue, they were denominated *Homoiousians*, in opposition to the Catholician *Homoousians*. There were also various subdivisions of this branch; among whom were the *Douliani*, who maintained that the Son was the servant of the Father; and the *Acacians*, who simply asserted a *likeness* of the Father and the Son, without specifying a similitude of substance. Acacius, the leader of these last, afterwards retreated, and subscribed to the orthodox faith. Besides these principal denominations, into which the heresy was broken, it included also the *Aetrans*, *Psathyrians*, and various others, whom it is needless to particularize. It may be proper, however, to mention that, about the middle of the fourth century, Macedonius, Bishop of Constantinople, introduced in the Arian, or rather Semi-Arian creed, a denial of the divinity of the third Person of the Trinity, whom he asserted to be *κτιστὸν*, a creature. The arguments by which he supported his opinion were precisely similar to those which the Arians employed against the divinity of the Son. His followers were also called *Pneumatomachians*.

On the accession of Theodosius the Great to the imperial dignity, he declared himself unequivocally in favour of the orthodox creed, and asserted his resolution to sanction no other religion within his dominion than that which acknowledged the essential unity of the Son with the Father and the Holy Ghost. In accordance with his view, the second (Ecumenical Council was summoned at Constantinople in 381, at which 150 bishops assembled. It was the main object of this council to confirm the decision of the council of Nice, to condemn the Macedonian heresy, which impugned the divinity and distinct personality of the Holy Spirit. From this period Arianism dwindled into complete insignificance; and, at the close of the fourth century, with the exception of a few individuals who privately professed its forsaken creed, it had literally disappeared throughout the whole extent of the Roman Empire. It survived till a later period among the Goths and Vandals, who had

overrun the western provinces; and in the fifth century had found its way, not only into Gaul, but into various parts of Asia, Africa, and Europe. The early Saxon churches seem to have been only slightly infected by it; though Bede (Lib. I. 8.) plainly intimates the existence of the heresy among them. Towards the end of the seventh century it reappeared in Italy for a short time, among the Lombards; but from that period little was heard of it, till its revival in England in the beginning of the last century. In 1581, Servetus, a Spanish physician, gave a momentary impulse to Arian opinions in the west; but he was burnt as a heretic, at the instigation of Calvin, who subsequently refuted his theory, which a few of his followers carried to Geneva. Grotius also, and Erasmus, have been accused of favouring the tenet of Arius; but the latter, at least, disavowed the charge. *Nulla hæresis, he observes, magis extincta est, quam Arianorum.*

In our next paper we shall speak of the rise and progress of Arianism in England.

OBSERVATIONS ON MR. BINNEYS ADDRESS.

MR. EDITOR, — After the able review of the Episcopo - Dissento Address of Mr. Binney, with which your readers were favoured last month, it may scarcely be thought necessary to occupy your pages with a further notice of that gentleman; but his ignorance is in reality so great, and his impudence so marvellous, that I must beg the favour of your inserting my few "Observations."

T. Binney, a few years ago, appeared before the public in the character of a biographer of a Mr. Morrel, an independent minister of the "Congregational order." Well do I remember the impression made on my mind, when I opened on the frontispiece,—a profile of the subject of the Memoir. I verily thought that we were about to read the adventures of some first-rate Bond-street exquisite, adorned with "hair erect and glasses on." Mr. Binney's hero, however, it appeared, was a martyr of the "voluntary system:"—for I found there innuendos, that the said Mr. Morrel had died of a broken-heart, in consequence of the pious treatment received from some *humble-minded* "lord-deacon" and "church-members." A perusal of the Memoir will give its readers some insight into the delectabilities of the "*in-dependent*" scheme, and confirm a charge against the "lord-deacons" and "members," advanced by a prophet of their own;—that the "*in-dependent ministers*," "in presence of some of their lay-tyrants, are only permitted to peep and mutter from the dust." *

The time which intervened between the birth of the "Biography" and that of the "Address," afforded the parent a sufficient opportunity of waxing wiser, by more closely and impartially investigating the charges which, in the former production, he had made against the Church of England. His admission, that he had advanced those charges without having sufficiently weighed them, had led some simple-hearted folks to

* James's Church Member's Guide, 1st edit. p. 60.

hope, that T. Binney would have profited by the indiscretion of a rash step. There is no standing still in the path of wisdom or of folly : and if Mr. Binney has not progressed in wisdom's way, the "Address" indicates that he has not been stationary in the way of folly.

The "Address was delivered on laying the first stone of the New King's Weigh-house." I am not certain whether the expression denotes the "Weigh-house" of "the New King," or "the New Weigh-house of the King." The solution of my doubt is immaterial. Only I wish that, if "the King's Weigh-house" is to be used for the purpose of weighing the merits or demerits of the Church, a more competent and a more honest officer than T. Binney may be appointed.

I had not proceeded through many lines of the "Address," before I discovered the same lack of common honesty that is discoverable in every dissenting publication, which impugns the Articles, Services, or Constitution of the English Church. "As we are assembled this day to lay the foundation of an edifice sacred to religion—a structure, intended for the use of a congregation of faithful men, in which the pure word of God will be preached, and the sacraments duly administered according to Christ's ordinance." Here we have a garbled quotation from the Nineteenth Article of the Church; but "T. Binney" found it convenient to cut the Article short. Why so? He, probably, had some misgiving as to the compatibility of the residue of the sentence with the authority of dissenting teachers. "The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same."—Art. XIX. One of "all those things" is a regularly ordained and authorized ministry,—such as is not to be found in the "Congregational order."

Dissenters, when attempting to fix on the Church the charge and the odium of ruling men's conscience in matters of faith, independently of God's holy word, resort to a similar subterfuge : for they quote only a few words of the Twentieth Article,—“Of the authority of the Church.” “The Church hath power to decree rites or ceremonies, and authority in controversies of faith.” This is all of this article which dissenting writers set before their readers : and the proposition, unqualified by what follows, is full to the purpose of dissenting controversialists. “The Church hath power to decree rites or ceremonies, and authority in controversies of faith : and yet it is not lawful for the Church to ordain any thing that is contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy writ, yet, as it ought not to decree any thing contrary to the same, so, beside the same, ought it not to enforce any thing to be believed for necessity of salvation.” With this compare the Sixth Article : “Holy Scripture containeth all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.” We know not whether a “Congregational Church” does, or does not interfere “in controversies of faith ;” or whether some shorter method be or be not

adopted to settle such "controversies," by submitting to the unquestioned "authority" of some "lord-deacon," whom Mr. James, a dissenting writer, designates as "the patron of the living, the *Bible of the minister*, and the wolf of the flock," "who thinks that, in virtue of his office, his opinion is to be *law in all matters of church-government*, whether *temporal or spiritual*." *

In the "Address," Mr. Binney tells us, that "the principle of persecution was formerly common to all sects." "The Catholics persecuted the Protestants;—the Protestants, the Catholics;—and one class of Protestants, another." From the persecuting Protestants, Mr. Binney has excluded "one class,"—the Independents. This class, the zealous preachers of "civil and religious liberty," never dreamed of persecuting any other body of Christians, who might take the liberty of thinking for themselves. So Master Binney would have us opine. There are, however, some querish facts on record since the *halcyon* days of the regicide Cromwell,—the great champion of "civil and religious liberty." During the alternately usurped ascendancy of the Presbyterians and Independents under Cromwell, Episcopalians were not permitted to worship God after the manner of their forefathers, and the dictate of their own conscience; and a penalty of five pounds sterling was inflicted on any person, in whose possession *THE BOOK OF COMMON PRAYER WAS FOUND*. It was the ardent love of "civil and religious liberty," that inwardly moved the Regicide and his religious fanatics, to deprive the Clergy of their churches, their homes, and their bread, and of the means of honestly earning their daily sustenance: for they were not permitted even to keep schools for the maintenance of themselves and starving families. The same love of "civil and religious liberty" now warms and invigorates the many *christianly* publications of Dissenters,—especially those of the "Ecclesiastical Knowledge" Society, which are circulated with so great an assiduity throughout the land.

"All the evils of persecution have arisen from the notion—fundamentally false, but once universally admitted,—that religion is to be established and supported by the State."—"This has been the fruitful source of every enormity. Had Christianity never been allied to the State, persecution never could have existed or prevailed." So saith T. Binney. Now, we ask, is it at all credible, that any man, pretending to be the minister of the gospel,—an instructor of others,—and a writer of Biographies and Addresses,—can be so consummately ignorant of Church history, or so audaciously determined to pervert the truths of that history, as to venture on publishing such monstrous falsehoods as those which we have just quoted from the "Address." Was the alliance of the Church and State "the fruitful source of every enormity," whether heresy in doctrine, or persecution with fire and sword, which "existed" and "prevailed" in the first three centuries of the Church of Christ, when no such alliance existed? And in subsequent ages, and in different nations, when and where "Christianity had never been allied to the State," were the cruel immolations of the almost numberless martyrs for the truth as it is in Jesus, to be ascribed to the support

* James's Church Member's Guide, 1st edit. pp. 146, 147.

which religion derived from the State? In our own country, under the "Commonwealth," (common curse?) was the fierce persecution by ejectments, fires, and imprisonments of conscientious Episcopalians, to be attributed to the union of the Church and State, when that union was dissolved? Verily, Master Binney, thou art an accurate chronicler and ingenious reasoner. Verily, "A CALL" from comparative indigency and obscurity, to the enjoyment of some five or six hundred pounds a year, and the smiles of a metropolitan "church and congregation," has a mighty influence in settling some men's minds!! In that golden age of "civil and religious liberty," "rival sects reasoned against or ridiculed each other," "exhausted the resources of logic or vocabulary of reproach," (T. Binney,) until the nation, being weary and disgusted, and groaning with the burning hatred, the mutual jealousies, the fierce contentions of "rival sects" and their legitimate offspring, infidelity, sought repose beneath the shadows of those hallowed institutions which the "rival sects" had destroyed, in their love of "civil and religious liberty" under the pious Oliver. Facts, and reasoning from those facts, demonstrate that non-alliance of Church and State is no security against persecution,—no bulwark against pernicious heresies,—no protection to "civil and religious liberty," in the true acceptation of the term "liberty."

Mr. Binney briefly describes the difficulties with which "the founders and fathers of this church,"—*the King's Weigh-house*, "for nearly twenty years after its formation," had to contend. They "could only meet for worship in comparative secrecy; it was an object with them to be unobserved; their assembling together was illegal,—they were safe only by connivance, for they were deprived of civil security and protection." A candid writer of the persecuted state of the Episcopalians under the ascendancy of *Presbyterianism* and *Independency* in the seventeenth century, might justly adopt Mr. Binney's language, to depict the sufferings and hardships of "our ancestors" of the Church. We certainly regret that Episcopalians, when restored to their power and place, did not set before themselves an example more worthy of the Christian, than that of the furious Independents of the "Commonwealth."

We must not pass over *one* of Mr. Binney's boastings in this short "Address," that "the combined numbers of the other sects are probably the majority" in the nation: *i. e.* all the Dissenters from the Establishment, form the majority of the nation. We suppose that Mr. Binney will admit the credibility of the "Eclectic Review,"—a work, by far the most talented and impartial of all the dissenting periodicals. In that Review it has been stated, that all the Dissenters, including the Wesleyans, members and occasional hearers, do not exceed two millions. Whether two millions "form the majority" of fourteen millions, it is for Mr. Binney to decide.

The author of the "Address," presently, takes due care to extol his honesty, at the same time that he unfolds a secret which we suspect has long occupied the thoughts of Dissenters. "I could not lift my head in society, if friends and brethren were not only debarred the 'liberty of prophesying,' but were denied the privilege of committing to their fathers' sepulchre, their spiritual children, the members of another com-

munion, but whose family resting-place might be connected with ours; and still more so, if the building and the burying-ground were national property, created by taxes levied on the public, and yet restricted to the use of one denomination." Here it is insinuated, but at the expense of notorious truth, that Dissenters are refused sepulture in our church-yards. But the *gravamen* of the grievance appears, as we read further on, to be, that dissenting teachers are debarred "the liberty of prophesying" in our church-yards. Connecting Mr. Binney's sentiments with the burdens of the dissenting songs of grievances and demands, as sung at the agitating meetings of Dissenters throughout the country, we can no longer be at a loss as to the ultimate object of Dissenters. In the Dissenters' addresses to the King, an authority to enter our church-yards, with "liberty of prophesying," is requested for the dissenting teacher, on the supposition that those church-yards are national property, created by taxes levied on the public." I suppose that Mr. Binney here alludes to the few churches and church-yards, "created" by the late parliamentary grants of one-and-a-half-million. To any other churches and church-yards, his remarks cannot apply. But the "liberty of prophesying" in our church-yards by dissenting teachers, is, when abstractedly considered, a matter of no moment to the Dissenters. Its importance to them is derived from its establishing a principle on which they may step further, and claim our churches. For, concede to Dissenters the power of entering, and using, in *their own way*, our church-yards, as "national property," and what is to debar them from entering, and using, in *their own way*, our national buildings, or churches, as "national property?" On the supposition that the Legislature may concede to Dissenters their demand of admission, as co-partners and co-prophesiers with our Clergy, into our burying-grounds,—it becomes a grave question,—What will be the path of duty for the Clergy to adopt? There is, I conceive, but one of these two: either to submit to the gross innovation, and be content to be bearded and insulted within their own precincts, by dissenting teachers, and patiently await the comfort of being placed in the clerks' desks, while the Dissenter occupies the pulpit;—or quietly to withdraw from the Church, of which the fences are broken down for the admission of the wolves and greedy beasts of prey, which may roam and range from the interminable wilderness of motley sectarianism. The latter, I believe, as far as I can gather, to be in unison with the feelings of the Clergy: and it may be more consistent, than to enter into a sort of co-partnery with the heterogeneous and discordant mass of religionists.

From the "Address," I pass on to the "Appendix." Here I find, as the reviewer has noticed, a solemn charge indeed, drawn up against the Established Church. "It is with me, I confess, a matter of deep, serious, religious conviction, that the Established Church is a great national evil; that it is an obstacle to the progress of truth and godliness in the land; that it destroys more souls than it saves; and that, therefore, its end is most devoutly to be wished by every lover of God and man."—T. Binney. This is speaking out plainly; not in parables. The tiger first silently crouches in ambush, slowly approximates his unsuspecting prey, and the hideous roar after blood is heard when he thinks he is sure of seizing his victim. I leave to Mr. Binney, and his

coadjutors, the application. Binney's "conviction" of the destructive character of the Established Church, may or may not rest on evidence satisfactory to himself. But there are others, whose "conviction," resting, we doubt not, on evidence quite as valid, sets aside Mr. Binney's. I shall adduce the publicly-expressed "conviction" of one, of no mean authority with Dissenters. • "He, as the Lord Mayor had also stated of himself, had not adopted the principles of that Church, of which he was the firm, the consistent, and the staunch supporter, merely from education. He had adopted her faith, after anxious thought and deep conviction, as productive of the best fruits, and contributions to holiness of conduct, and consistency of character; and he felt bound to state, that the hierarchy of the Church of England exceeded every other of which he had any knowledge, in liberality and tolerance to those of a different communion."—*Lord Brougham's Speech at the Anniversary Dinner of the Sons of the Clergy, May 21, 1831.* I must leave the Lord High Chancellor of England, and T. Binney of the "New King's Weigh-house, Eastcheap, London," to adjust the point of dispute;—observing, *en passant*, that the Lord Chancellor labours under the disadvantage of forming his "conviction" on every day's visible and tangible evidence *only*, while Mr. Binney has, it seemeth, been permitted to peep through the veil which separates this world from the world of spirits, where he recognized, in their respective states, fixed and eternal, both Churchmen and Dissenters.

My own "conviction," from what we observe as daily passing before us is, that the turbulent and turbid waters of dissent possess neither that surface which can reflect the softening and winning rays of the gospel of Christ, nor that quality which can cleanse and improve our nature in its religious, social, or political character. The bitterness and strife which are fostered by conflicting "interests" among themselves,—and the selfish end, "I will have my own way," at which each aims, sufficiently demonstrate that the Independent Scheme is not pacific. "Divisions," writes Mr. James, a Dissenting Minister at Birmingham.—"Divisions in our Churches (Independent) produce incalculable mischief, since they not only prevent the *growth* of religion, but *impair and destroy* it."—"How much ill-will and antichristian feeling,—what envies, and jealousies, and evil-speakings, commence and continue!"—"We have been accused of *wrangling* about a Teacher of Religion, till we have lost our religion *in the affray*; and the state of *many* of our congregations proves that the charge is not altogether *without foundation*."—"Church" (Independent) meetings become "a Court of Common Pleas, and it is *necessary to bind over to keep the peace*."—*Church Member's Guide*. * Dissenters, in their writings against the Church, exhibit more acerbity, not to say ferocity, than can be discovered in the pages of the contending philosophical sects among the ancient heathens:—and so infatuated are they,—so habituated to call "good" "evil," and "evil" "good," that they mistake hatred, malice, and envy, for apostolical zeal; and approve, laud, and inculcate the endless "divisions" of dissent, for the unity and compactness of the body of Christ.

* In all references to the "Church Member's Guide," the first edition of that work is consulted. The subsequent edition was altered in paging, &c.

Mr. Binney concludes his "Appendix" with two sentences, which I hope will not be lost on any Churchman or Clergyman in the kingdom; and I recommend them to the special notice of our Girdlestones, Arnolds, &c. "Every pious, and every patriotic man, should feel that he is not permitted to be neutral. A judgment must be formed,—a side must be taken,—and every legitimate weapon appropriated and employed." So say we!

My attention to Mr. Binney's tirade was first drawn by a recommendation of it to the Clergy, which "The Times" newspaper deigned to give: "We recommend it to the Clergy, who will see in it the kind of opposition to the Church of England, which is carried on by those who are neither radical in politics, nor infidel in religion."—*Times*.

If by "radical in politics" Mr. Binney's panegyrist means *democratical* in politics, I think that a little calm investigation of the ecclesiastical polity of the Independents,—the history of the catastrophe of the Crown and the Church in the seventeenth century,—and an impartial observation of the political associates of the Dissenters in these days, will accurately determine the *political* cast of dissent. The religious regime of the Congregational System is purely *democratical*: and the form of government approved in the *religious*, appears, from analogy, desirable in the *political*, constitution. King JAMES, who seems to have had quite as much political sagacity as his present successor on the throne of these realms,—JAMES shrewdly remarked, "No Bishop—no King." I mean not to maintain, that there is a necessary connexion between the existence of bishops and that of kings; but this I mean to say, and, doubtless, it is what JAMES meant when he uttered those words,—that the same principle of insubordination and opposition to superior authority in a religious polity, operates as much against authority in civil polity. The principle, indeed, of insubordination in both is the same, but directing its operation against different objects. In this opinion I am supported by the learned translator of Mosheim's Ecclesiastical History. Speaking of the Independents of the time of Charles I. and the Commonwealth, he observes: "When we consider their religious form of government, we shall see evidently that a principle of analogy (which influences the sentiments and imaginations of men much more than is generally supposed) must naturally have led the greatest part of them (the Independents) to republican notions of civil government, they must have expected much more protection and favour from it, than from a kingly one."* The same translator quotes a note† from "Durell (whom, nevertheless, Louis du Moulin, the most zealous defender of the Independents, commends on account of his ingenuity and candour), in his *Historia Rituum Sanctæ Ecclesiæ Anglicanæ* (Cap. iv. p. 4.), expresses himself thus: 'Fateor, si atrocis illius Tragœdiæ tot actus fuerint, quot ludicrarum esse solent, postremum fere Independentium fuisse.—Adeo ut non acute magis, quam vere, dixerit L'Es-trangius noster: *REGEM primo a Presbyterianis interentum, CAROLUM deinde ab Independentibus interfectum.*'" And what is the political character of those with whom dissenters coalesce in the present day? The

* Vol. V. p. 403. Note.

† P. 398.

most furious democrats, opponents of every established institution, civil or religious,—who seek the prostration of every presiding and ruling authority in the land ; and who are directing their combined energies to annihilate every distinctive feature which constitutes a difference between the various grades of the community.*

If, in their political principles and proceedings, the Independents are allied to the turbulent democrats of these turbulent days, they are no less, in their religious principles, allied to those who are “infidel in religion.” The partition between religious dissent and infidelity is so attenuated that an excursion from the former to the latter is easy, natural, and often imperceptible. From what is termed “Orthodoxy” in dissent, through the various grades of Socinianism, Deism, Materialism, &c. the retrogression to Atheism is natural enough. The same insubordinate spirit,—the same impatience of authority,—the same *independent, alius*, proud passion, which lead men to despise and break through salutary restraints, imposed by divine or human wisdom for the good of the whole body, in the ecclesiastical or civil polity, and to form a system by which such men may become “many masters,” naturally lead men to cast off the authority, and deny the existence, of a Supreme Moral Governor, to whom man is accountable. Here, as in politics (as already stated), the principle of pride, and insubordination to human or divine authority, is the same ; but, in its progress, operating against different objects, in various degrees of authority, from the least human, to the highest Divine authority. But the present combination for one object, of infidels and dissenters, must, we think, exhibit a sympathy between these combined bodies. Who have been the active propagators of the infamous Black Book, written by an ATHEIST, CONVICTED OF ROBBERY ? I answer, THE DISSENTERS. Who have recommended and pushed into circulation the obscene, mendacious, and infidel trash of R. M. Beverley ? I again answer, THE DISSENTERS. And it has fallen to my lot to know that, some years ago, when the infidel works of the Infidel Paine were industriously spread through the country, an “orthodox” or “evangelical” dissenting minister of the Independents, then residing in a large town in Yorkshire, did hand and recommend to his “Church,” in vestry assembled, the published writings of Thomas Paine !! Of the local and personal names I am in possession. And who are the infidels which are the pest of our densely populated towns and villages,—which corrupt our youths and impede the religious and moral improvement of our respective districts ? I answer from actual observation,—that they are, almost to a man, either the persons themselves, or the immediate descendants of those who had previously dissented from the Established Church.

Your readers may, probably, opine that I have bestowed too much attention on Mr. Binney's “Address” and “Appendix.” It was certainly not any real merit of the *large quarto* that tempted me to notice it at all. But I wished to add a specimen of the weapons forged

* “To deny that there are seasons when a Christian may *piously* (piously ! !) lift up his hand against the government of his country, would be to speak treason against the Constitution of England, which rests on the basis of the Revolution.”—*Church Member's Guide*, p. 53.

and employed by dissenters in their crusade against the Church; and to excite in the breasts of all Churchmen, the Laity especially, for it concerns them and their children, more than it concerns the Clergy, a befitting solicitude for the preservation of those hallowed institutions,—hallowed by time, hallowed by tried and proved utility to the best interest of man, and hallowed and cemented by the blood of our martyred forefathers, who counted not their lives dear unto themselves, in maintaining those institutions, which dissenters, democrats, and infidels labour to destroy.

PHILALETHES.

ORGANO-HISTORICA;

Or the History of Cathedral and Parochial Organs.

NO. XI.—THE ORGAN AT ST. KATHERINE'S, REGENT'S PARK.

THE organ at this establishment formerly stood in the church of St. Katherine's, near the Tower; but was removed from thence at the demolition of that ancient hospital, to make room for the present St. Katherine's dock, &c.

In our January number we gave a description of the organ at Greenwich Hospital, the workmanship of Mr. Samuel Green, the builder of the one under our present consideration; and, although the present one is not equal to that in point of compass, yet it is by no means inferior in point of quality. This was erected in 1778, under the direction of Mr. Joah Bates,* who was appointed by his Majesty, George III., to superintend its construction. Its cost was 1,000 guineas.

It contains the undermentioned stops:—

GREAT ORGAN.			
1 Stop Diapason.		4 Fifteenth.	
2 Open ditto.		5 Bassoon.	
3 Ditto ditto.			285 pipes.
4 Principal.			
5 Twelfth.		SWELL.	
6 Fifteenth.		1 Stop Diapason.	
7 Sexquialtra.	3 ranks.	2 Open ditto.	
8 Mixture.	2 ditto.	3 Principal.	
9 Trumpet.		4 Hautboy.	
10 Cornet.	4 ranks.	5 Trumpet.	
	800 pipes.	6 Cornet.	3 ranks.
			368 pipes.
CHOIR ORGAN.		Choir,	285 ditto.
1 Stop Diapason.		Great organ,	800 ditto.
2 Flute.			
3 Principal.		Total number of pipes	1453

The compass of the great and choir organs is from G G to E in alt, 57 notes; that of the swell, from G (gamut) to E in alt; and the remaining eleven keys take the bass of the choir organ, so that in appearance there are three full rows of keys.

* This gentleman conducted the musical performances at Westminster Abbey, at the first Festival in commemoration of Handel, by command of George III. A.D. 1781.

This instrument was materially injured during the rebuilding of the hospital in Regent's Park, by injudicious or careless packing; but from the repair, and we may add, extensive improvement, it has lately undergone, by that skilful artist, Mr. Gray, under whose superintendence it is now placed, it may be justly considered the finest of Green's organs in the metropolis. It has also the advantage of standing in a situation very favourable to sound. The appearance of this organ, when viewed from the east end of the chapel, is very good. It has a handsome gothic mahogany case, with gilt pipes at each side, corresponding with those that stand in front.

The general character of the organs built by this artist is, that they possess more of a delicate than a ponderous tone. Green, in general, preferred quality to quantity—contrary to the feeling of many modern organ builders, who seem to prefer quantity to quality. But in the instrument under our present critique, we find both quantity and quality; and we must confess, in respect of voicing, there is more life and brilliancy in the chorus of this organ than in any other of his building in London.

LAW REPORT.

No. XXIII.—DILAPIDATIONS.

REFERRING our readers to the case of *Wise v. Metcalf*, Vol. XII. 643, and Article on Fixtures, Vol. XIV. 116, we present them with three valuable opinions on the subject by Sir W. Scott, now Lord Stowell, Mr. Serjeant Bayley, now Mr. Baron Bayley, and the late Mr. Justice Dampier.

Case with the Opinion of Sir William Scott.

QUESTION.

There being a difference in opinion between the Rector of A—, in the county of York, and the executor of the late incumbent thereof respecting the true sense of the word "Dilapidations," and a very wide difference in consequence between the estimates of the workmen employed by the same parties, Sir William Scott is desired to give the legal acceptation of the word "Dilapidations;" i. e. whether it implies the same as, or more than, what is generally understood by the words "complete repairs in common

tenantry," and if more, how far he thinks it extends beyond them.

ANSWER.

I am of opinion that dilapidations go beyond what is generally understood "by complete repairs in common tenantry," at least beyond what I understand by that expression. I understand by dilapidations (and I think I am fully supported by the decisions of competent Courts in understanding so), such repairs and renewals, and if I may use the word, renovations, if necessary, of the house and its appendages, as will enable the incumbent to enter upon and inhabit them at the period the law entitles him to take possession, or as soon after as may be, allowing reasonable time for these repairs, &c. &c.

Dilapidations, therefore, will include not only all repairs merely substantial, but likewise some of a more ornamental nature. The house must be in proper condition as to white-washing and paint, because it cannot otherwise

be decently inhabited : I do not mean that it is to be new white-washed and painted, if the white-washing and painting be fit for use ; but if it is not so, the executor is bound to white-wash and paint it anew. I need not add that the floors, ceilings and cornices must be all in good condition : as likewise windows, frames, doors and locks ; and every part of the apparatus of a decent habitation. When I say in a good condition, I mean that each should be in a sound and proper condition, fit for its respective use ; their being plain is no sufficient objection against them. It would be endless for me to particularize the articles to which dilapidations extend ; nor could I do it from mere memory, without having the several articles proposed to me with an inquiry upon each. But I may lay down the general principle to be this ; that dilapidations are such repairs and renovations as are proper to make the house habitable with decent convenience, respect being had to the value of the benefice to which the house belongs. I take this to be the strict principle of law applying to dilapidations. I need not add that in practice this principle ought not to be acted upon with a minute and sordid rigour, but ought to be moderated in the adjustment by a liberal disregard of things trifling in their own nature and value.

Doctors' Commons, WM. SCOTT.
June 27, 1795.

Marble hearths, chimney pieces, locks on doors, belong to the successor, and cannot be removed nor charged for. So paper on walls ; ranges and stoves, if fixed, belong to the successor.

CASE.

The legal acceptance is requested of the word "Dilapidations," i. e. whether it implies the same as, or more than what is generally understood by the words "*complete repairs in common tenancy*;" and if more, how far it extends beyond them?

Are fixtures, as kitchen ranges, brewing vessels, coppers, to be considered as belonging to the successor ; or has the predecessor or his executor a right to remove them, the prede-

cessor having paid for them when he took possession of the living ?

OPINION.

I am of opinion that the word "Dilapidations" does not imply more than what is generally understood by the word "*complete repairs in common tenancies*." The precedents in actions for dilapidations treat the words *dilapidated* and *out of repair* as synonymous ; and I think it impossible that premises should be considered as dilapidated if they are in tenantable repair. I can find no case which ascertains what things an incumbent or his executors are entitled to remove ; but unless there is a settled usage to the contrary, I think they must be bound by the same rule as applies to tenants for life and remainder-men ; and if so, I am of opinion that they have no right to remove kitchen ranges, brewing vessels or coppers, if they are really fixed to the freehold. Whatever is fixed to the freehold is, *prima facie*, to be considered as passing with it ; and whoever insists upon a right to remove it, must shew that the law has established an exception in his favour. An exception is established as to articles of this description, as between landlord and tenant ; but I am not aware that any is established as between tenant for life and remainder-man, or predecessor and successor. I think, however, that usage of uniform might give the right of removal in this case ; and therefore, if it should turn out upon inquiry that by the established usage these things have been either paid for by the successor, or removed, I should think in this instance they might be removed ; but without this usage I think they cannot. The circumstance that the predecessor paid for them in this instance when he took possession of the living, is of very little weight ; for the question is not what has been done at this living, but what is the established usage as to livings in general. I would have the usage, therefore, inquired into, and the claim may either be insisted upon or given up, according to the result of that inquiry.

JOHN BAYLEY.

Temple, Jun. 7th, 1805.

Opinion of Mr. Dampier on the same Case.

As I understand the law on this subject, the successor is entitled to have the buildings belonging to the living put into complete substantial repair, respect being had to the age of the respective buildings, and the materials of which they are composed. I believe that of late a claim for painting has been allowed in the Ecclesiastical Courts, upon the principle, I presume, that it is necessary for the preservation of the wood work;

but cases of this sort come so seldom before Courts of Common law, that I am not aware that this doctrine has received the sanction of the Courts in Westminster-hall, though I incline to think that if the point came in question there, it would be decided according to the practice of the Ecclesiastical Court. I think that in the case stated, the fixtures do not belong to the successor, but to the predecessor or his executor.

II. DAMPIER.

Temple, Dec. 22d, 1804.

MONTHLY REGISTER.

CHURCH SOCIETIES.

S. P. C. K.

THE Master of the Temple lately gave notice of a motion, to the effect, that the Standing Committee should hereafter consist of the Archbishops and Bishops of England, and thirty-six elected members, one-third of whom should be laymen, and that one-fourth of the elected members shall go out annually by rotation, being capable of immediate re-election; also that after the alteration, the Society should only meet quarterly. This motion was referred to the Standing Committee, and at the Monthly Meeting on Tuesday, Feb. 4th, they made their Report; which in substance stated, that the Standing Committee at present consist of the Archbishops and Bishops, and the following thirty-two members:—

Very Rev. Dean of Chichester.

The Rev. Archdeacon Pott.

_____ Cambridge.

_____ Watson.

_____ Jones.

_____ Lyall.

_____ Hamilton.

_____ Hollingsworth.

_____ Barnes.

Rev. William Agutter.

C. F. Barnwell, Esq.

Rev. Dr. Barrett.

Rev. Gilbert Beresford.

Rev. A. M. Campbell.

Richard Clarke, Esq.

Rev. Dr. Dealtry.

Rev. Dr. D'Oyley.

T. G. Estcourt, Esq., M. P.

* Rev. E. W. Grinfield.

Rev. W. H. Hale.

Edward Hawkins, Esq.

Rev. John Lonsdale.

Rev. H. H. Norris.

Rev. C. A. Ogilvie.

Baden Powell, Esq.

Rev. Dr. Russell.

Rev. T. I. Strong.

Rev. Dr. Spry.

Rev. J. E. Tyler.

Rev. W. Vaux.

Rev. J. G. Ward.

Joshua Watson, Esq.

That this Committee manage the affairs of the Society, but subject to the control of the members at large; that vacancies be filled up by the Society, which has hitherto invariably adopted the recommendation of the Standing Committee; and that the Standing Committee see no reason for any change. But that as circumstances have produced vacancies in the Committee, they recommend the following twelve gentlemen to fill up the same:—

Rev. R. G. Baker.

Rev. Thomas Bowdler.

Rev. Allen Cooper.
 William Cotton, Esq.
 Rev. J. W. Cunningham.
 Joseph Delafield, Esq.
 Rev. Percival Frye.
 Rev. Richard Harvey.
 John Diston Powles, Esq.
 Rev. Hugh James Rose.
 Rev. Dr. Roy.
 James Trimmer, Esq.

It was proposed to proceed immediately to the reception of this Report, when W. W. Hull, Esq., stated that he had received a letter from the Master of the Temple, expressing an expectation that the Committee would make their report, but that the discussion of so important a question would be reserved for some future occasion. It was finally decided that this Report should be taken into consideration at the next monthly meeting.

S. P. C. K.—SPECIAL MEETING.

AT a special general meeting of the Society for Promoting Christian Knowledge, on Monday, February 10th, 1834, his Grace the ARCHBISHOP of CANTERBURY in the chair, the following Resolutions were passed:—

1. That a separate Committee be appointed for the purpose of superintending the publication, and promoting the circulation of the Holy Scriptures in foreign languages, and also of Versions of the English Liturgy.

2. That a grant be made to that Committee of a sum or sums of money, to be drawn for from time to time, as the Committee may require, to an amount not exceeding in the whole 4,000*l*.

3. That donations* and annual subscriptions be received from any persons wishing to promote the objects for which the Committee is formed, provided that such Donors or Subscribers do not thereby become members of the Society, and that the amount of these donations and annual subscriptions be placed at the disposal of the Committee.

4. That the Lord Bishop of London be requested to communicate with his

Grace the President, as to the persons who shall be appointed members of the Committee.

Agreed unanimously, That the thanks of this meeting be given to his Grace the President, for his courteous and impartial conduct in the chair.

The above proceedings of the special meeting of the Christian Knowledge Society claim the serious attention of all those members who adhere to the principles which have characterised it to the present period, and who have given it their support as the best bulwark of the Church of England, and as the depository of sound religious instruction adapted to all the stages and circumstances of the christian life, to which the Clergy may resort with confidence for aid in the prosecution of their pastoral labours. The separate fund and its Committee, constituted by the vote of that meeting, are contrived for a refuge for the destitute Churchmen, for whom the Bible Society is too bad, and the Christian Knowledge Society too good an asylum. The party who have effected this, have already made the Sister Society in Ireland a mere *caput mortuum*, and they will never cease the insidious warfare they have commenced till they have reduced ours to the same state of degradation, and have taken full possession of it for themselves. To bring the subject before such of our readers as take an interest in the prosperity of the most important Church Society, we cannot do better than submit to them the Resolutions of the Bath District Committee, expressive of their unanimous sentiments upon the measure in question; and though the communication made no impression on the meeting to which it was addressed, we trust the great body of the Society dispersed throughout the kingdom will fully weigh this new feature, and will institute such proceedings of their own, in concert with the Bath Committee, as the emergency seems to require.

* A munificent donation of 250 guineas has been received, in aid of the Society's fund for printing and circulating the Bible and Prayer Book in foreign languages.

BATH DISTRICT COMMITTEE.

A SPECIAL Meeting of the Society for Promoting Christian Knowledge having been summoned, to take into consideration the expediency of appointing a separate Committee to superintend the publication, and promote the circulation of Versions of the Holy Scriptures, and of the Book of Common Prayer in foreign languages; and likewise of establishing a separate Fund for the extension of the Society's operations in this department of its designs:—

It was unanimously resolved by the Bath District Committee, assembled at Weymouth House, Jan. 30, 1834; the Rev. G. A. BAKER in the Chair;

On the motion of Johnson Phillett, Esq. Mayor of Bath; seconded by the Rev. C. M. Mount, that the following resolutions of this Committee be laid before the Parent Society for their consideration:—

1. That it is the opinion of this Committee, that the operations of this Society should be strictly confined to the limits of the British Empire.

2. That no part of the funds ought to be appropriated to other than the general purposes of the Society, within the limits aforesaid.

Signed, G. A. BAKER, M. A.
Chairman.

W. D. WILLIS, M. A. Dist. Sec.

To the Rev. W. Parker.

MY DEAR SIR,—Above I send you the resolutions unanimously passed at a meeting of the Bath Committee, called for the purpose of considering the propositions announced in the Advertisement, summoning a general special meeting of the Society in London. I am desired to express the sentiments of our Committee in explanation of the above resolutions; that if it should be deemed expedient for the Society to engage in the translation, printing, and circulation of the Holy Scriptures and Liturgy in foreign languages, to a greater extent than at present, (of the expediency of which they entertain a strong doubt,)

those languages, we are persuaded, ought to be *such only* as are used within the limits of the British dominions. The Committee are clearly of opinion, that the expenses of these foreign translations, or reprintings, should be defrayed out of a fund, separate (as it is proposed) from that of the general designs of the Society, and raised specifically for the purpose. And moreover, that in the event of such fund being raised, and given in trust to the Society, that the contributors to any such separate fund, not being members subscribing to the *general designs*, should not, in consequence of contributing to such fund *alone*, be constituted *members* of the Society. We strongly deprecate any part of the present funds of the Society being appropriated to the undertaking; for, however large the income may be, it is not sufficient to carry forward our present operations on a scale to which they might be extended. It is to be remembered how few Bibles or books of any kind the Society distributes *gratuitously*; and surely, if it could be afforded, much might be done which is *not done* in this way at home.

We feel convinced that many of our subscribers, as well as those of other districts, will not choose their money to be expended in providing Bibles for the members of foreign Churches, and erecting machinery for their distribution in other lands, while the poor of England, and the still poorer in spiritual knowledge abounding in our Colonies, are left unsupplied. As members of this National Church, we conceive that this, our Church Society, has no right to interfere with the translations and spiritual business of other national churches. This may be competent, perhaps, for the Bible Society, which has no distinctive church character, but not for us. Should any *surplus* income be found over and above the current expenditure of the Society, a most ample field for its employment is spread before us. In such case,—we might almost say in *any case*, the destitution and misery impending over the affairs and the Missionaries of the Society for the Propagation of the Gospel in

Foreign Parts, has the *first* claim upon the bounty of the Society. For, if a wider extension of our operations be deemed expedient, can a more effectual instrument for promoting Christian Knowledge in our foreign possessions be procured, than that institution which sends forth the word of God by the *living preachers* of the gospel?

1. We trust, therefore, that if the Parent Board should deem it expedient to extend the operations of the Society, so as to embrace foreign translations of the Bible and Liturgy, such operations will be strictly confined to the limits of the British Empire.

2. And also, that no part of our present funds be expended on the undertaking, whether thus limited or not; and,

3. That, if a separate fund be raised, the subscribers to *that fund alone*, become not, in consequence, *members* of the Society; and

4. That on no account will this Society interfere with the business of Foreign Churches.

Believe me, my dear Sir, very faithfully yours,

W. D. WILLIS, *Dis. Sec.*
Depository, 10, Argyle-street, Bath,
 Feb. 6, 1834.

S. P. G.—LICHFIELD.

As great exertions are now being made in various parts of the kingdom, for the benefit of the above Society, in consequence of the gradual discontinuance of the Parliamentary Grant, and in furtherance of the views of the Board in London, which has lately printed (in accordance with a suggestion of the Lichfield Diocesan Committee) "Extracts from the Annual Report and Correspondence," for the encouragement of *low* subscriptions, I have thought it might answer a useful purpose to make known, through the medium of your valuable miscellany, the successful results of the latter measure in this city, and its immediate vicinity, and the simple means by which the interests of the Society have here been largely promoted, with reference to

contributors among the middle classes of the community. In pursuance of their views, the resident Clergy proceeded to circulate copies of the "Extracts" generally among their parishioners; and after a short interval the Parochial Minister, accompanied by the Diocesan Secretary, commenced a personal canvass, of which the results far exceeded their expectations. I should observe, that in no instance was pressing solicitation used, but merely (after explaining the antiquity and excellence, the designs and objects, of the Incorporated Society, its enjoyment of the patronage of the whole Episcopal Bench, its maintenance of a well-educated and regularly ordained Clergy as Missionaries, its support of colleges and schools in North America and the East Indies, its close and exclusive connexion with the Church of England, the withdrawal of the Parliamentary Grant, &c. &c.) a willingness was expressed to receive any annual subscriptions (or donations) which might be freely tendered. In this manner, the members of our Committee were gradually increased from 80, — a very respectable number, — to 211, of whom 109 are of the class above-mentioned, contributing yearly more than 30*l*. Twenty-five annual Subscribers of one guinea and upwards, were at the same time added to the list. I shall only observe, in conclusion, that the experience of my coadjutors and myself justifies the conviction; that much more might be effected by a little exertion than is usually imagined, that a readiness to contribute to religious charities, too frequently perverted to sectarian purposes, unless properly directed, forms a prevailing spirit of the age; and that our visit was generally well received, and even acknowledged as an honour.

SPENCER MADAN,
Lichfield Dioc. Sec.

At the eleventh annual meeting, holden in the Consistory Court of the Cathedral, on Thursday, the 26th of December, 1833, the Hon and Right Rev. the Lord Bishop of the Diocese, President, in the chair, the Secretary

announced the adoption by the Board in London; of the suggestion of this Committee to publish annually "Extracts from the Report and Correspondence," for the use and encouragement of contributors from the middle classes of the community. The list of Subscribers, of whom, in the city of Lichfield, upwards of 100 (or about half the whole number) contribute annually from two shillings and sixpence to half-a-guinea, sufficiently shews the successful results of this measure.

It appeared from the Treasurer's accounts, that a balance, amounting to 95*l.* 3*s.* 10*d.*, had been remitted to the Parent Society in the course of the year.

SPENCER MADAN, Sec.

[The Subscribers for the present year amount to 211, and their contributions to near 150*l.*]

NATIONAL SCHOOL IN PRESTBURY.

At this place, a National School, sufficiently capacious for the reception of fifty boys and fifty girls, is about to be built, and to be supported by subscription. T. Edwards, Esq. and the Rev. J. Edwards, Incumbent of Prestbury, have offered a piece of ground for the purpose; and these gentlemen, in conjunction with Major Haines, the Rev. C. Capel, Messrs. Smith, Whalley, and J. Nicholson, constitute a committee for the purpose of effecting the benevolent and desirable object.

BRITISH SOCIETY FOR PROMOTING THE RELIGIOUS PRINCIPLES OF THE REFORMATION.

WE are happy to observe, that not only is a deeper interest expressed in the proceedings of this Society; but that the Committee are making strenuous exertions to stem the tide of Popery, and extend the saving knowledge of the gospel of our Lord.

A priestly faction rules Ireland with a rod of iron, and their Jesuitical emissaries are on the alert in England, and have even attempted the establishments of *idol-worship* in Cambridge! Surely then it is time for the Protestant priesthood to stand "up and sanctify the people." During the last quarter of 1833, meetings for this purpose were held at Southampton, Salisbury, Cambridge, and Bath. At Portsea, Inverness, and Guernsey; at Cheltenham, Ramsgate, and Hereford; in every part of the kingdom, indeed, a spirit is abroad, which, under Providence, may still defeat the machinations of the "man of sin," and his *creatures* in these realms.

At such a crisis, it cannot be matter of surprise that the neighbourhood of Epsom, which took so conspicuous a lead in opposing Popish emancipation, should be early in the field; and consequently on the 19th of February, a preliminary meeting was held at the

Spread Eagle. G. SPERLING, Esq. in the Chair.

The Chairman, in a short speech, stated the object of the Society, and expressed a fervent hope that Providence would be pleased to bless an undertaking, which had only in view the glory of God and the promulgation of the gospel of Christ.

The Rev. M. Ferrall (prayers having been said) entered at considerable length into a detail of the views of the Committee, under whom he acted. He gave all due credit to the sincerity of the Romanists, and the great talents of many of the Popish missionaries; but argued that these very circumstances called for renewed exertions on the part of the Protestants. The Rev. gentleman produced a variety of documents, shewing the progress of Popery in various parts of England, and the great increase of chapels, colleges, and schools, in those places where Popery had established her strongholds. He next adverted to the adoration of images, and the worship of the Virgin, which he shewed to be an invasion of the mediatorial kingdom of Christ; and calculated not only to rob the Son of God of his undoubted rights, but to degrade the worship of

the triune Godhead to idolatry. In conclusion, he declared that the Papists only remained in idolatry from a want of spiritual instruction, and earnestly entreated the meeting to second the objects of the Reformation Society as much as lay in their power.

H. Gosse, Esq., a county magistrate, although not exactly coinciding in all the views of the last speaker, said that the explanation now made had placed the subject in a point of view he had not hitherto contemplated it, and he should be happy to accord his support. He farther thought that a vote of thanks was due to the Reverend gentleman, for his able and explicit statements.

W. Everest, Esq. seconded the motion, which was carried unanimously.

The Rev. Stephen Isaacson, being especially called upon by the Chairman, said, that as a stranger, he had no intention of intruding his observations upon the meeting, but that being called upon in so pointed a manner, he felt it his duty at once to state, that he fully concurred in all the views entertained by the Society. His first labour in the ministerial field was a work against Popery, and the conviction he then felt of its errors and abominations had—

“Grown with his growth, and strengthened with his strength.”

The progress of the Papal superstition was at once awful and wonderful. That men of enlightened education should relapse into the darkness of Romanism, presented to his mind a perfect anomaly: the manna of the wilderness was not so valuable to the Israelites in the desert, as the gospel to the Christian; the former nourished the mortal, the latter the immortal man; both were the gift of the same bountiful Father and God, but one was temporal, the other eternal. He should not detain the meeting by any discursive or lengthened remarks, being perfectly satisfied that all who were there assembled had but one feeling, and that feeling was that “the people might not perish for lack of knowledge.”

The Rev. Mr. Darby made a few observations in support of the Society, the objects of which he declared met with his most cordial approbation.

A subscription was afterwards entered into, and a proposal made for the establishment of a permanent Committee for the formation of a Branch Association, which we sincerely hope will be carried into effect.

POLITICAL RETROSPECT.

DOMESTIC. — Parliament has at length re-assembled, and our readers will have a fair opportunity of judging what the country has to expect from a reformed House of Commons.

My Lord Grey, for every body knows, it is *his speech*, like Gratiano, “talks an infinite deal of nothing.” But let that pass, and proceed we to ask, What has the Legislature done?

1. Wasted two or three nights' debate respecting an Irish papist and a brilliant barrister, of whom little is known, and less cared.

2. Ministers have been *virtually* defeated on the Pension List.

3. Ditto on the Agricultural Question.

4. One night they obtained a *majority*, as part of O'Connell's *fail*, in a base attack upon Baron Smith, one of the most conscientious and upright judges that ever adorned the Irish Bench; and a few nights subsequent, they were deserted upon the same question, and left in a *minority*!!

5. The Irish Church Spoliation is progressing, and the ministers of the Established Church are to be mulcted in the amount of some 75*l.* per cent.!!

6. Mr. Stanley has eulogized all the “sayings and doings” of his worthy colleagues.

7. Lord Althorp, having pronounced the Agricultural interest to be in a most depressed condition, and the Commercial and Manufacturing to be most encouraging, (see Speech from the throne,) *candidly, logically, and with sound policy*, relieves the latter, which wanted, by his own account, no such relief, at the expense of the former, which on all hands is acknowledged to be in a most deplorable condition. Verily the men of Gotham are not the only sapient sages!

FRANCE. — We last month announced that the volcano was beginning to smoke. Since then flames have issued from the craters of *Lyons* and *Marseilles*, and the lava tide sets strong towards Paris.

SPAIN and PORTUGAL. — Petty skirmishes continue between the rebels and the troops of the two legitimate monarchs, but nothing decisive has taken place; nor is it probable that

any material change will occur, till the advance of spring enables the royal troops to take the field in force.

In other parts of the Continent things remain *in statu quo*; and the rise of the funds, both foreign and British, show that, among the moneyed interest, there is increased confidence in the permanence of the peace at present existing between the leading nations of the world.

THE COLONIES. — All at present remains quiet in the West Indies, but the resident planters look forward with intense anxiety to the month of August, when the new relation between the master and servant takes place.

In the East slight stroke of a political earthquake have been felt; which, amongst the reflecting portion of the community, create considerable anxiety.

CALENDARIIUM ECCLESIASTICUM.

MARCH, 1834.

SAINIS' DAYS, &c.	AUTHORS to be CONSULTED	SUBJECT OF SERMONS.
ANNUNCIATION OF THE VIRGIN MARY. (March 25.)	Dr. M. Hole. IV. 77. 85. Dr. Stanhope. IV. 186. 200. Dr. A. Littleton. I. Dr. N. Marshall. III. 101. Bp. Bull. I. 135. Abp. Wake. I. 303. Scriptural Essays. I. 1. R. Nelson. Chap. XIV.	Annunciation.
GOOD - FRIDAY, (March 28.)	Dr. R. Moss. I. 209. B. Newton. I. 49. _____ 71. _____ II 3. Dr. R. Bundy II. 17. _____ III. 1. _____ 201. Kn. Rememb. VII. 19. W. Jones. Post. Ser. I. 18 _____ 363. B. B. Stevens. 188. 404. J. Morton. I. 269. _____ II. 355. J. Bean. 209. J. Rogers. I. 297.	The Sufferings of Christ. On the Fulfilment of Zech. xii. 10. On the expiatory Sacrifices under the Law; and how fulfilled in Christ. A Council of the Chief Priests and Pharisees. Origin, Design, and Efficacy of Sacrifice. The knowledge of Christ Crucified. Cross of Christ the Christian's glory. Sufferings necessary to Perfection. Passion of Christ. The Crucifixion, historically and practically treated. Christ Crucified. The Death and Resurrection of Christ. The Atonement. Death and Sufferings of Christ.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

THE REV. JOHN HODGSON, Vicar of Hartburn, Northumberland, has been presented with a handsome silver tea-service, by his late parishioners in Jarrow and Heworth, upon his resignation of that living, as a testimony of their esteem and respect for his long and valuable services. Mr. Hodgson has been Perpetual Curate of Jarrow and Heworth for about twenty-five years.

REV. GEORGE NORWOOD.—The inhabitants of the parish of Harrietsham, in Kent, have lately presented to the Rev. George Norwood, a handsome silver salver, in testimony of their high respect and regard for the zeal with which he laboured to promote their spiritual welfare, as Curate, and the kind and prompt assistance he at all times rendered to the poor.

REV. JOHN GARBETT.—The congregation of St. George's Church, Birmingham, have entered into a handsome subscription to present a piece of plate to their Minister, the Rev. John Garbett.

REV. JOHN BLENNERHASSET.—The Rev. John Blennerhasset, Rector of Ryme Intrinseca, Dorset, was lately presented by Lieutenant-Colonel King, on behalf of himself and the parishioners of Folke, principally of the industrious poor, with a very handsome silver cup, as a grateful testimony of their high esteem for the Rev. Gentleman in the performance of his clerical duties, and general kindness to the parishioners, during the period of a twelvemonth, in which he officiated for the late incumbent, at the church of that place. The following inscription was engraved on the cup:—"The grateful tribute of the parish of Folke to the Rev. John Blennerhasset, as a token of their high respect. 1833."

REV. ROBERT EDEN.—The Pupils of Hackney Grammar School have presented a handsome embossed silver salver to the Head Master, the Rev. Robert Eden, M.A., late Fellow of Corpus Christi College, in token of their esteem and affection.

PRESENTATION OF THE ADDRESS FROM THE CLERGY TO THE ARCHBISHOP OF CANTERBURY.—Thursday morning, February 6th, having been appointed for his Grace the Archbishop of Canterbury to receive the Address of the Clergy of England and Wales, at twelve o'clock, the Clergy, who had previously assembled at the house of Messrs. Rivington, in Waterloo-place, proceeded to Lambeth Palace, where they were received in the library by his Grace the Archbishop, who was attended by his Chaplains: when the Venerable James Croft, Archdeacon of Canterbury, addressed the Archbishop in the following words:—

"As Premier Archdeacon of England, I have the high honour of being deputed by my reverend brethren to approach your Grace, on the present important occasion, with the Address of the Clergy of England and Wales; nor will I, in my own person, venture to say more than that I feel entitled thus to designate an address, which, notwithstanding some few slight and immaterial variations, is, in all instances, substantially the same, and has received the signatures of 6,530 ministers of our Apostolical Church."

The Archdeacon then proceeded to read the Address:—

"We, the undersigned Clergy of England and Wales, are desirous of approaching your Grace with the expression of our veneration for the sacred office, to which, by Divine Providence, you have been called, of our respect and affection for your personal character and virtues, and of our gratitude for the firmness and discretion which you have evinced in a season of peculiar difficulty and danger.

"At a time when events are daily passing before us which mark the growth of latitudinarian sentiments, and the ignorance which prevails concerning the spiritual claims of the Church, we are especially anxious to lay before your Grace the assurance of our devoted adherence to the apostolical doctrine and polity of the Church over which you preside, and of which we are Ministers; and our deep-rooted attachment to that venerable Liturgy, in which she has embodied, in the language of ancient piety, the orthodox and primitive faith.

"And while we most earnestly deprecate that restless desire of change which would rashly innovate in spiritual matters, we are not less solicitous to declare our firm conviction, that should any thing, from the lapse of years or altered circumstances, require renewal or correction, your Grace, and our other spiritual rulers, may rely upon the cheerful co-operation and dutiful support of the Clergy, in carrying into effect any measures that may tend to revive the discipline of ancient times, to strengthen the connexion between the Bishops, Clergy, and people, and to promote the purity, the efficiency, and the unity of the Church."

To which his Grace the Archbishop returned the following answer.—

"Mr. Archdeacon, and my Venerable and Reverend Brethren,—I receive, with peculiar pleasure, this expression of your kindness towards me, and your approbation of my humble endeavours to do my duty; but I feel still greater satisfaction when I consider the object which you have principally in view, and the good effects which may be anticipated from this public declaration of your sentiments. If it has been ever surmised that the Clergy are wanting in attachment to the doctrine and polity of our United Church; that they have ceased to venerate the Liturgy, are distrustful of their spiritual governors, and desirous of change, this manifestation of your opinions and feelings will correct the mistake, and dissipate the hopes which may have been built on it. If, again, they are charged with partiality for defects and corruptions, and determined aversion to improvement, from bigotry or baser motives, such imputations are shown to be groundless by this Address.

"I regard it as a direct contradiction of misrepresentation and falsehoods of different kinds, which have been widely circulated; as an avowal of your unshaken adherence to our National Church, its faith and its formularies; and as a testimony of your veneration for the episcopal office, and of your cordial respect for your Bishops. By thus coming forward, you make known to the public the real dispositions of the Clergy; you place their love of order and of ancient principles beyond the reach of suspicion; you discourage rash innovation, without shutting the door against any improvements, which may be deemed sufficiently important to outweigh the evils incidental to change.

"To myself and the other Prelates, although we have never had reason to doubt of the affection of our brethren, this voluntary assurance of your co-operation will yield effective support, and impart additional confidence. The gratifying proofs which you on this day have afforded us of your approval in respect to the past, and of your reliance on our continued fulfilment of our sacred duties, are equally calculated to allay our anxieties, and to animate our exertions. For myself, I confess that, while I am deeply impressed with a sense of our danger, and conscious of my own infirmity, I look to the future without dismay, in the hope that, through the blessing of Almighty God, and the aid of his Holy Spirit, the Church may not only be preserved from the perils which now threaten its existence, but be securely and permanently established, with an increase of usefulness and honour."

The Archbishop then received and returned the compliments of each of the Clergy present, when they withdrew.

We understand that the addresses from some Dioceses and archdeaconries have not been yet received, but the aggregate number of signatures will probably exceed 8,000.

An Address similar to the above, unanimously signed by the Clergy of the Diocese of Gloucester, was presented to their learned Bishop, whose reply was manly, elegant, and firm, testifying his "extreme satisfaction at seeing such a complete union and coincidence of sentiment as appears to actuate the Clergy, in supporting the *integrity* of our *scriptural Establishment*; a union which must confound the hopes of those who reckoned upon internal divisions in the Church, as a means of advancing their designs for her overthrow."

REGIUM DONUM.—This was a sum of money annually allowed by the Treasury, as a royal bounty to Dissenting teachers. It originated, we are told, in the reign of George II., in 1723, when 500*l.* was given at the suggestion of a Mr. D. Burgess, a son of the celebrated Dissenting teacher of that name, who had been some time secretary to

the Prince of Wales. Since that period, the grant has been gradually augmented to nearly 2000*l.* per annum.

On the new arrangements of the Civil List, the annual bounty ceased to be a royal gift, and was therefore denominated the Parliamentary Gift, which is now annually voted, and paid, as aforetime, to a Dissenting Minister, as the receiver named in the Treasury warrant, who, with eight others, forming three from each denomination, distribute it in small sums to their needy brethren, at their discretion.

The distributors are a self-constituted body, and are only responsible to the Treasury, where their accounts have been scarcely ever demanded. Though acting for their brethren, yet, as they exercise no authority over them, their resolutions cannot affect this grant further than as the public and the Parliament shall know, that the great majority of those ministers and other gentlemen who constitute the Board of Dissenting deputies, the United Committee, and the body of Dissenting Ministers of the three denominations, have agreed, that the practice of receiving public money is inconsistent with the generally avowed principles of Protestant Dissenters, and that they deem it highly expedient that it be discontinued. At a general meeting of the Deputies, it was so determined, and at a very numerous assembly of the three denominations, held on Thursday, the 30th of January, at Redcross-street Library, a resolution to the same effect was carried by an overwhelming majority.

Query.—Have the recipients of this bounty given their assent to the resolution of the wisacres of Redcross-street?

WORCESTER.—Our excellent Diocesan has, with his accustomed solicitude for the welfare and good regulation of his Diocese, determined on reviving in the various Deaneries within his Lordship's jurisdiction in Worcestershire and Warwickshire, the ancient office of Rural Dean, which has been discontinued in the Diocese for nearly a century; and we are happy to find that so proper a person, in all respects, as the Right Hon. and Rev. Lord Aston has been the first of the Beneficed Clergy to accept, from the hands of the Bishop, the appointment to so honourable, useful, and important an office.—X.

BISHOP OF SALISBURY.—We feel it to be a duty to call the attention of our readers to another, among the numerous instances of liberality and beneficence, with which the name of the Bishop of Salisbury is associated. It is well known that the College for Clerical Education at Lampeter, in Cardiganshire, was founded by his Lordship when he presided over the see of St. David, and that he largely contributed by pecuniary donations to its erection. He still cherishes towards this useful institution feelings truly paternal, of which he has recently given a munificent proof, by the establishment of four scholarships of ten pounds each for the encouragement and reward of theological and literary proficiency among the students. The proceeds of 400*l.* 3 per cents. bequeathed to the College by the late Mrs. Hannah More, are, we understand, to be appropriated in a similar manner, and we are glad to learn that a subscription has commenced for a further increase of scholarships and exhibitioners. The price of tuition also, in the College, has recently been reduced. These concurring circumstances will operate most beneficially on the future prosperity of the College. We bear that the general merits of the candidates for orders, educated there, have reflected much honour on the institution.

BISHOP OF DURHAM.—Another instance of the munificence of the Venerable Bishop of Durham, in addition to the countless acts of his benevolence we have had to record, has come to our knowledge. All the leases of the property of Norton Grammar School having been suffered to expire, by the negligence of the late Master, and the school and house allowed to become a perfect ruin, part of the former having actually fallen, his Lordship has not only re-endowed the school, but contributed the greatest part of the funds requisite for restoring and ornamenting the buildings, which now form a neat and commodious residence. This is not all; for little more than a year ago, we understand, the Bishop contributed a hundred pounds towards the erection of a large and handsome "National School" in the same beautiful village. He has also, with his usual liberality, has given 50*l.* towards building a school at Cornforth.

CHELTHENHAM.—We have the greatest satisfaction in announcing to the friends of the Church of England, that the Cheltenham Clerical and Lay Declaration of attachment and fidelity to its discipline and ritual, and the Petition to the King, have received between two and three thousand signatures in this town and neighbouring parishes. We understand that the Chairman of the Committee of the Cheltenham Church of England Association, R. B. Cooper, Esq., has already forwarded the Petition to his Royal Highness the Duke of Gloucester, with a request that his Royal Highness would, from his well-known attachment to the Church and to this town, lay the same at the foot of the throne.

BURIAL OF UNBAPTIZED PERSONS.—A letter from the Bishop of Exeter to one of his Clergy in Cornwall, relative to the burial of unbaptized children, has just been published. The Clergyman in question had refused to bury a child who had not been baptized, but had been named by a Baptist minister; in consequence of which refusal great excitement had prevailed in his parish, and he wrote to the Bishop of his diocese for instructions in the event of such a case recurring. The Bishop states in his letter, that it will be the Clergyman's duty to do as he has already done, as the Rubric expressly says, "The Office of the Burial of the Dead is not to be used for any that die unbaptized."—See *CHRISTIAN REMEMBRANCE*, Vol. XIV.

NEW CHURCH AT EXETER.—The new church now approaches completion, and attracts the notice of the many visitors to the lovely Vale of Ide. It is a handsome structure, built by Messrs. Cornish and Julian, of that city, and in its erection reflects great credit on them, as well as the Rev. Mr. Erle, through whose great exertion the sacred edifice has been constructed.

NEW CHURCH IN STRATFORD-LE-BOW.—This church was lately consecrated by the Lord Bishop of London, assisted by his Registrar and other officers, and many of the Clergy of the diocese. The morning service was read by the Rev. Archdeacon Jones, Rector of the parish; and, after the usual ceremony had been gone through, the Rev. Prelate delivered a most excellent and impressive sermon to a very crowded congregation, composed of members of most of the respectable families in that extensive parish. A collection was subsequently made, and nearly 90*l*. were subscribed towards a fund for erecting a charity school for the education of the poor of the parish.

NEW CHURCHES IN AMERICA.—Our readers will be delighted to learn, that the prospects of the Episcopal Church in America were never more flourishing than at the present period. In New York new churches are springing up in almost every direction. The truly excellent Bishop, some months back, completed his annual visitation of one section of the diocese, having travelled more than eleven hundred miles. He was then about to commence another laborious tour, when he expected to consecrate seventeen new churches. Among them is a beautiful stone edifice, built at Auburn, on the site of the one destroyed by fire last year. Dr. Rudd, the former laborious and distinguished Rector of this parish, has been obliged to relinquish his charge owing to ill-health and loss of voice.

HARPUR CHARITY, BEDFORD.—By the recently published accounts of the revenue and expenditure of the Harpur Charity, it appears, that the net income last year was 13,538*l*. 10*s*. 8*d*., and the expenditure 12,476*l*. 9*s*. 5*d*., including the following items:—Schools, 2,184*l*. 19*s*. 8*d*.; exhibitions, 640*l*.; marriage-portions, 520*l*.; hospital for children, 675*l*. 8*s*. 1*d*.; apprentice-premiums, 979*l*.; donations on going out to service, 67*l*.; benefactions to apprentices after service, 350*l*.; alms-houses, 1,997*l*. 0*s*. 1*d*.; distributed to the poor, 500*l*.; schools and other buildings, 1,200*l*. in addition to 6,000*l*. previously paid on that account.

DURHAM UNIVERSITY.—The Dean and Chapter have received the following books for the University Library:—from J. Ward, Esq., of this city, Carr's *Historia Literaria*, 2 vols. folio; Wood's *Hist. Oxon.*; Pignorius de *Mensa Isaica*, 4to.; Ross's *Antiquitates Atticæ*, and two other rare Tracts. From the Rev. Ralph

Tatham, Fellow of St. John's, Cambridge, and Public Orator: Fabri Thesaurus, and Petavius de Doctrina Temporum. From the Rev. T. Gisborne: the Works of Mrs. Hannah More, and his own Works. From Charles Whitley, Esq.: the Foreign Quarterly, 11 vols.

SHEERNESS.—The question of building a new church or chapel of ease for Sheerness has been recently revived, and a certain portion of the inhabitants are extremely anxious to have it carried into effect. Dr. Poore, as Rural Dean, has paid a visit to Sheerness on the subject, and the Commissioners for Building New Churches have engaged to pay half the expense; the Archbishop of Canterbury has promised two hundred guineas; Sir Edward Banks, and two other gentlemen, it is said, two hundred or three hundred more; and the Board of Ordnance offered a site for the building.

GRAVESEND.—A handsome Proprietary Chapel is now building at Gravesend, calculated to hold 1500 persons.

HUDDESFIELD PARISH CHURCH.—The subscriptions for the repair of this edifice now amount to nearly 1,600*l*. Sir John Ramsden, Bart. has given 400*l*.; Stansfield Rawson, John Starkey, Thomas Starkey, Joseph Starkey, and J. Brook, Esqrs., 100*l*. each. Joseph Armitage, and J. C. Laycock, Esqrs., and Dr. Walker, 50*l*. each. The subscribers have resolved to relinquish the sum voted by the parish, and to defray the whole expense by subscription.

POPEERY!!!—"The number of Roman Catholics in England is daily augmenting. At Bristol, Dr. Baines, V. A., lately administered the rite of confirmation to 300 persons, of whom 86 are recent converts to the Roman Catholic religion."!! Who believes all this?

The Roman Catholics of Birmingham met last week to consider the practicability of erecting a *Cathedral* in that town. Among those who took part in the proceedings was Mr. Hansom, the architect, who said he was sure they might set up a building which would outvie any place of worship in the town. Dr. Walsh, Vicar Apostolic of the Midland District, presided on the occasion, and expressed his intention of giving 200*l*. to the fund, and a monthly contribution of 1*l*. towards payment of the interest of money to be borrowed.

ENGLISH ESTABLISHED CHURCH AT HAMBURGH.—The following official notification has been made by the authorities of this city:—"The privileges of our established congregation having now been constitutionally conferred on the professors of the Anglo-Episcopal Church, it has also been deemed expedient to remove any doubt on the subject of the official acts hitherto performed in this city by the Clergyman of that Church; it has, therefore, been constitutionally resolved: That all the official acts hitherto performed here since the abolition of the Court, by the Clergyman of the Anglo-Episcopal Church, who has been tolerated in his functions, shall be considered as if he had been formally confirmed by the State, and shall have the same force, which is hereby made known to, and recommended to the attention of all.—Given at our Assembly of the Senate, at Hamburgh, the 20th of January, 1834."

DOWAGER LADY LYTTLETON.—The Dowager Lady Lytton, of Peachfield Lodge, near Malvern, has transmitted, through the hands of the Bishop of Worcester, the very handsome donation of 20*l*. to the Society for Propagating the Gospel in Foreign Parts; and her Ladyship has also become an annual subscriber of two guineas.

EARL OF COVENTRY.—The Earl of Coventry has subscribed one hundred guineas towards the erection of a church in the Blockhouse.

IRISH REPRESENTATIVE BISHOPS.—The Archbishop of Cashel, the Bishops of Kildare, Derry, and Meath, sit as Irish Representative Peers during the ensuing session of Parliament.

BRIDGEWATER.—The sums subscribed for the erection of a new church in Bridgewater have increased within these few days; they now amount to 1,611*l.* 16*s.*

LIVERPOOL.—A numerous and respectable meeting of the lay-members of the Church of England, residing in Liverpool and its neighbourhood, comprising many of the most wealthy and influential inhabitants, was lately held in that town, John Wright, Esq., Mayor, in the Chair, when the following Resolution was unanimously agreed to:—"That, at the present eventful crisis, it is highly desirable that the friends of the Church of England, resident in the town and neighbourhood of Liverpool, should make a public and solemn declaration of their undeviating attachment to the doctrine and discipline of the Episcopal Establishment, which, by the blessing of God, has been the means of conveying inestimable advantages, religious and moral, to all classes of the community." A Committee was afterwards formed, the declaration issued by the Central Committee in London adopted, and the necessary arrangements made to obtain the signatures of those of the inhabitants who approved it.

The same has been done in numberless other parishes, and with such success that Infidels and Dissenters are somewhat dismayed.

ORDINATIONS.—1834.

Rochester Feb. 16. | *Worcester* Jan. 25.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i> [*]	<i>By Bishop of</i>
Begbie, Francis Richard (<i>let. dim.</i>)	B.A.	Pembroke	Camb.	Rochester
Clarke, Christopher (<i>let. dim.</i>)	M.A.	St. John's	Camb.	Rochester
Gaskin, Thomas (<i>let. dim.</i>)	B.A.	Jesus	Camb.	Rochester
Nott, William George (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Rochester
Rowlands, John (<i>let. dim.</i>)	B.A.	Queen's	Camb.	Rochester
Sergeant, Robert	B.A.	Magdalen	Oxf.	Worcester
Smith, Thomas Tunstall (<i>let. dim.</i>)	B.A.	St. Peter's	Camb.	Rochester
Tucker, Comyns (<i>let. dim.</i>)	M.A.	St. Peter's	Camb.	Rochester
Tucker, William Edwardes (<i>let. dim.</i>)	M.A.	Trinity	Oxf.	Rochester
Weston, W. H.	B.A.	All Souls	Oxf.	Worcester
Williams, John (<i>let. dim.</i>)	B.A.	Trinity	Dublin	Rochester
Yate, Charles (<i>let. dim.</i>)	M.A.	St. John's	Camb.	Rochester

PRIESTS.

Allen, J. H. T.	B.A.	Brasenose	Oxf.	Worcester
Bull, John (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Rochester
Davis, B.	B.A.	Queen's	Oxf.	Worcester
Evans, John Harrison (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Rochester
Fell, Thomas (<i>let. dim.</i>)	B.A.	St. Peter's	Camb.	Rochester
French, T.	B.A.	Jesus	Oxf.	Worcester
Foley, E. Walwyn	B.A.	Wadham	Oxf.	Worcester
Gurney, Thomas (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Rochester
Heaviside, James Wm. L. (<i>let. dim.</i>)	M.A.	Sidney Sussex	Camb.	Rochester
Hurst, Samuel Sheppard (<i>let. dim.</i>)	B.A.	Trinity	Camb.	Rochester
Izon, W. K.	B.A.	Pembroke	Camb.	Worcester
Langley, Thomas (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Rochester
Liddell, Robert (<i>let. dim.</i>)	B.A.	All Souls'	Oxf.	Rochester
Lloyd, M. (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Worcester
Peill, John Newton (<i>let. dim.</i>)	B.A.	Queen	Camb.	Rochester
Pritchard, R.	B.A.			Worcester
Purdon, William (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Rochester
Roe, C.	B.A.	Trinity	Oxf.	Worcester
Stainforth, Francis John (<i>let. dim.</i>)	M.A.	St. John's	Camb.	Rochester
Taylor, John (<i>let. dim.</i>)	B.A.	Caius	Camb.	Rochester
Thackwell, Stephen	B.A.	Pembroke	Oxf.	Worcester
Turbitt, William	M.A.	Pembroke	Oxf.	Worcester
Vaughan, T. C.	B.A.	Magdalen Hall	Oxf.	Worcester

Deacons, 12.—Priests, 23.—Total, 35.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Barlow, Thomas William .	Chapl. to the Northampton Infirmary.
Bissett, T.	Chapl. to the Earl of Aberdeen.
Daniel, Edwin	Chapl. to Lord Godolphin.
Foster, R.	Head Mast. of the Grammar School, Aldenham, Herts.
Gray, Stuart	Chapl. to Lord Gray, of Gray.
Greville, E.	Lect. of St. Peter's, Port of Guernsey.
Newbolt, R. W.	Surrogate for Bath and Wells.
Prendergast, Joseph . .	Head Mast. of the Grammar School at Lewisham.
Sheepshanks, Thomas . .	Head Mast. of the Free Grammar School, Coventry.
Strange, W. A.	Second Mast. of the Royal Liverpool Institution.
Wynward, John Montague	Chapl. in Ordinary to his Majesty.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Alderson, Samuel H.	Lowdham, V.	Suffolk	Norwich	The King
Allington, J.	Candlesby, R.	Lincoln	Lincoln	Magdalen Coll. Oxf.
Apthorpe, W. H.	Bierton, V. } with Buckland, C. }	Bucks	{ P.D. & C. of Linc. }	D. & C. of Lincoln
Argles, John A.	Goldhanger, R. } with Little Totham, C. }	Essex	London	Rev. T. Leigh
Birkett, J.	Ovingham, C.	Northum.	Durham	T. C. Bigge, Esq.
Bobart, H. H.	Benson, P. C.	Oxford	Oxford	D. & C. of Ch. Ch.
Branson, J. H.	Armthorpe	York	York	Lord Chancellor
Browne, A.	Flitton, V. } cum Silsoe, C. }	Bedford	Lincoln	D. & C. of Christ Ch.
Burley, W.	Enderby-Navis, R.	Lincoln	Lincoln	Rev. C. Semple
Cave, W. C. Brown . . .	Altrincham, P. C.	Cheshire	Chester	Vic. of Banden
Clarke, Ven. Archd.	Treasurership of Salisbury Cath.			Bp. of Salisbury
Dawson, F.	with Preb. of Calne in the same annexed			
Dawson, F.	Allhallows, Lombard-st. R.	Middlesex	P. Cant.	D. & C. of Canterb.
Dowling, J. G.	St. Mary-de-Crypt, Glost. R.	Gloster	Gloster	Lord Chancellor
Gauntlett, F.	Fladbury, R.	Worcester	Worc.	{ Option of Abp. of Canterbury
Gordon, J.	Preb. of Cudworth and Knowle	Wells		Bp. of Bath & Wells
Green, G. R.	Modbury, V.	Devon	Exeter	Eton College
Hathaway, —	Oldbury	Salop	Worcester	V. of Halesowen
Hebert, Charles	Grendon, V.	Northam.	Peterboro'	Trin. Coll. Camb.
Hodgson, W.	Bampton, V.	Westm.	Carlisle	Lord Chancellor
Howard, Hon. H. E. J.	Donnington, R.	Salop	Lichfield	D. of Sutherland
Lawrence, Thomas F.	St. Laurence, Reading, V.	Berks		St John's Coll. Oxf.
Lear, Francis	Preb. in Cath. Church of Salisbury			Bp. of Salisbury
Lubbock, J.	Belaugh, R. } cum Scottow, V. }	Norfolk	Norwich	Bp. of Norwich
Meek, Robert	Brixton Deverell, R.	Wilts	Salisbury	Bp. of Salisbury
Meyler, T.	Haydon, P. C.	Wilts	Salisbury	Rev. A. Meyrick
Miller, F. R.	Kingston, R.	Warwick	Worc.	{ Lord Willoughby de Broke
Molyneux, Capel. . . .	Trinity Chap. Woolwich	Kent	Rochester	Trustees
Moore, C. F.	Belleau, R. } with Aby, V. }	Lincoln	Linc.	{ Lord Willoughby D'Eresby
Oliver, W.	Barlaston, P. C.	Stafford	Lichfield	D. of Sutherland
Seaman, Mechach . . .	Charles Chap. Plymouth	Devon	Exeter	Trustees
Short, W.	Preb. in Cath. Ch. of Salisb.			Bp. of Salisb.
Short, T. V.	St. George's, Bloomsbury, R.	Middlesex	London	Lord Chancellor
St. John, St. Aud. H.	Addingham, V.	Cumb.	Carlisle	D. & C. of Carlisle
Sweet, C. Bonter	Kentisbury, R.	Devon	Exeter	Rev. C. B. Sweet
Thackray, W. P.	Skillington, V.	Lincoln	Lincoln	D. & C. of Lincoln

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Verdon, E.	St. Ann's, Torrington	Lancast.	Chester	Vic. of Bury
Walker, J.	Kirkwhelpington, V.	Northum.	Durham	Bp. of Durham
Woodecock, C. . . .	Chardstock, V.	Dorset	{ P. D. of } Salisb. } in Salisb. Cath.	Preb. of Chardstock

CLERGYMEN DECEASED.

Died, on Monday, January 6, deeply lamented, the Rev. Thomas Henry Hume, M. A., Canon Residentiary of Salisbury Cathedral, in the sixty-seventh year of his age. He was the son of Dr. John Hume, who preceded Dr. Barrington as Bishop of the Diocese of Salisbury, and of Lady Mary, daughter of Earl Kinnoul. For some time past, the health of the Rev. Gentleman had been in a very declining state, and he had removed to Lyme, in Dorsetshire, to try the effects of a change of air; and there he closed his earthly career. He was a Clergyman of most exemplary piety: the very severe afflictions under which he laboured during his last years he bore with the most marked patience and resignation; and in the various relations of life, he displayed an example well worthy of general imitation. The poor of Salisbury will lose in him a most kind friend and benefactor.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Adams, B.	Barlston, P. C.	Stafford	Lichfield	D. of Sutherland
Baty, W.	Whitfield, R.	Northam.	Peterboro'	Worcester Coll. Oxf.
Coseus, Reynr . . .	Mere, V.	Wilts	Sarum	D. of Sarum
Cripps, T.	{ Cogges, C. Asthall, V.	{	Oxford Oxford	Eton Coll.
Freeman, T.	Bruntingthorpe, R.	Leicester	Lincoln	G. Bridges, Esq.
Haggitt, W.	{ Byfleet, R. Sen. Chap. of Chelsea H.	{	Surrey Winch.	Lord Chancellor
Jefferson, R. . . .	South Kilvington, R.*	York	York	Sidney Coll. Camb.
Jennings, Wm. . . .	Baydon Chap. P. C.	Wilts	Salisbury	Rev. A. Meyrick
Landon, C. R. . . .	Vange, R.	Essex	London	C. Smith, Esq.
Moore, P. W.	Thakeham, R.	"Sussex	Chichester	D. of Norfolk
Mosley, J. Peploe . .	Rolleston, R.	Stafford	Lichfield	Sir O. Mosely, Bart.
Richardson, J. . . .	Norton, P. C.	York	York	T. Ewbank, Esq.
Roles, William . . .	{ Upton Lovell, Sharncoot, and Rounds	{	Wilts Salisb. } Northam. Peterb. }	Lord Chancellor
Wade, T.	Incumbent of St. Ann's, Tottington	Lancast.	Chester	Vic. of Bury
Whitfield, T.	Winterbourne, R.	Gloster	Bristol	St. John's, Oxford
Wood, J.	{ Milborne, St. Andrew, V. Dewlish, C.	{	Dorset Bristol	T. Gundry, Esq.
Wyll, J.	Blunsdon, St. Andrew, R.	Wilts	Sarum	Mrs. Barker

OXFORD.

INSTALLATION OF THE DUKE OF WELLINGTON.

Many erroneous accounts of the recent ceremony at Apsley House having found their way into the public papers, we think the following authentic detail may not be unacceptable to our readers:—

On Friday the 7th February, the installation or admission of his Grace the Duke of Wellington to the office of Chancellor of this University, took place at Apsley House in London.

The Vice Chancellor and Proctors, together with the several officers of the University and Members of Convocation, who had been nominated as delegates on

the occasion, assembled at Batt's hotel in Dover-street, where they were joined by Mr. Estcourt and Sir Robert H. Inglis, the representatives of the University in Parliament, and proceeded in carriages to the Duke of Wellington's mansion in Piccadilly, about six o'clock, p. m. in the following order:—

The Esquire Bedel in Theology.
The Yeoman Bedel in Arts and Medicine.
The Rev. Dr. Rowley, Master of University Coll. Vice-Chancellor of the University.
The Rev. Dr. Jenkins, Master of Balliol, Pro-Vice-Chancellor.
The Rev. Dr. Jones, Rector of Exeter, Pro-Vice-Chancellor.

The Rev. Dr. Gilbert, Principal of Brasen-nose, Pro-Vice-Chancellor.
 The Rev. Dr. Wynter, President of St. John's.
 The Rev. Dr. Cramer, Principle of New Inn Hall, Public Orator.
 The Rev. Dr. Kidd, Regius Professor of Medicine, Christ Church.
 The Rev. Dr. Ashhurst, Fell. of All Souls'.
 The Rev. Dr. Bliss, Registrar of the University.
 The Rev. Mr. Bellas, Fellow of Queen's, Proctor of the University.
 The Rev. Mr. Lightfoot, Fellow of Exeter, Proctor of the University.
 The Rev. Mr. Wintle, Fellow of St. John's.
 The Rev. Mr. Rigaud, Savilian Professor of Astronomy.
 The Rev. Mr. Maude, Fellow of Queen's.
 The Rev. Mr. Plumptre, Fell. of University.
 The Rev. Mr. Ogilvie, Fellow of Balliol.
 The Rev. Mr. Wilson, Fellow of Queen's.
 The Rev. Mr. Glanville, Fellow of Exeter.
 The Members for the University.

The Delegacy, having alighted, passed through the several apartments, which were brilliantly lighted for the occasion, to the Waterloo Gallery, where the Vice-Chancellor (taking his seat at the upper end, the Registrar on his left, and a vacant chair being placed on his right hand for the Chancellor, the Proctors seated a little lower on either side, the other members of the Delegacy occupying their respective stations according to their rank, down the centre of the room,) opened the Convocation by announcing that the cause of their assembling was the admission of his Grace the Duke of Wellington to the office of Chancellor of the University, vacant by the death of Lord Grenville, to which office he had recently been elected by the unanimous voice of the Doctors and Masters of the University in Convocation assembled.

The Bedels (Mr. Forster and Mr. Brown) then left the room, and immediately returned, followed by the Chancellor elect, who appeared in his full robes of office, and took his seat, uncovered, on the right of the Vice Chancellor, the whole assembly rising at his Grace's entrance, and continuing to stand till he had taken his seat.

His Grace was accompanied by the following royal and illustrious friends, who were present during the whole ceremony :

His Royal Highness the Duke of Cumberland, Chancellor of the University of Dublin.
 His Royal Highness the Duke of Gloucester, Chancellor of the University of Cambridge.
 The Archbishop of Canterbury.
 The Duke of Beaufort.

The Earl of Eldon.
 Lord Talbot.
 Lord Sidmouth.
 The Bishop of Exeter.
 Sir Henry Hallford.
 Sir Charles Wetherell.

As soon as the Convocation was re-seated, the Bedels deposited their staves of office upon the table, and the Vice-Chancellor handed the instrument of Election to the Registrar, who having read it aloud, returned it by the hands of the Bedel to be deposited on the table. The oaths of allegiance and supremacy were then taken by the Chancellor elect, before the senior Proctor, and immediately after the oath of office was administered to his Grace, by the Vice-Chancellor, the Duke reading the former, and responding to the latter in an audible voice and most impressive manner.

The oaths having been taken, the Vice-Chancellor then delivered into the hands of the Chancellor the instrument of Election, the Statute-book, and the Keys and Seals of Office, at the same time addressing his Grace in a speech which, although concise, was admirably adapted to the occasion, and delivered with great feeling and emphasis. The Vice-Chancellor then solemnly admitted the Chancellor to his high office, and placing his Grace in the Chair he had himself previously occupied, took his seat on the right hand and remained uncovered during the continuance of the ceremony, the Chancellor putting on his cap upon assuming his official seat.

The Public Orator (Dr. Cramer,) then advanced, and addressed the new Chancellor in a speech of congratulation, in which, after alluding to the degree of Doctor in Civil Law formerly conferred upon his Grace by Diploma, at the time of the visit of the allied Sovereigns to Oxford, which had already enrolled the Duke among the number of her most distinguished members, he took occasion to revert to his Grace's victorious achievements over the enemies of his country, nothing doubting but that his efforts in the defence of literature and religion would be attended with equal success; and congratulating the University on the election of a nobleman whose high principles, moral courage, and splendid talents were the best security for her happiness and renown.

To this address, the Chancellor replied in a speech which excited the warmest admiration in all present, as well for its pure Latinity, as his Grace's correct and emphatic delivery; and above all, for the high and honourable conservative senti-

nents that were expressed throughout the whole. His Grace modestly referring to the course of his early education and his career in after life, as rendering him unfit to preside over an eminent literary body, but confessing that the same political principles in regard to Church and State, the same respect for the royal authority, the same love for the Establishment, the same veneration for the laws and institutions of the country, expressed and inculcated by the University over which he had been called on to preside, rendered the office he had that day been invested with, as peculiarly grateful to him, and engaging to use his best and most strenuous endeavours to preserve the reputation and the rights of the University unsullied and unimpaired.

At the command of the Chancellor, the Vice-Chancellor then directed the Bedels to resume their staves of office, and dissolved the Convocation; the members of the Delegacy retiring in the same order they had before observed to the principal drawing-room, where they had the honour of being severally introduced to their new Chancellor.

In the evening the delegates partook of a sumptuous entertainment in the great dining-room, and had the honour of meeting the royal and illustrious persons who had been present during the installation.

COMPARATIVE STATE OF THIS UNIVERSITY, 1833—1834.

	1833	Convoc. 1834	On the Books. 1833	1834
University	106	108	219	220
Balliol	105	105	269	275
Merton	65	62	128	130
Exeter	121	123	288	302
Oriel	142	153	300	300
Queen's	176	175	362	353
New	71	69	160	163
Lincoln	72	74	129	133
All Souls'	69	67	101	99
Magdalen	121	115	163	159
Brasenose	233	234	423	412
Corpus.	81	82	127	127
Christ Church ..	466	475	961	974
Trinity	105	107	249	256
St. John's	117	118	221	218
Jesus	56	57	163	157
Wadham	80	78	222	235
Pembroke	92	97	189	189
Worcester	88	92	225	218
St. Mary Hall ..	43	20	77	41
Magdalen Hall ..	50	53	176	173
New Inn Hall ..	1	1	21	28
Alban Hall	9	9	39	38
Edmund Hall ..	46	45	91	92

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

The Honourable and Very Reverend Henry Edward John Howard, Christ Church, Dean of Lichfield, Grand Compounder.

DOCTOR IN CIVIL LAW.

Arthur Jackson Drury, Trinity Coll.

MASTERS OF ARTS.

Rev. Thomas Archer Houlton, Oriel Coll. Grand Compounder.

Rev. Walter Apsley Bathurst, Wadham, Coll.

Wm. Sharington Davenport, Pembroke Coll.

Thomas William Creaser, Pembroke Coll.

Rev. Philip Kitchingman, Pembroke Coll.

Rev. Edward Thrupp, Wadham Coll.

Rev. Thomas A. Medwin, Worcester Coll.

Rev. John Wood Warter, Christ Church.

Rev. Joseph Hill Grice, Christ Church.

Rev. C. Fred. Bryan Wood, Pembroke Coll.

Rev. Geo. Ashe Goddard, Brasenose Coll.

George Caldwell, Merton Coll.

John Southwell Ifill, Magdalen Hall.

BACHELORS OF ARTS.

James Boucher, Worcester Coll.

Alexander Black, Christ Church.

Erasmus Saunders, Balliol Coll.

William Edward Tucker, Trinity Coll.

William Mellish Chambers, Christ Church.

Hon. Hervey Charles Bagot, Christ Church.

Philip Tillard, Brasenose Coll.

Edward Price, Magdalen Hall.

Charles Lucas Reay, Queen's Coll.

John Finney Belfield, Oriel Coll.

H. P. Haughton, Schol. of Brasenose Coll.

George William Sandys, Pembroke Coll.

James Hicks, Oriel Coll.

In a Convocation, it was agreed to place at the disposal of the Vice-Chancellor, the sum of 200*l.* from the University chest, towards defraying the expenses of the ensuing Encenia.

In a Convocation, the consent of the House was given to Arthur Jackson Drury, of Trinity College, to commute the Degree of Master of Arts for that of Bachelor in Civil Law.

The Board of Heads of Houses and Proctors have fixed Tuesday the 10th of June for the day of Commemoration of Founders and Benefactors of the University.

ELECTIONS.

Mr. Thomas Briscoe, B.A. of Jesus College, has been elected a Fellow of that Society.

Mr. N. Pocock has been elected a Scholar, on the Michel Foundation, at Queen's College.

Henry William Cripps has been elected a Scholar of New College.

Mr. Wardall has been elected a Scholar of Corpus Christi College, for the county of Bedford, and Mr. Harrison, for the county of Lincoln.

The Rev. John Williams, M.A. Scholar of Jesus College, has been elected a Fellow of that Society.

Ashmolean Society, Feb. 7.—The following gentlemen were elected Members:—**Rev. John Calcott**, B.D. Lincoln; **Rev. J. Lay**, M.A. Christ Church; **E. W. Jelf**, B.A. Christ Church; **H. M. Villiers**, B.A. Christ Church; **R. Lowe**, B.A. University; **W. Boyd**, M.A. University; **Mr. P. H. Nicklin**, of Philadelphia.—A Member proposed the following query: What is the most probable supposition as to the existence of the Unicorn?—A paper was read by Professor Powell, on the nature of the evidence adduced in support of the laws of motion; more particularly of the second law.

CAMBRIDGE.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. Jacob Robson.

HONORARY MASTERS OF ARTS.

Hon. William Towry Law, St. Peter's Coll.
Hon. Wm. Chafy Henniker, St. John's Coll.
William Wardlaw Ramsay, Trinity Coll.

MASTERS OF ARTS.

Rev. H. Bowman Bacon, Trinity Coll. Comp.
Rev. Thomas Furlong, Queen's Coll.
Rev. Francis Duncan, Trinity Coll.
Rev. John Phillips Gurney, Queen's Coll.

BACHELORS IN CIVIL LAW.

Rev. Charles Woodward, Queen's Coll.
Rev. G.G. Graham Foster Pigott, St. Peter's Coll.

BACHELORS OF ARTS.

William Charlton Frampton, Trinity Coll.
Henry Lushington, Trinity Coll.
Alexander Duncan, Trinity Coll.
William Handley, St. John's Coll.
Edward Rendell, St. John's Coll.
Charles Thomas Scott, St. John's Coll.
John Burleigh James, St. John's Coll.
W. Rowlands Evans, Corpus Christi Coll.

The late **Dr. Williams** has bequeathed 500*l.* to the Physic Garden at Oxford, of which he had been the keeper for nearly forty years. **Dr. Daubeny**, the Professor of Chemistry, and author of a scientific work on Volcanos, succeeds him as Professor of Botany.

DIED

Universally regretted, in his 23d year, **William Christopher Guise**, Esq. Commoner of Christ Church, eldest son of the Rev. Powell C. Guise, Rector of Craike, Durham, and nephew of Sir William Guise, Bart. M.P. for the county of Gloucester, after a short but severe illness. Scarcely indeed, has a young man evinced higher promise of future excellence, not only from his talents and intellectual endowments, which had already obtained for him distinguished academical honours at Christ Church, but also from his exemplary conduct, and the amiability of his character; which, whilst it secured him the love and attachment of his dependents, had also most completely endeared him to every person who had the happiness of his acquaintance.

Henry Paul Lazonby, Jesus Coll.
John George Joakim Heysett, Trinity Coll.
George John Kennedy, St. John's Coll.
James Wharton, St. John's Coll.

The Rev. **Edward Wix**, M.A. of Trinity College, Oxford, Archdeacon of Newfoundland, has been admitted *ad eundem* of this University.

The Hon. **George Savile**, brother of Lord Pollington, has been admitted of Queen's College.

GRACES.

The following Graces have passed the Senate:—

To appoint the Vice-Chancellor, **Dr. Chafy**, **Dr. Webb**, **Dr. French**, **Mr. Tatham**, **Professor Musgrave**, **Mr. Archdale**, of Emmanuel College, and **Mr. Hodgson**, of St. Peter's College, a syndicate respecting the old printing-house, and the adjoining premises, belonging to the University, and to report thereon to the Senate before the end of the present Term.

To appoint the Vice-Chancellor, Mr. Hodgson, of St. Peter's College, Mr. Martin, of Trinity College, Mr. Calthrop, of Corpus Christi College, and Mr. Snowball, of St. John's, a syndicate to inquire into the expense incurred on the schools in the Botanic Garden, and to report thereon to the Senate before the end of the present Term.

To allow the Vice-Chancellor to insure the schools in the Botanic Garden, and the contents thereof, for a sum not exceeding 3,000*l*.

To appoint Mr. Heath, of Trinity College, one of the Examiners of the previous Examination, in the room of Mr. Steel.

To grant Lord Melgund two days and part of a third, to complete the last Michaelmas Term, he having been detained at sea by contrary winds, and not having reached England till after the Division of the said Term.

To grant Mr. Crool 30*l*. out of the University chest in addition to his annual stipend.

CLASSICAL TRIPOS.

February 20, 1834.

EXAMINERS.

Connop Thirlwall, M.A. Trinity Coll.
Thomas Henry Steel, M.A. Trinity Coll.
Christopher Wordsworth, M.A. Trinity Coll.
John Frederick Isaacson, M.A. St. John's Coll.

FIRST CLASS.

1 Kennedy, Joh.	7 Vaughan, Chr.
2 Donaldson, Trin.	8 Huxtable, Joh.
3 Forsyth, Trin.	9 Phillips, G. Trin.
4 Warter, Magd.	10 Evans, Pet.
5 Weldon, Joh.	11 Marsh, Trin.
6 Lushington, Trin.	12 Coates, Joh.

SECOND CLASS.

1 Webster, Qu.	7 Johnstone, Trin.
2 Wilkinson, Qu.	8 Morrison, Trin.
3 Stevenson, Trin.	9 Gray, Trin.
4 Barrow, Caius	10 Bailey, Trin.
5 Foster, Magd.	11 Sandford, Joh.
6 Williams, Trin.	

THIRD CLASS.

1 Bromehead, Caius	10 Fearon, Joh.
2 Hey, Joh.	11 Trentham, Joh.
3 Cotterell, Joh.	12 Gleadowe, Caius
4 Leathley, Trin.	13 Walker, Chr.
5 Palmer, Trin.	14 Downes, Trin.
6 Bryer, Joh.	15 Cumming, Em.
7 Fletcher, Pemb.	16 Braithwaite, Clare
8 Holmes, Trin.	17 Gooch, Trin.
9 Morton, Trin.	18 May, Jesus

PHILOSOPHICAL SOCIETY.

A meeting was held in February, Dr. Clarke, V.P. being in the Chair. Among the presents was a *Proteus Anguinus* offered by Mr. Lunn, with some observations on the history of our knowledge of the animal. Professor Miller communicated a notice of some optical experiments, by which it appeared that the lines seen in the vapour of Bromine and Iodine are identical in position; and that the vapour of Perchloride of Chrome exhibits lines apparently equidistant, much closer and fainter than the Bromine lines, but occupying the same part of the spectrum. Mr. Whewell read a memoir "*On the Nature of the Truth of the Laws of Motion*;" tending to shew that these laws may be demonstrated independently of experiment so far as their terms go; but that the meaning of the terms must be assigned by a reference to experiment.

NOTICES TO CORRESPONDENTS.

The quotations from the "Twelve Lectures," would not, we fear, in our Magazine, meet the eye for which it is intended.

Many thanks for the Fragments from Salisbury.

We should have been happy to have complied with the wishes of our correspondent "W.," but we are unable to decipher either his appointment or his christian name. We, however, are obliged by his warm expressions of approbation.

We have pleasure in announcing that the "Rev. E. Stanley, Rector of Alderby, &c. &c." who has frequently been reported as dead, is still living, and that he is in possession of *one* benefice only, and not three, as has been stated.

Our authority for the Conversion of the Prince of Lucca is the *Archives du Christianisme*, 14 Septembre, 1833 (p. 148, col. 1); but a Reverend Correspondent denies the fact of the Conversion.

We shall give in our next Number, a Sermon applicable to the King's Letter "on the Building and Repairing of Churches."

THE
CHRISTIAN REMEMBRANCER.

APRIL, 1834.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*A History of the Royal Foundation of Christ's Hospital, with an Account of the Plan of Education, the internal Economy of the Institution, and Memoirs of eminent Blues : preceded by a Narrative of the Rise, Progress, and Suppression of the Convent of the Grey Friars in London.* By the Rev. WILLIAM TROLLOPE, M. A. of Pembroke College, Cambridge, and late one of the Classical Masters of Christ's Hospital. London: Pickering. 1834. Pp. 358. cxviii. 4to.

THIS work supplies a hiatus in our literature. A good history of an institution so peculiar, so national, and so eminently useful as Christ's Hospital was a thing much wanted; and here it is, done by a hand every way competent to its task. Mr. Trollope's scholarship, experience in tuition, and sound religious views, enable him to speak on all questions of education with authority;—his long connexion with the establishment of which he is the historian, as pupil, as son of the head master, and as master himself;—his free access to every document which could supply or elucidate;—and his zealous diligence and interest in the community which he has so worthily adorned;—all these particulars combine to give value to his testimony. We should much like to see the histories of other public schools undertaken in like manner by accomplished scholars well acquainted with their subject, and desirous of communicating their knowledge. We do not affirm that every thing in all those seminaries is conducted exactly as we would wish; but this we do affirm, that, if there are discreditable exceptions, they result from the violation, not the observance, of their constitution. It has been the distinguishing honour of this country, until the more recent prevalence of French infidelity and, its shadow, liberalism, that our religion was wrought into the texture of every thing national:—and of education especially it was the very warp, the basis on which the whole system was constructed. Had the idea of a "London University," for teaching human learning and neglecting spiritual, surfeiting the mind and starving the soul, providing for time and leaving eternity to chance,—had such an idea been hinted to the royal founder of Christ's hospital, his disgust would have been absorbed in pity for the insanity of the

projector. It is not the fault of their *constitution*, if our public schools make not the knowledge and service of God through Christ their Alpha and their Omega. Such is the direct tendency of all their appointments. The Catechism of the Church; peculiar private prayers and hymns; the chapel services and sermons; the lessons on religious subjects, in the Bible and in the Greek New Testament; the opening and closing of business with prayer,—all these things mark sufficiently the spirit of their founders. Sound instruction in evangelical truth, spiritual holiness, apostolical discipline, and ecclesiastical unity, are palpably the objects originally contemplated in our public schools, as the groundwork whereon to raise a fair and substantial fabric of valuable human learning. Their projectors desired to build them upon the foundation of the prophets and apostles, Jesus Christ himself being the chief cornerstone. We do not say that this great object has been altogether lost sight of in later times; but we suppose it will not be deemed a perversion of the office of the *Remembrancer* to stir up the “pure minds” of their masters, “*by way of remembrance* ;” * to remind them that, in an age indifferent above all others to the most important particular of education, they are called upon, if possible, to be doubly assiduous, in the promotion of those objects which honourably distinguish their venerable seminaries from nurseries of mere secular discipline. Next to those solemn considerations by which this duty is bound upon the masters of our public schools, nothing is better calculated to excite a religious spirit in conducting them than a perpetual reference to their history.

In the present work, this undertaking has been greatly facilitated as regards *one* of our most celebrated and interesting scholastic institutions. No objection can be made to Mr. Trollope by the severest hypercritic on the ground of excessive conciseness. Every thing is said that could be said on the subject, and “the history of Christ’s hospital” would now be a hopeless enterprise in any other hand. It is not our intention to attempt anything like an abstract of the work. This its size will necessarily preclude; while all who feel a closer interest in the peculiar subject, will not fail to possess themselves of the entire treasure, which they will find a most valuable store of information on their favourite theme.

Mr. Trollope “*orditur ab ovo*.” He sets out from the origin of monastic institutions in Britain, and contracts his field into a more detailed view of the history of the Grey friars in this island, and their establishment in their convent in London; then follows an account of that monastery down to its suppression by Henry VIII. We have next a more particular memoir of the royal founder of Christ’s hospital; the well-known story of Ridley’s sermon, and its effect upon his youthful and pious master; the proposal made to the Lord Mayor, at a time

when Kings might consult Lord Mayors on charitable objects, without being met with (at best) a "Reform Almshouse;" and the result of the negotiation—the erection of the three hospitals—Bridewell, St. Thomas's, and that which forms the subject of the present work.

Of the early internal history of Christ's hospital very little is known, further than that classical learning, built upon sound religion, was the staple instruction. In 1577, writing was added; before that time, there were only two schools, the *petite* (as it was called) and the grammar school; in the former, apparently, mere reading was taught; as in 1573, the master was *elevated* to the dignity of *porter*. In this part of the establishment, probably, were instructed those boys who were too young to labour in Bridewell. Indeed there seems, at this period, to have been an occasional interchange of children in these hospitals; the blues, occasionally, being instructed in trades within the walls of Bridewell, while the Bridewell boys repaired to Christ's hospital for learning. In the grammar school, Noel's Latin Catechism was used; shewing at once the character and the extent of the tuition. In 1673, the mathematical school was added, by royal charter, for 40 boys. To these twelve were afterwards added, by the appropriation of monies left by Mr. Henry Stone to the hospital. Two children were afterwards added by will of Mr. John Stock, 1780; and the foundation of Mr. Samuel Travers in 1724, for naval lieutenant's sons, which maintains about 50 boys, has recently been incorporated with it.

Our readers will be interested in learning from Mr. Trollope the *present* system of education. The following is the scheme laid down by his father, when head master, for the two upper classes :

GRECIANS.		Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
	Morning.	Homer or Tragic Chorus <i>by heart</i> . Greek Tragedy.	Xenophon <i>extempore</i> . Homer.	Cicero's Orations <i>extempore</i> . Latin author.*	Virgil <i>by heart</i> . Demos-thenes.	Horace or Juvenal <i>by heart</i> . Gr. Tragedy or Aristophanes	Seneca's Metres. Repetition.
	Afternoon.	Hebrew Psalter. Horace or Juvenal	Math. Sch.	English speaking. Tacitus.	Math. Sch.	Hebrew. Latin speaking.	• •
	Exercise.	Eng. & Lat. Theme, in alternate weeks.	Huntingford's Greek Exercises.	Greek Translation.	Gr. Verses, and Trans. from Eng. into Lat.	Latin Translation.	Lat. & Eng. Verses alternately; with an Abstract.†

* Generally Livy, or one of Cicero's Philosophical Treatises.

† Each boy made choice of a work of some standard English author, of which he was required to furnish an abstract, at the rate of a foolscap sheet per week. The historical works of Hooke, Robertson, Gillies, Gibbon, and Crevier, were more generally selected.

DEPUTY GRECIANS.		Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
	Morning.	Homer <i>by heart.</i> Cicero.	Gr. or Lat. Grammar. Xenophon or Socrates.	Virgil <i>by heart.</i> Homer.	Gr. or Lat. Grammar. Virgil.	Horace <i>by heart.</i> Cicero or Sallust.	Greek Testament <i>extempore.</i> Repetition.
	Afternoon.	Greek Grammar. Horace.	Math. Sch.	Heb. or Gr. Grammar. Geography.	Math. Sch.	Poetic Recitation.* Geography.	
	Exercise.	Theme.	Latin Translation.	Greek Translation.	Latin Translation.	Greek Translation.	Verses.

To this Mr. T. appends the following observations:—

As the time of continuance on the Grecian's form is always three, and generally four, years, a very considerable acquaintance with the higher classics, as well as a readiness in the composition of English, Greek, and Latin, verse and prose, is easily attainable within this period, and forms a substantial ground-work for the more extensive researches of academical study. There is, however, a considerable drawback upon the means of instruction afforded to the master, in the necessity of classing together four boys of widely different ages in the same course of reading; for when the senior Grecian is about to leave the school at the age of nineteen, the junior, who is just entering the class, has scarcely attained perhaps his fifteenth year. To remedy this anomaly, by attending separately to each individual, is manifestly impossible; nor would such a plan be advisable, even if it were practicable. By the recent increase in the number of exhibitions, and a corresponding enlargement of the form, the difficulty is not materially lessened; inasmuch as the same gradation in age still exists, though there are two, instead of one, of the same standing; and a subdivision of the class, according to the respective ages, is quite as much out of the question as ever. All that can be done, is to make due allowances for the gradual development of the intellectual energies; which will thus be enabled, by steps almost imperceptible, to grapple with difficulties more formidable in appearance than in reality.

In addition to the scholars intended for the University, some few of those who leave the school at the appointed age of fifteen, find their way into the Deputy Grecian's form; and are well qualified, at the time of their discharge from the Hospital, for the medical or legal professions, or for scholastic pursuits. Frequently indeed, having completed their education elsewhere, boys from this class have subsequently proceeded to the University, and acquired a degree of credit and reputation not inferior to those who have gone thither directly from the House. For the most part, however, the great mass of the children are destined for some trade or mercantile occupation; and it was with a view to fit them thoroughly for the parts which they will hereafter take in the different walks of commercial life, that the system of education now pursued was constructed. With respect to the classical portion of it, it has already appeared, that each of the three under masters has two divisions, consisting of five classes. The books at first appointed to be read in these classes were found by experience to be ill adapted to the capacities of the boys of whom they were composed, and various modifications have been

repeatedly made therein at the suggestion of the masters. *Geography* also is now taught in the fifth class, and the *Greek Dialects* are read alternately with the *Collectanea Græca Minora*. It has also been proposed to have an extra class in each of the under schools, in which the same books are to be read as in the Little Erasmus, or lower form of the upper school; but this addition to the labours of the junior masters has not yet come into operation. A brief statement of the day's work will make it abundantly clear that they have already enough to do; and, though sufficient may be done for the purposes required, it is only at the expense of a weariness both of body and mind, which renders them unfit for further exertion.

The first hour of every morning during eight months in the year, and the first half hour during the other four, is devoted to English reading and spelling; for which purpose a monitor is placed over each class, the masters superintending the whole. On two days of the week all the classes have lessons in Crossman's "Introduction to the Catechism," and the head class is moreover to be instructed in Geography. In the course of the time that they are in school, each class appears before the master with a *Grammar* or *Crossman* lesson, a construing and parsing lesson, and an exercise; so that each class presents itself three times, making fifteen lessons or exercises from nearly one hundred boys, to be dispatched in the course of three hours, or, in winter, two hours and a half. It will be readily allowed that in this time it is physically impossible to do more than hear each lesson construed once or twice, and to parse a certain number of lines, four, five, or six, as the time will permit. For any thing like critical or historical instruction, there is absolutely not time, so that these matters are necessarily left to the particular attention of the head master, who has but three classes to instruct, and on two afternoons in the week, only one. The work of parsing, with the more obvious etymological and historical notices, is the utmost that can be accomplished in the under schools; and, since the education here offered is merely supplementary to the more necessary attainment of commercial knowledge, it is perhaps amply sufficient for the purpose.

It is in the WRITING SCHOOL, indeed, that the great bulk of the children have always been supposed to receive the more important part of their education. So essential was this department considered, as supplying the requisite qualifications for mercantile employment, that it was usual, prior to the adoption of the regulations of 1815, to remove thereto from both the grammar schools, at the age of eleven and upwards, all boys who could read well, provided they were not specially intended for professional pursuits. Writing (including penmanship in all its forms, of which some admirable specimens are preserved in the counting-house) and arithmetic, in all its branches, book keeping, the drawing of invoices, and the whole routine of business in a merchant's house, are fully and perfectly acquired by the children, in their progress through this school. It has lately been ordered in committee, that writing from dictation should also form a part of the instruction here afforded, with a view to their improvement in spelling. This plan was formerly pursued with great advantage to boys deficient in this respect, who were required to devote a portion of the time allotted to recreation to the amendment of their *calculus*, as Mrs. Malaprop would call it. These "spelling boys" were, in fact, the dunces of the establishment; and the exercise was the punishment of their idleness, as well as the means of their improvement. The result however was such, that its discontinuance was not adequately supplied under the present system; nor is its renewal likely to be attended with less efficiency from its more general diffusion among the whole body. It may be proper to remark, that the writing school is under the superintendence of a head master, two assistants, and two ushers.

The union of King Charles' and Travers' foundations into one department has been noticed in the History. All the boys are now prepared for naval service, and enjoy the same advantages. Their education in the lower school

is partly classical, but principally mathematical; and, besides a proficiency in arithmetic and algebraic equations, they have usually mastered the Elements of Euclid, Trigonometry, and Conic Sections, at the time of assuming the Royal Badge. The system formerly adopted in this school was that of Professor Robertson, as revised by Mr. Wales; and, under certain modifications introduced by succeeding masters, it is still pursued. According to the master's charge, the ten boys, presented annually for examination at the Trinity House, are expected to have passed through a complete course of nautical instruction, comprised under the following heads:—

I. Decimal, sexagesimal, and logarithmetical arithmetic, the extraction of roots, and first principles of vulgar fractions.

II. The usual method of finding the golden number, epact, the moon's age, time of her southing, and also the time of high water in any port.

III. The principles of geometry in the construction of such problems as are useful and necessary in the following articles.

IV. Plane and spherical trigonometry in the resolution of all the various cases of rectangular and oblique angular triangles.

V. The use of the terrestrial globe in finding the latitudes and longitudes of places, their angle of position, and the distance between them. Also the use of the celestial globe in finding the latitudes, longitudes, right ascensions, declinations, amplitudes, azimuths, and altitudes of the sun, moon, or fixed stars; together with the times of their rising, setting, and culminating.

VI. Plane sailing: namely, the working of traverses, the resolution of all plane sailing questions; with their applications to sailing in currents, and turning to windward.

VII. Mercator's and middle latitude sailings, exemplified in the resolution of all the usual questions.

VIII. Projection of the sphere; and the application of spherical trigonometry in the resolution of such questions in Astronomy as are necessary in finding the amplitudes, azimuths, altitudes, right ascensions, declinations, and angular distances of the sun, moon, and fixed stars.

IX. The doctrine of parallaxes, and the methods of computing their effects on the altitudes and angular distances of celestial objects.

X. The use of instruments proper for observing the altitudes, azimuths, and angular distances of the sun, moon, and stars; such as the quadrant, and amplitude or azimuth compass: with the use of the observations in finding the variation of the compass, the latitude a ship is in, as well from the meridional altitudes of the sun, moon, and stars, as by means of two altitudes of the sun, and the time which elapses between the observations; also in finding the longitude of the ship by a time keeper, and by the observed distance of the moon from the sun or a fixed star.

XI. The use of the plane and Mercator's charts.

XII. The use and application of the preceding articles in the actual working of a day's work, and correcting the dead reckoning by the observations.

Attached to the mathematical school is a drawing master, who attends on two afternoons in the week to instruct the boys "in the rudiments, principles, and practice of drawing and perspective in its various branches." Sea views and charts are of course more immediately the objects to which the attention of his pupils is directed; though by no means to the neglect of a more general study of the art. The drawing master is also required by his charge to instruct such other boys as shall be sent from the grammar or writing schools; with the proviso, that if any so sent "shall not have a capacity or genius for drawing, he represent the same to the Treasurer, that such child may be more suitably employed." By an order of court, dated February 18, 1818, the number of these additional boys was limited to *twenty*; but the interruption caused to their other studies was found to be so great, that, except in a few special cases, the mathematical boys occupy the exclusive attention of the drawing master.

On those afternoons, when he is thus relieved from the charge of his own boys, the mathematical master is engaged with the instruction of the Grecians, and Deputy Grecians, leaving the upper grammar master, as already noticed, with the care of a single form. Formerly, the Grecians alone attended, and that only once in the week; but, since the election of Mr. Adams, the benefit has been extended to the Deputy Grecians also, and an additional afternoon devoted to the study. The Cambridge system is pursued with them; and it is no trifling advantage, which they may be supposed to derive from the superintendence of a teacher, educated, as both Mr. Adams and his successors were, at that University.

Such is an outline of the system of education pursued in the several departments of the *London* establishment. At *Hertford*, with the younger boys, or, it should rather be said, with those who are not sufficiently advanced at the time of their admission for the lower forms of the grammar school in London, the *Bell's* system is mainly followed. The first classes of the grammar school indeed correspond with those in London: and the boys drafted to town are placed at once into the same books, as nearly as possible, as they have been reading before. But many of the children sent to Hertford on their admission are totally uneducated; so that some time will elapse before they are sufficiently prepared for removal into the grammar school, or for entering upon the rudiments of writing and arithmetic. With the girls also, who form part of the establishment at Hertford, the same system is adopted; and they are taught reading, writing, the rudiments of arithmetic, and needle-work. Part of their occupation consists in making the linen both of the boys and themselves; and every attention is paid to the formation of these habits of industry, which are calculated to render them useful members of society in the humbler walks of life, wherein they may be expected to move. The girls' school is under the management of an upper and under mistress; and a writing master attends upon fixed occasions to instruct those who are above *eleven* years of age.—Pp. 183—189.

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In addition to that portion of time during the school hours which is apportioned to religious instruction, several hours on Sunday are also devoted to this important purpose. It was formerly the office of the *Catechiser*, twice in every week, after the school hours, "to teach and instruct the children in the fundamental points of the Christian Religion, according to the catechism of the church of England; that they might be ready at all times to give an account thereof to any who should demand the same." This office was incorporated with that of the head master; by whom also *Markers* were appointed in each of the wards to hear the catechism, and superintend the reading of the Scriptures on the Lord's day. According to the present regulations, catechetical instruction, of which Crossman's *Introduction to the Christian Religion* forms the basis, is part of the appointed duty of all the masters; but the ward classes are still under the same management as before. The *Markers* are selected from the best proficient in reading, with a due regard to general merit; and, before the appointment of a *Monitor*, the steward makes the requisite inquiries respecting the boy intended for promotion, so that the two offices are usually vested in the same individual. As a badge of distinction, a silver medal of the founder, with the legend *READ, MARK, LEARN*, over a Bible on the reverse, is presented by the head master to each of his markers, about thirty-six in number. This they wear on Sundays, and on all public occasions, attached to the button-hole by a blue ribbon; and if, on leaving the Hospital, they have discharged their duties satisfactorily for a year and upwards, they receive a new one, inscribed with their respective names, in token of the approbation of the Governors. Formerly, the name was engraven on the medal at the time of the marker's appointment, and he kept the same throughout; but it has been found more convenient to retain the old ones for the service of the House, and supply the retiring marker with another. In

order to entitle him to the reward, his exertions are put to the test by an examination of his class; and an unfavourable report deprives him of that, which is always regarded as a treasure of no inconsiderable value.

Not only is due attention thus assiduously paid to religious instruction, but the performance of religious duties is strictly enforced. Twice on every Sunday, and once at least on the principal festivals, the boys, accompanied by the steward and matron, ~~are~~ furnished each with his Bible, attend divine service at Christ Church; where their devout and decent behaviour is under the strictest cognizance, and seldom fails to excite the admiration of those who witness it. The lectures of the head master in the Hall, and their beneficial effects, have been already noticed; and it should be further remarked, that not only on Sundays, but on every day of the week, appropriate prayers are offered up, before every meal, as well as before retiring to rest at night. The several forms for morning, noon, and evening were composed for the special use of the children by Bishop Compton; and, with the exception of the liturgical services in the Common Prayer, are perhaps unrivalled by any human devotional composition. That for Sunday evening is peculiarly impressive and appropriate: and the care that is always taken for their performance with due reverence and solemnity has its proper effect in giving a serious tone to the youthful mind. A portion of a psalm, selected from the authorized version, is introduced into every service; and the music master, who also presides at the organ during the public suppers in the great Hall, and at Christ Church on all particular occasions, attends twice a week to practise the children in psalmody. A certain number of boys, who may happen to have a talent for singing, and a more melodious voice, are taken under his more immediate care, and formed into two sets, called *Choir* and *Chorus boys*. The former take the principal part in the anthems appointed to be sung at stated times during the year; and the latter are trained to supply the vacancies, as they occur, and to assist in preserving the harmony, which, in the swell of so many voices, it would be otherwise difficult to maintain.—Pp. 195—198.

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It is almost unnecessary to remark that the most strict attention is paid to the orderly and reverent behaviour of the children on the Sabbath. The Steward accompanies them both in the morning and afternoon to *Christ Church*, where their deportment is closely watched, and any indecent or undevout conduct is reprimanded or punished. They occupy the galleries on each side of the organ; that on the right being completely under the eye of the Steward, while the Matron on the left, and the Grecians, with the assistance of the Monitors, lend their aid in promoting quiet and decorum.—P. 321.

The history (properly so termed) is exceedingly interesting, and we regret that it is not in our power to extract, for the advantage of our readers, the accounts of the Spital sermon, the Easter supper, the visit of George III. to the city, the beautiful strain of filial earnestness with which our author dwells on the mastership of his late father, and the tributes of respect paid to that excellent scholar; the memoir of Mr. Treasurer Palmer, with a specimen or two of genuine London University refinement, in the person of Lord Chancellor Brougham; and the erection of the splendid new buildings, accompanied, in the true spirit of the founder, with dedicatory prayer.

The work is enriched with valuable memoirs of eminent Blues; and, in the Appendix, will be found, among other curious or useful matter, the prayers and graces used in the school on various occasions; and an elegy on the death of Edward VI. ascribed to Sir John Cheke; not in

very good taste indeed, but making up in curiosity its defects in intrinsic merit.

The plates are exceedingly beautiful: they consist of—1. King Edward VI. presenting the Charter to Christ's Hospital, from the Picture by Holbein, in the New Hall. 2. The Old Hall, Whittington's Library, and the Cloisters, Christ's Hospital, A.D. 1700. 3. Ruins of the Old Hall, Christ's Hospital. 4. View of Christ's Hospital, Hertford. 5. The New Grammar and Mathematical Schools, Christ's Hospital. 6. Portrait of Arthur William Trollope, D.D. late Head Master of Christ's Hospital, from a Painting by Tannock. 7. Portrait of James Palmer, Esq. late Treasurer of Christ's Hospital, from a Painting by Sir Thomas Lawrence. 8. Elevation of the New Hall, Christ's Hospital. 9. Exterior View of the New Hall and New Wards, Christ's Hospital. 10. Interior View of the New Hall, Christ's Hospital.

The work is got up with the taste and elegance characteristic of our publisher.

ART. II.—*Fanaticism.* By the Author of "*The Natural History of Enthusiasm.*" London: Holdsworth & Ball. 1833. Pp.viii. 515. 8vo.

(Continued from p. 140.)

HAVING analysed the four first Sections of this able work, we arrive in due progress at the fifth, which treats of the "Fanaticism of the Scourge," or of "personal infliction." When we recur to our author's definition of Fanaticism as being "Enthusiasm inflamed by hatred," we naturally ask "What are the objects of hatred in the breast of our self-tormenting fanatics, and against whom do they direct their virulence? Do they hate themselves?" Our author answers in the affirmative; and endeavours to assign the probable causes of this singular phenomenon. Violent passions are said to "vex the heart that generates them, in consequence of the mere lassitude of the animal system, which, while it insulates a man from others, yet does not much affect the interior of the character." Another cause of this self-tormenting error is discovered occasionally in that "misanthropic arrogance," which refuses to be so far dependent upon others as to call them the objects of its hatred or revenge:—

There is a haughtiness so egregious that a man will contemn and torment himself, sooner than condescend to look abroad as if he stood in need of any beings as the objects of his ireful emotions.—P. 90.

In opposition to this proud class stand the instances of such self-tormentors, as have gloomy introversions of austerity arising from a mild meditative humour, perverted by some false system of belief, or

from some outraged sensibilities, or from some physical timidity, combined with lofty and exquisite sentiments. Such are some of the *sources* of this species of fanaticism. The elements, upon which it employs itself are three :—

- 1st. The miseries, physical and mental, to which man is liable.
- 2d. A consciousness of personal guilt, and dread of retribution.
- 3d. The supposition of supererogatory or vicarious merit.—P. 92.

How the rebellion of a proud heart against the calamities of life impels the disordered mind to forestall its misery ;—how this sullen pride, spontaneously embracing wretchedness, combines itself with the consciousness of guilt, and the fear of punishment ;—how, thus closely allied, they lead to the voluntary endurance of extreme pains ;—how the rigid devotee, “ bound to the stake by the cords of pride,” furnishes evidence of “ an overthrown greatness in the human mind,” which bespeaks an immortal destiny, and demonstrates the superiority of the mental over the animal principles of our nature ;—how these self-inflicted torments prove the supremacy of the *moral sense* in the constitution of man, and his relation to invisible and retributive power, and the sovereignty of religion over the motives of his conduct ;—how the fanatic counts the absolving value of his sufferings, and thus is brought boldly to defy vindictive power ;—if our readers would learn, let them consult the eloquent pages of the Section under review, whence we extract the following passage in connexion with these topics, and beg leave to call their notice to the *originality* at once and the *beauty* of the closing simile :—

Pitiable triumph of the lacerated heart that thus vaunts itself in miseries as useless as they are horrid ! Must we not mourn the infatuations of our nature, as we watch the ascent of the soul that climbs the sky only to carry there a sullen defiance of Eternal Justice ! So the bird of prey, beat off from the fold, and torn with the shepherd's shafts, its plumage ruffled and stained with gore, flaps the wing on high, and fronts the sun as if to boast before heaven of its audacity and its wounds !—P. 101.

Fanaticism, having passed this stage, fear and humiliation yielding to hope, to pride, or to revenge, becomes a mixed sentiment, and degenerates into hypocrisy, or quite evaporates. The pains of *privation* are easily endured by proud and independent spirits, and the habitude of positive pain brings its own relief to the ascetic saints, whose powers of endurance amaze the readers of monkish records.

It is not till after the fanatic has acquired some familiarity with self-inflicted torments, and is at ease in his character of voluntary martyr, that he entertains the bold ambition of undertaking to suffer vicariously for those who may be less resolute than himself.—P. 106.

Having reached this pinnacle of absurdity, the public martyr feels himself secure, and expiating the sins of others, is certain that his own are discharged.

—thus the warfare against ghostly exactors is carried on upon advanced ground ; and the knight-spiritual has a space in the rear to which, if pressed, he may retreat.—P. 108.

The Mohammedan and Popish superstitions have severally encouraged the practice of voluntary inflictions. *Now*, and by what *different* principles, our author teaches us in many beautiful pages of the Section before us, to which, for lack of room, we reluctantly refer our readers. This part of the volume reminds us strongly of the celebrated Bampton Lectures of Dr. White (*aut quocunque nomine gaudent*), which so elaborately annihilate the pretensions of the Arabian priest. The result of our comparison would be anything rather than injurious to the fame of our eloquent author, to whose philosophical views of human nature,—to whose brilliant periods,—to whose power of language, and to whose depth of thought, and various learning, we willingly lend the (perhaps worthless) panegyric of our feeble pen.

The fanaticism of this voluntary austerity was the proper parent of the fanaticism of *cruelty* : for they, who first had tortured themselves, would easily be persuaded to scourge others. Our author illustrates this position by a detailed reference to the history and writings of Basil, whose influence was so great, that, both in the Latin and the Greek church, his volumes formed the text-book of monkery, and gave almost irresistible sanction to its follies ; and of whom we may well exclaim, that he is an illustrious example of the truth of the apothegm, which teaches us that

—such is the original limitation, or such the superinduced infatuation of the human mind, that when once it takes a wrong path, not the most eminent powers of reason, nor the most extensive accomplishments, avail to give it a suspicion of its error.—P. 129.

The *faith* of Basil was comfortless, severe, and dim. His distinction between “*the common life*,” and the “*angelic*” or “*monastic*,” generated a disdain of the christian community, and “*a preposterous conceit*, (ill concealed beneath the cant of humility,)” of peculiar privilege as the distinction of a favoured few. So much for the primate of Capadocia.

We turn to another form of the Fanaticism of the Scourge,—*the custom of pilgrimage*.

Among the many routes, (says our author,) beaten by the foot of man, which catch the eye as we look broadly over the earth's surface, if there be one that stares out from the landscape, whitened with bones, we shall always find it terminate at some holy shrine. A spot made important by nothing but the dreams of superstition, has become, by the accumulated mortality of ages, the very Golgotha of a continent, and death has fitly erected his proudest trophies on the paths that have led to the place of a sepulchre. . . . The train of pilgrimage, at first mastered by folly, has renounced as an impiety the guidance of reason, and hurrying onward every day with a more desperate hate than before, has at length poured itself as a torrent along the very valley of death.—P. 134.

We would relieve this dry analysis by more lengthened quotations, did not our limits forbid us: yet, in spite of these, we must adorn our pages with the following simile; and we take this opportunity of remarking that our notes are filled with points of admiration of the very many examples of beautiful similes in the volume on our table. Our author, be it observed, is describing how religious delusion coalesces with mercenary calculations, so that the wasted pilgrim becomes a pedlar, and deals in the wares of superstition.

Often more than can be told, has pious heroism slid down by a rapid descent into sordid hypocrisy, and the stalking devotee of yesterday has become to-day a sheer knave. Just so does a torrent tumble from crag to crag of the mountains, and sparkle in the sun as it storms along; until, reaching a level and a slimy bed, it takes up the impurity it finds, gets sluggish as well as foul; and at length creeps silent through the oozy channels of a swamp.—P. 135.

The sixth Section of our author treats of the "*Fanaticism of the Brand*," or of "*Immolation and Cruelty*." It is plain that no subject can equal religion in furnishing occasion to malign and murderous passions, whether we look to the importance or to the obscurity of the questions embraced by it.

Common hatred now rises to an immortal abhorrence; wrath swells to execration, and every ill wish breaks out in anathemas.—P. 116.

Hence the cruelties of religious discord. Hence torments and death in lieu of argument. Hence, ere we can prevail on ourselves to destroy our religious opponents, we contrive to charge upon them some enormous moral delinquencies, and assign them to the class of malefactors, to prove that the objects of our hatred are indeed worthy of detestation. All this is energetically enforced by our eloquent author, to whom again we refer our readers. This "*fanaticism of cruelty*" is aggravated by incidental causes, one of the most obvious of which is, "the mixed feeling of jealousy and interested pride that floats about the purlicus of every religious despotism." This rancour especially characterises the sacerdotal institution of the Romish church, which is here emphatically styled, "*the COLISEUM of Papal cruelty*;" for whilst other superstitions, Druidical, Syrian, Scythian, and Indian, have tended only to blood,—the Fanaticism of the *Romish* Hierarchy breathes revenge, "*and murder beats from its heart*." Perhaps the severities inflicted upon the Christians of the three first centuries, may be compared with these papal horrors. Yet some points of difference present themselves, and we must remember, while we pursue our comparison, that "the senate, the pro-consul, and the centurion, knew nothing more than the darkness of Paganism could teach them; but popes, and cardinals, legates, priests, and monks, held the gospel of peace in their hands." We pass over (most unwillingly, we allow,) our author's statements, when comparing papal cruelties with the wars of the Moslem

conquerors; we omit (again most unwillingly) what he has said so admirably of the nature of popery as alien from the temper of the free nations of western Europe, and confine ourselves to his opinions:—"1st. of the doctrine of the Romish church; 2d. of its constitution as a polity; and, 3d. of its sacerdotal institution:" in their tendency to generate, and their fitness to sustain, a sanguinary fanaticism.

1. Divine mercy, coupled with divine justice, the promises of grace, and the declarations of wrath, working upon each other for the production of the love and the fear of God, are the prime elements of Christianity. If these correlative principles be severed, alarming evils follow. The free mercy of God through Christ, disjoined from his attribute of justice, fades into the idea of indolent clemency, and relaxes the motives to morality. If the doctrine of wrath be brought in question, or "abated of its force and meaning," the doctrine of mercy loses its significance and its attractions. But the Church of Rome has grievously perverted the doctrine of eternal damnation; for whilst our Lord and his apostles speak of the wrath of God as due to the impious and the immoral, and the hardened unbeliever, and for the purpose of enforcing their invitations to mercy,—"the papal hell is but the state prison of papal tyranny," and "future retribution is only an ecclesiastical terror," wholly removed from the consciences of men. The natural consequences of this perversion may be seen in its effects upon general philanthropy, and upon the impressions which it conveys of the divine character and government! The same perverted doctrine still characterises the papal church. The same rule of ecclesiastical damnation still lives in her members; and the history of Europe, during a thousand years, has been the comment on the rule.

True it is,—(oh! hear this, ye emancipators of papal persecutors; hear this, ye destroyers of Protestantism,—ye ruthless ROBBERS of the Protestant Church!)—true it is, that the ecclesiastical hell of Romish despotism has, of late, been closed, and a seal set upon it by the stronger hand of popular opinion; but the dogma is as it was, and where it was! The pent up fire of its revenge still murmurs through the vaults of the spiritual edifice, from the mouth of the Tagus to the Carpathian mountains; GIVE IT ONLY WIND, AND HOW SHOULD IT RAGE TO THE SKIES!!!—P. 176.

2. The polity of the Romish church necessarily generates a spirit of ferocity and revenge, exaggerated hugely by the conscious indistinctness of the grounds on which it demands submission to its extended sway; and yet further heightened by the hypocrisy of using the civil sword of justice to consummate its bloody cruelties, of which the fittest symbols are the torments of the damned! †

3. Our author speaks of the sacerdotal institution of the Romish church as exhibiting "a fanaticism more intensely ferocious than the world has elsewhere seen." We beg leave to quote, for the instruction of those who think the power of popery too weak to deserve their notice, the following passage:—

If the secular influence of the papal superstition be now immensely diminished, and if the engine it once wielded have been broken; if no longer it can breathe the rage of war into the hearts of kings; and if the humility it affected in the twelfth century, is forced upon it in the nineteenth, and if therefore the danger of its hurling a brand again into the bosom of the European community be extremely small, it is nevertheless true that the Romish clerical institution does still exist on all sides of us, and that its elements are, in the nineteenth century, precisely what they were in the twelfth. And it is true, moreover, that an institution so incurably pernicious should be looked at, notwithstanding its actual feebleness at any moment, AS A VIRULENT GERM, THAT WAITS ONLY A FAVOURABLE SEASON TO SPRING UP WITH ALL ITS NATIVE PROPERTIES ABOUT IT.—P. 108.

Tracing in the Romish clerical institution “the natural generation of the spirit of cruelty,” our author shews how the law of celibacy cannot fail to produce “a rancorous fanaticism” upon the common principles of human nature, which are never tampered with but at our cost. The evils of sacerdotal celibacy may be seen “in the profligacy it has spread over society, in the abominations it has fostered, in the personal sorrows it has entailed.”

But these, shall we say, have not been the main mischief of the system; for we regard as deeper and more extensive than any of them, the encouragement it has given to exorbitant and inexorable opinions, to portentous modes of feeling, to outrageous courses of conduct, and, in a word, to the spirit that delights in destruction and torture. The sanguinary fanaticism of the Romish church we trace, through no very circuitous track, to the unnatural personal condition of its ministers.—P. 132.

This is the theme of the Section before us. It is admirably worked up, and will amply repay the trouble of perusal. Our author displays an accurate knowledge of human nature, and unfolds the principles that most powerfully sway our hearts, with philosophical precision and pictorial effect; but we have no room for details, and must of necessity refer our readers to the original pages under review. Suffice it to remind them, still pursuing a brief analysis of our author, that the negative influence of clerical celibacy, depriving men of the most efficacious means of generating sentiments of compassion, is infinitely great, verifying the apothegm of Bacon,—“*Uxor et liberi disciplina quædam humanitatis, at cælibes tetrici et severi.*” Suffice it to remind our readers of the notoriously profligate condition of the sacerdotal class, thus utterly debauched by the profession of continence, in countries where no antagonist principles have impeded the natural evils of that unnatural system. We would fain give an eloquent paragraph on this topic, beginning with—

It cannot but happen that the dissolute priest, one hour surpliced and before the altar, and the next—where we must not follow him, should become &c. &c.—P. 132.

but we forbear, and pursue our path, reserving our privilege of quotation for another passage in this Section, of uncommon merit. Our author is

describing the mischief of celibacy upon temperaments, under which the genial affections have a tendency, when cut off from their natural flow, to take the turn of rancour and ferocity; he then writes thus—

Could we delve in some spots of the earth's surface far down towards its secret caverns, we might come upon the laboratories of nature, where chemical agents, in constant turmoil, have, age after age, convulsed the abyss, yet unfelt above. Yes, perhaps, low beneath some of the most tranquil and smiling landscapes, where no such terror has been ever seen or surmised, furious tempests of fire are continually shaking the infernal vault. But in a moment, by the heaving of the cavern, a new element rushes down, and egress too is made: heat, tenfold more intense than before, is suddenly generated. The very bowels of the world swelter and are molten; the jagged jaws of the pit are sundered; torrents of fire rush up, and are flung to the clouds; and kingdoms are covered with dismay.—P. 196.

If the vow of celibacy be thus pernicious to men of this *mixed* temperament, what will be the mischief produced on those *stern* natures, who are pure and clean only by "hardness of mental structure;" who, "cold as marble," and "solid as iron," "look with grim contempt upon humanity?" Their holy arrogance of soul is a warrant that will cover all extents of guilt!

There is no murder in murder, — no falsehood in perjury, — no sin in any sin, if but the perpetrator is inflate with the persuasion of himself being a demigod in goodness. . . . It is celibacy and the cell that screen the infatuation, and that foment it.—P. 200.

We will not drag our readers into the pestilent cavern of the inquisition, so beautifully painted by our author, (so true to the very life, and so vigorous in effect are his scenic descriptions,) but hasten to glance at another topic—*Auricular Confession*—by which the Romish church has trained her ministers to become the scourges of humanity. The effect of this practice is bad enough upon the person who *makes*, it is still worse upon him who *receives*, the confession.

Each sinner makes but one confession in a given time; but each priest, in the same space, listens to a hundred! What then, after a while, must that receptacle become, into which the continual droppings of all the debauchery of a parish are falling, and through which the copious abomination filters.—P. 207.

Thus does our author prove the Romish church to be the nurse of sanguinary Fanaticism. Her doctrine begets cruelty; her *polity* demands it; and her *clerical* institute trains her ministers to the service she has need of!

"*The Fanaticism of the Banner*" forms the subject of Section VII., which introduces us from the consistory to the camp, — from the fanatical priest to the fanatical soldier, — from the heresiarch of Italy to the captain of Arabia, — from the Pope to Mohammed. We need hardly say that our author's success in this part of his labours is

complete. We have great expanse of political wisdom, much historical lore, and much original matter, that have delighted and instructed us, in this excellent chapter. The Saracenic conquests are described truly "as the natural outbursts of national energy over a surface, which superstition and luxury had already and long before vanquished." Our author displays much ingenuity in assigning some not improbable reasons, which might have induced Mohammed to persuade himself that the project of driving the much corrupted nations by force into the path of truth, was both noble and necessary. However this might be, every characteristic of Fanaticism belonged to the temper and conduct of the Moslem leaders. Islamism is the nurse of sensuality, and pride, and intolerance, and hatred; and the Arabian armies, inflamed with these malignant passions, this *Fanaticism of the Banner*, treated all mis-believers as dogs. With this martial fanaticism of the Saracenic armies, our author contrasts the spirit of the Crusaders. When the effigy of the Saracen had ceased to set the vindictive passions of Europe in a flame, the heretic became the object of religious rancour; Albigenses, not Moslems, became the victims of the martial frenzy of the Catholic world. But, again, our limits forbid us even to give an outline of this portion of the volume before us. Nor can we stop to enlarge at all upon the terrible catastrophe of the Jewish city and people, amongst whom the fanaticism of national pride reached a height to which no parallel can be found in the history of the world! This is indeed an able disquisition, and embraces a learned examination of the moral condition and political circumstances of the Jewish community at that fearful epoch. Our readers must peruse it for themselves. Sanctimonious, debauched, factious, intolerant, and uncharitable, the Jews were in the very state which is most liable to pass into violence. To this must be added their fond expectation of a temporal deliverer in the character of their Messiah; and we shall see the full completion of their wretchedness. Well may our author tell us, that—

The visible and sensible woe of the siege did but faintly symbolize the convulsive anguish of every Jewish heart. It was as when a guilt-stricken wretch approaching his last hour, though torn by the pangs of death, forgets the wrench of bodily pain in the torment of the soul; the writhing of the limbs, the contortions of the features, the livid hue, the glare of the eye, the sighs, the groans, are imperfect expressions only of the misery and terror of the spirit.—P. 281.

From this form of Fanaticism our author passes to the consideration of the atheistic fanaticism as exhibited in the *first* revolution of France. We thank him cordially for his comments upon that monstrous frenzy, and arrive at Section VIII., which is headed "*Fanaticism of the Symbol.*" It will at once be perceived that our author is now on perilous ground. Turbulent zeal for the honour of a creed supposes the pos-

session of a written canon of faith, which is to be interpreted. In behalf of such interpretation each sect has claimed the weight of God's sanction. Every religious sentiment has united with self-love, pride, and jealousy to generate a fanaticism, "which has become," our author says, "the inseparable condition of all forms of worship!!"—P. 302.

Here we pause awhile. Let us recollect that our author has, again and again, taught us that *Fanaticism* is essentially distinguished from *Enthusiasm*, by being *malevolent*. When he tells us, then, that "*Fanaticism is the inseparable condition of all forms of worship*," does he mean that all the members of our Church, attached to her form of worship, are therefore of necessity *malevolent*? Does he forget that our faith is comprised (and *must* be so) in a *form* of sound words? Are Christians, therefore, *malevolent*? Yea, we ask, Does our author mean to decry earnest contention for the faith? Is *such* zeal the *Fanaticism* of which he writes? He does indeed walk on *dangerous* ground! Our author would draw, it should seem, a nice distinction between "*the document*" of a man's belief and his special *interpretation* of it, so that he may contend with whatever earnestness for the *Bible*, whilst for his mode of *faith* thereon he is to contend, if at all, yet with indifferent charity! This, we are well aware, may be defended easily; but, then, we are afraid, in these latitudinarian days of schism, and irreligion, and scepticism, that our author's remarks may serve the interests of infidelity or of lukewarmness; for that, when men are taught to regard the interpretation of the word of truth as necessarily doubtful, and therefore that modes of faith are fit topics of contention only for furious zealots, the *document itself* will be thrown aside as comparatively of little value, and all human creeds be consigned, without ceremony or compunction, to the flames! They will utter the cuckoo notes—"Church despotism,"—"liberty of reason,"—"the right of private judgment," till they shall verily come at last to that hard insensibility of soul which scoffs at every restraint of ecclesiastical discipline, and laughs at all notions of christian unity, and makes Church communion "a vain thing!" Is it *wise*, in these days, to hold up every "zealous champion and propagator of a creed" as obnoxious to the charge of *Fanaticism*? Does such a champion necessarily arrogate "*the right to curse in the name of God?*" Does *such* a champion necessarily *hate* his brother of another sect? We, as Protestants, answer "No." But we cannot, in our charity, blot out the menaces of God's word against unbelievers and misbelievers; and so long as that word commands us to "CONTEND EARNESTLY FOR THE FAITH," the charge of *Fanaticism* has no terrors for us, however eloquently urged, however pointedly applied!

We take no pleasure, we assure our author, in these criticisms, and infinitely prefer the pleasing task of panegyric to the unwelcome duty

of censure. Our readers will have seen how large have been our encomia of the beautiful work under review ; and we take this opportunity of stating that our notes have yet innumerable passages marked for praise, which nothing but our contracted limits prevent us from submitting to their eyes. Yet we must not permit the brilliancy of our author's style, or the subtilty of his argument, or the general excellence of his work, to blind us to its defects ; and though these be but spots in the sun, on that account they demand a closer examination, and seem, indeed, to our view, to possess a more glaring deformity from the magnifying blaze of eloquence and wisdom, in which they are enveloped !

Having said thus much upon the high merits of " Fanaticism," we feel ourselves entitled to speak of its blemishes with the greater freedom. What, we would ask, is more contrary to Scripture than such statements as the following :—

Not only in the preaching of our Lord, and in the writings of his apostles, is the threatening (of damnation) attached to a vicious and irreligious life, and TO NOTHING ELSE ; but, &c. &c.—P. 171.

Ten thousand texts of Holy Writ might be quoted to shew the fallacy of this statement : we content ourselves with one—" *He that BELIEVETH, and is baptized, shall be saved ; but he that BELIEVETH NOT shall be damned.*" Mark xvi. 16.

We iterate our condemnation of our author's scheme of scriptural interpretation, which again we characterise as *impracticable, unphilosophical, and absurd!* Our author quotes Bacon in support of his hypothesis. The quotation, in our judgment, is directly in his teeth, it being quite plain that "*universis*," in the passage adduced at p. 336, has reference to the foregoing sciences, *Logic, Ethics, and Politics*, to the exclusion of *Divinity* ; otherwise the father of modern philosophy would contradict himself ; for, again, we remind our author, that Bacon has entered his solemn protest against the very hypothesis here adopted, admonishing his scholars "*not unwisely to mingle and confound these distinct learnings of Theology and Philosophy!*"—(BACON, *Advan. Learn. Lib. I. c. i. p. 9.*)

It is not by such means as our author recommends that christian union can be effected. It is well, indeed, to write sounding periods and florid declamation about "*the excellence of truth*,"—" *the Fanaticism of dogmas*,"—contempt for every thing but "*the ascertained sense of God's word*,"—" *the principal sense of Revelation*,"—" *the adjunctive portions of religious truth*,"—" *the main intention*" of apostolic epistles, "*the substance*" of Christianity,—"*the main points*" of religion,—"*the principal purport*" of the Scriptures. All this sounds well in theory ; but practically applied is mere deceit and vanity ! *Who,*

after all, shall tell us *what* is this principal sense of Revelation! It is easy enough to merge the *peculiar* doctrines of Christianity in some *lax generalities* to suit the many-coloured champions of the diverse heresies which deform the religious Babels of modern architecture; but the result of the amalgam would be as remote from the simplicity of christian truth, as "the poisoned entrails" of the charmed cauldron, around which the Weird Sisters danced with mystic song, from the pure water of the cup of life.

We, in all honesty of heart, entreat our eloquent essayist to believe that we do not mean to involve him in the mischief thus likely to result from his *seeming* principles. In *his* hands, doubtless, Christianity would be safe. Enlarged and orthodox, and charitable are his general views of religion, abhorrent at once from the gloomy dogmas of *Calvin*, the rigid sanctimoniousness of the *Puritan*, and the rabid rancour of the *Fanatic*. That he is equally free from prejudice and error upon topics connected with *ecclesiastical discipline* and *Church communion*, we have discovered, we think, abundant reasons to doubt. The brilliant energy of his imagination has sometimes superseded, we apprehend, the sober exercise of his judgment; and his universal love for all sorts and conditions of men has led him, we are sure, to open the doors of salvation to many, against whom the law of Christ has seemed to shut them; and, in his *easy* process of ascertaining the main scope of divine revelation, he has forgotten the difficulty of framing a christian creed which shall embody the great doctrines of Christianity, and yet be acceptable to the world! He speaks, we must add, of *rites* and *cere- monies*,—of the *Church* and her *ministers*,—with disparaging comments, and undeserved slight; as if Christianity could exist without *forms*, or the judgment of illiterate peasants, honestly seeking the truth, needed no pastoral help to guide it to the path of life! Yet these faults, "*rari nantes in gurgite vasto*," are redeemed by so much excellent matter, by so much fervid eloquence, by so much poetical beauty of style, and by so much cogent reasoning, and by so much charity withal of heart, that we willingly afford him no ordinary share of commendation. We wish him all prosperity in the future volumes, to which he has taught us to look forward with pleasing anticipation: and we assure our readers that we have omitted to analyse his two last Sections, only because we have already much exceeded the usual space allotted in our miscellany to volumes like this, to which we are compelled at length to address a reluctant "*farewell*."

LITERARY REPORT.

An Address to the Inhabitants of Loughborough and the Vicinity, on the Erection of a Roman Catholic Chapel in that Town. By ARISTOGEITON. London: Rivingtons. Loughborough: Cartwright. 12mo. Pp. 12.

A VERY useful little tract, and well adapted for distribution in any district under like unfortunate circumstances. The writer is decidedly a clever man, and a perfect master of his subject; and has written with a simplicity that is delightful. Of the papistical errors, four only are here specifically refuted; most of the others falling with the demolition of those condemned.

Sacred Poetry, for the Use of Young Persons. Selected by A MEMBER OF THE CHURCH OF ENGLAND. London: Roake & Varty. 1833. Pp. 268.

WITH a very few exceptions this selection is good; and to those who have a taste for poetry, and a heart for religion, likely to afford no small delight in their progress to the heavenly Canaan. Did not Dr. Watts indite the clxxxviiith?

Conversation on the Sacrament of the Lord's Supper, between a Minister of the Church of England and some of his Parishioners. By C. W. STOCKER, D.D. late Fellow of St. John's, Oxford. London: Rivingtons. 1834. 12mo. Pp. 76.

A PLAIN, full, and explicit account of the nature of the Lord's Supper, and the duty of attending it. The arguments are affectionately and powerfully urged: and we doubt not that the little book will be found extremely useful to the Clergy for the purpose of lending to their undecided flock.

A Proposed Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the United Church of England and Ireland; together with an Outline of Ecclesiastical Canons, Articles, Convocation, &c. &c. By M. R. MONTAGUE, Esq. London: Roake & Varty.

ALTHOUGH this pamphlet professes to be the most comprehensive plan of Church Reform hitherto offered to the public, yet it is evident the writer is a devoted member of the Establishment. He has certainly read much, and deeply considered his subject; and were the revision of the Liturgy about to be undertaken, there is no doubt that many hints might be borrowed from his work; but until we have competent authority (the Convocation) to execute all the proposed alterations, revisions, amendments, improvements, &c. &c. we fear works like these will not have the effect so devoutly wished by their authors.

The Characters of the True Church, and the Duties of True Churchmen; a Sermon. By the Rev. T. NUNNS, M.A. Birmingham: Langbridge. London: Hammond; Rivingtons. 1834. 12mo. Pp. 32.

THIS very sensible, sound, and practical discourse, will well repay the perusal.

A Discourse upon the Resurrection, in Connexion with the Atonement. By the Rev. W. W. ELLIS, M.A. Curate of Gravesend. London: Rivingtons.

ELOQUENT, clear, and instructive.

Modern Church Reform: a Poem. London: Rivingtons. 12mo. Pp. 23.

IN this amusing and argumentative poem, the views of Dissenters concerning Church Reform are ably exposed.

Report from his Majesty's Commissioners for Inquiring into the Administration and Practical Operation of the Poor Laws. London: Fellowes. 1834. 8vo. Pp. 490.

THE Commissioners of the Poor Laws have made their report, which is now in the course of publication. The whole evidence occupies five large volumes, and in a sixth the Commissioners suggest certain alterations, which they think will effect a reform. The following is a brief outline of the suggestions, which consist of *twenty-two* distinct propositions, in recommendation of which very elaborate arguments are employed.

1. No work to be given out of the workhouse after a certain day, to be hereafter named.

2. The regulation of workhouses to be under one uniform and responsible authority.

3. A Central Board to be established in the metropolis, consisting of three Commissioners, with assistant Commissioners or Inspectors.

4. The Central Board to have the power of incorporating small parishes, for workhouse purposes, as they may deem expedient.

5. The Central Board to have the power of incorporating parishes, with a view to the appointment of permanent officers, and of regulating rates, &c.

6. The Board to have the power of recommending fit persons for parochial offices to different parishes, and also power of dismissing unfit persons, upon complaint being made to them.

7. The Board, in order to prevent jobbing in articles of parochial consumption, to have power to direct that the supply be by tender and contract, the competition to be perfectly free.

8. In cases of embezzlement, Board to act as public prosecutor.

9. Relief to able-bodied labourers, in particular seasons, when work cannot easily be obtained, to be treated as a loan.

10. Relief to be afforded by apprenticing, at expense of parishes, under direction of Central Board.

11. Vagrants to be denied all relief, but such as the really destitute will not refuse to accept.

12. Central Board to report their proceedings, &c. annually, to the Secretary of State; and the members to be removable at his Majesty's pleasure.

13. Board to have the power of appointing and removing their own officers.

14. Settlement by hiring and service, apprenticeship, purchasing or renting a tenement or estate, paying rates, or serving an office, to be abolished.

15. Parentage, birth, and marriage, to remain. Child to take the father's settlement; or, on the death of the father, its mother's till the age of 16; after that age, the settlement to be only birth.

16. Birth-settlement to be proved by registry of baptism.

17. The Commissioners recommend the total abolition of the bastardy laws, which they consider operate to produce extortion and perjury. An illegitimate child to take its mother's settlement till the age of 16.

18. The mother of an illegitimate child to be required to support it.

19. The same liability to be extended to a man who marries a woman having previously given birth to an illegitimate child.

20. Recommends the repeal of those statutes which authorize the removal of an unmarried pregnant woman, and also the commitment to the house of correction of the mother of a chargeable illegitimate child.

21. The Commissioners consider that all attempts at restraining licentiousness by punishment of the father are worse than useless. They, therefore, recommend that all acts which punish or charge the putative father of an illegitimate child shall, as to all such children born after the passing of the intended act, be repealed. The woman may still bring her action for breach of promise of marriage, and the parents theirs for the loss of their daughter's services.

22. With a view to equalize the supply of labour to the demand occasioned by increased population, they recommend that parish vestries be empowered to order payment out of the poor-rates for the expenses of

persons who choose to emigrate, provided that the expense of each emigration be paid within a period to be mentioned in the act. The Commissioners think that, for effecting an improvement in the composition and conduct of vestries, and for securing the more full and punctual payment of the rates, it is desirable that the owner of every dwelling or apartment let to the occupier at any annual rent not exceeding 15*l.* for any less term than seven years, should be rated, instead of the occupier.

A Few Words of Instruction to his Parishioners, on an Error in Doctrine prevalent most especially in Country Parishes; with Advice on some Points of Religious Practice. By JAMES DUKE COLERIDGE, LL.B. Rector of Lawhilton, Cornwall. Exeter: Trewman. Pp. 24.

THIS is a plain and familiar exposition of the unscriptural error that a moral life, especially if accompanied by bodily privation or suffering, is in itself meritorious, and as such, certain of a recompense at the hand of God. This ground of confidence is too frequently avowed, and men are apt to look to it for comfort and security rather than to the only anchor of safety held out in the gospel,—the all-prevailing merits of Jesus Christ. From the dialogue before us a village pastor might select many useful hints on which to discourse, when he perceives such fatal errors sapping the foundation of true religion in the minds of his flock.

Sermons, and Sketches of Sermons, by the late Rev. H. GIPPS, LL.B. Vicar of St. Peter's, &c., Hereford. Revised, &c. by the Rev. J. A. LATROBE, M.A. London: Seeley. 1833. 8vo. Pp. 468.

EVEN after the *limb labor* of his fellow-labourer and editor, these sermons of Mr. Gipps have no very striking pretensions to public notice. Indeed, Mr. Latrobe himself states, that "few compositions were so little suited to meet the public eye in the state in which they were written;" and he has

therefore felt it his duty to "give them the requisite correction, to remodel occasionally a sentence, supply that which is deficient, or curtail that which is redundant." We allow all this to be very friendly, and perhaps very judicious. Our objection, however, against their publication, does not rest so much upon the crude and ill-digested composition of the discourses themselves, as upon the unhappy tendency of the doctrines exhibited in them. In a long and eulogistic introduction respecting the substance and manner of Mr. Gipps' ministrations, his editor commences a sketch of his doctrinal peculiarities, and from which it is clear that he was a follower of Calvin, however he might object to the term Calvinistic; so that we do not exactly see the force of the application of the Horatian verse. To be sure, it seems, that his doctrines were not founded upon those of Calvin, but received from actual inspiration; for we are told that "he might say with the Apostle, *I certify you, brethren, that the Gospel which was preached of me, was not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*" In this text (Gal. i. 11, 12.), St. Paul expressly alludes to those supernatural revelations which followed his miraculous conversion; and we cannot admire the Christian humility of that preacher, which would suppose them applicable either to himself or another, in these days when the Spirit no longer worketh by an extraordinary afflatus.

Old Dissenters and New Dissenters; or the Independents of 1834. London: Seeley. Pp. 16.

A DEFENCE of the Church, containing some home truths in familiar language.

Antiquitates Apostolicæ: or the Lives, Acts, and Martyrdoms of the Holy Apostles of our Saviour. To which are added Lives of the two Evangelists, St. Mark and St. Luke. As also, a brief Enumeration and Account of the Apostles and their Successors for the first three hundred years, in

the five great Apostolical Churches. By WILLIAM CAVE, D.D. *Chaplain in Ordinary to King Charles the Second. With an Introductory Essay by the Rev. HENRY STEBBING, M.A.* London: Hatchard. 1834. 2 vols. 12mo. Pp. xlv. 294. [*Sacred Classics, No. II. III.*]

FROM the concluding verses of St. John's Gospel, it is clear that the inspired histories of himself and the other Evangelists are merely an epitome of the principal occurrences of the lives and actions of our Lord and his Apostles; and it is natural to suppose that during the period of their lives, and for some time afterwards, many particulars respecting them, which do not appear in the Gospel and the Acts, were retained in the memory, and formed a frequent subject of conversation among Christians. In addition to these authentic traditions, however, a variety of accounts were in circulation, even before the close of the first century, containing a detail of events for which there was not the slightest authority whatsoever. Every sect had its own Gospel, compiled under the forged name of one or other of the Apostles, with a view of supporting their peculiar creed by some reputed act or discourse of the founder and first preacher of the gospel. In the Introductory Essay prefixed to this edition of the Lives of the Apostles, the editor has laid down, in the most able and judicious manner, the proper use to be made of the traditional information which has come down to modern times; and to no compilation does the estimate which he has formed of the true value and appropriate tendency of such information, better apply, than to the instructive interesting work which suggested it. Cave was among the most sagacious and honest divines of the times in which he lived. Extracting with the most diligent research all that was worthy of credit from the writings of the immediate successors of the Apostles, marking

what is doubtful with the true proportion of credit or discredit to which it was entitled, and rejecting without hesitation the apocryphal invention of impostors or heretics, he has produced a history of the first establishment of the Christian Church, as exhibited in the lives of its inspired teachers, which ought to be in the hands of every sincere disciple of Jesus Christ. As such, it has been well selected as one of the early portions of the series to which it belongs; a series, which, if we augur rightly, is set for the production of incalculable good; and which, with due caution in the selection, or rather perhaps in the editing, of the successive treatises, must meet with the encouragement it deserves.

The Uses of a Standing Ministry and an Established Church. Two Sermons preached at the Consecration of Churches. By CHARLES JAMES BLOMFIELD, D.D. Bishop of London. London: Fellowes. 1834. 8vo. Pp. 63.

"RELIGION," says Hooker, "without the help of a spiritual ministry, is unable to plant itself: the fruits thereof are not possible to grow of their own accord." To the same effect argues the Bishop of London, in the former of these Sermons; shewing that the Scriptures, if left to themselves, would have been limited in their operation to the country and times in which they were first promulgated. In the second Discourse he states and enforces the argument for an Established Church. A remark which he has made respecting the state of religion in America has led the learned Prelate into a correspondence with a native of that country. We do not think that his observations have diminished the weight of his Lordship's argument, if indeed they have not rather tended to illustrate and enforce it.

A SERMON.

HAGGAI I. 3, 4.

Then came the word of the Lord by Haggai the prophet, saying, Is it a time for you, O ye, to dwell in your cieled houses, and this house lie waste ?

THIS expostulation was addressed to the Jews by the prophet Haggai, for their unnecessary and sinful delay in rebuilding the temple at Jerusalem. This sacred edifice, originally built by King Solomon, and renowned for its splendour and beauty, had lain waste from the time the Jews were carried away captive by Nebuchadnezzar to Babylon, until their return to Jerusalem, in the first year of Cyrus the Great, king of Persia, a period of seventy years ;—during which it had been foretold by the prophet Jeremiah, (chap. xxv. 11,) they should “serve the king of Babylon.” Upon the conquest of Babylon by Cyrus, and the consequent erection of the Persian empire upon the ruins of the Assyrian, that remarkable prophecy of Isaiah (chap. xlv. 28.), uttered no less than one hundred and forty years before the temple was destroyed, and two hundred before Cyrus was born,—that he should be the instrument in the hand of God for restoring his chosen people to their native land,—was fulfilled. Cyrus, having conversed with the prophet Daniel at Babylon, and being by him made acquainted with that prophecy, instantly issued a decree, desiring the Jews to return to Jerusalem, “and build the house of the Lord God of Israel, which is in Jerusalem ;” at the same time commanding that offerings should be made to assist them in accomplishing the work, and himself restoring “the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem,” when he destroyed the city and temple, “and had put them in the house of his gods.” Under the authority of this decree, and encouraged by the offerings they received, the captive people returned to their ancient city, building altars, and offering sacrifices thereon, and praising the “High God their Redeemer,” for this merciful deliverance out of the hand of their enemies. In the second year after their return, having prepared workmen and materials, they commenced the rebuilding of the temple, laying the foundation of it amid the tears and shouts of the whole assembled nation. For some time the work went on prosperously. But the Samaritans, a people who had debased the worship of the true God by joining with it that of images, having desired that they might be allowed to co-operate with the Jews in this great undertaking, and having, for wise reasons, been denied this request, intrigued with the court of Cyrus to frustrate their design : and, although they never entirely succeeded during his reign, yet they raised up so many adversaries, and threw so many impediments in the way, that the work was much retarded, and the effect of Cyrus’ decree, in many respects, defeated. In the two following reigns of Ahasuerus and Artaxerxes, which were but of short duration, the enemies of the Jews continued their accusations against them, and at length succeeded in obtaining a

decree from Artaxerxes, prohibiting the continuance of the work. "So it ceased unto the second year of the reign of Darius (the next) king of Persia" (Ezra iv. 24), a period of about two years and seven months. This delay, however, appears to have been unnecessary; and, from its length, to have argued a want of zeal for the honour of God, and a disposition rather to indulge in the luxuries and refinements of life: for upon the death of Artaxerxes, the decree which he had issued, commanding the suspension of the work, became void. The Jews, therefore, ought instantly to have taken advantage of this favourable circumstance to resume their labour, shielding themselves under the authority of the original decree of Cyrus the Great; pursuing it until they should have been again prevented by a decree from the new monarch. Instead of this, they remained quiet and unconcerned about the re-erection of the temple, and the restoration of God's worship; caring for nothing but their temporal comforts, which they spared no pains in providing. They built fine houses, they sowed and reaped, they ate and drank and clothed themselves, and they laboured that they might acquire wealth. Foolish and ungrateful people! They forgot that prosperity can then only be truly enjoyed, when it is accompanied by the blessing of the Almighty, and used for the end for which it was bestowed; viz. the glory of God, as well as the benefit of man. They forgot, in a moment as it were, the miseries of a seventy years' captivity in a heathen land, and the merciful goodness of God, but recently manifested, in releasing them from it, and restoring them to their beloved "Sion," at the very recollection of whose former glories and privileges, they had "sat down by the waters of Babylon and wept." They forgot the silence of their "harps," and the insults of their enemies, while they were "in a strange land." They forgot the curses which they had there denounced upon their "right hand," and upon their "tongue," if they should "forget Jerusalem," or "if they preferred not her in their mirth." But God was not unmindful of these things. He had denounced a curse against "the man whose heart departeth from the Lord." While, therefore, they were neglecting him, and pursuing their own pleasures, and seeking their own gains, he sent a blight upon their corn, he made their food and raiment to be unsatisfying, and their wealth to be of no value.

That such signal indications of the displeasure of the Most High should have failed to restore in them a right sense of their duty, and to open their eyes to the fallacy of their pretences for neglecting it, may, at first, excite our astonishment. But we shall cease to wonder, when we call to mind the habitual obstinacy and rebellious spirit of the Jewish nation, ever a faithless and stubborn race. Perverseness was the besetting sin of that people; and is one of the base qualities of our nature. We love the pleasures of the world, and we will pursue them. We are ambitious of its dignities, and, often, to obtain them, sacrifice our virtue: although we are assured, that for these things God will bring us into judgment. We desire its wealth, and we labour to amass it, as if that would last for ever, and we should live as long to enjoy it. We do all this in spite even of our own belief, that this world is of short duration; and of our hope, that we shall soon live in a better, where such things are unnecessary and unknown. We do it,

moreover, notwithstanding all the warnings and corrections and remonstrances which God, in his mercy, is pleased to vouchsafe to us. Nay, in opposition to these, we ransack the stores of human invention to find excuses, no matter how absurd, so they do but serve for excuses, and give a semblance of rectitude to the neglect of that which we know to be a positive and inalienable duty. Thus it was with the Jews. They knew it to be in the divine counsels that they should be reinstated as a nation, that their temple should be rebuilt, and the worship of God restored in Jerusalem; and that for this especial purpose they had been released from captivity, and commanded to "go up" thither; yet, having met with one impediment, they give themselves up to the pursuits which they have chosen for themselves, refusing to go on with the work, although incited thereto by the admonitory judgments of the Almighty; and pretending, as a justification of their neglect, "the time is not come, the time that the Lord's house should be built." And, with the dispositions they then entertained, the time never would have come. It would always have been unseasonable.

In this state of affairs, God sent his prophets, Haggai and Zechariah, to remonstrate with his people; to point out to them the cause of the judgments which had been inflicted on them; to urge them to renew the building of the temple; and to predict, by way of encouragement, the honours and glories which he had in store for this latter building, which should more than supply the deficiency of the Shechinah, or symbol of the Divine Presence, which was in the first temple, and of the exterior splendour which had rendered it the admiration of the known world. The prophet Haggai commences his remonstrance in the words of the text: "Is it a time for you, O ye, to dwell in your cieled houses, and this house lie waste?" Ye say, "The time is not come, the time that the Lord's house should be built." If that be the case, can it possibly be a time to build fine houses for your own accommodation and enjoyment, while the house of God lies desolate and in ruins? or, can it be a time to deck your own dwellings with cedar and vermillion,* while the dwelling-place of the Most High remains unfinished and unadorned, and the barest accommodation is afforded for the celebration of his worship? "Now, therefore, thus saith the Lord of hosts; Consider your ways." Reflect upon the inconsistency of your conduct, and call to mind how I have crossed the purposes of your hearts, that I might shew you the sinfulness of it. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore, the heaven over you

* Jer. xxii. 14.

is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands."

This remonstrance and exhortation of Haggai had the desired effect; and we learn that, in the sequel, "The Lord stirred up the spirit of Zerubbabel, and of Joshua, and of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God."

From the portion of sacred history which we have just considered, we may learn, *First*, that it is the will of the Almighty that buildings should be erected, and set apart from all profane uses, and dedicated solely to his worship and service. The whole history of God's dealings with man, from the creation until this day, confirms this position. There can be little doubt that Adam, even during his continuance in Paradise, had some place where to present himself before the Lord: and, after his expulsion thence, his sons, in like manner, had whither to bring their oblations and sacrifices. The patriarchs, both before and after the flood, used altars, and mountains, and groves for the same purpose. Thus we read of Noah's building an altar to the Lord, and offering burnt-offerings upon it. Abraham, when he was called to the worship of the true God, erected altars wherever he pitched his tent: he planted a grove in Beersheba, and called there on the name of the Lord; and it was upon a mountain that God ordered him to offer up his son Isaac. Jacob, in particular, called a place by the name of God's house, where he vowed to pay the tithes of all that God should give him.

In the wilderness, where the Israelites themselves had no settled habitations, they had, by God's command, a moveable tabernacle; and as soon as they were fixed in the land of promise, God appointed a temple to be built at Jerusalem, in which he himself condescended to dwell, by the Shechinah, between the cherubims. After that was destroyed, another, as we have seen, was built by the Jews upon their return from captivity, which Christ himself, "the glory of this latter house," owned for his *house of prayer*, and which both he and his apostles frequented, as they did also the synagogues.

In the New Testament we discover more than probable footsteps of some determined places, appropriated solely to the solemn assemblies of Christ's followers. Of this nature was the place where the apostles and disciples were assembled, with the doors shut, on the evening of the day of our Lord's resurrection, as well as that in which they were assembled on that day week; as also that *upper room* into which, after their return from witnessing His ascension, they went up as into a place commonly known to be set apart for sacred purposes. Such another, if not the same, was that one place in which they were all assembled on the day of Pentecost, when the Holy Ghost visibly came down upon them. So also, "the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying;" and to which Peter repaired after he had been miraculously delivered out of prison. And as many of the first believers sold their houses and lands,

and laid the money at the apostles' feet, to supply the necessities of the Church, so it is not unlikely that others might give their houses, or at least some convenient room in them, for a place of worship; which may be the reason why the apostle so often salutes such and such a person, and the church in this house.* Nay, farther, St. Paul speaks of *the whole church coming together into one place*; and St. James gives a general caution against shewing respect to the rich, and neglecting the poor, who come to such assemblies.

It is not reasonable to expect that we should have more than obscure intimations, in the writings of the New Testament, of places set apart for christian worship. The new dispensation, in the life-time even of the latest of the authors of the inspired volume, was a despised thing. Its professors were considered as the scum and offscouring of the earth, and constantly the object of the most cruel persecutions. Their places of meeting were necessarily the most secret; and, therefore, continued, as at first, to be a room in some private house, or some grove far removed from the observation of men. It was not till the third century that they ventured to attempt the building of religious edifices. But from that time, wherever Christianity obtained a firm footing, churches were built and endowed, sometimes at the cost of pious individuals, at others, by the united exertions and contributions of the whole society: and so it has continued unto this day.†

The utility of such edifices is well stated in the Homily for *Repairing and Keeping Clean churches*. "Our churches are set up for godly and necessary purposes, that is to say, that like as every man hath his own house to abide in, to refresh himself in, to rest in, with such like commodities; so Almighty God will have his place, whither the whole parish and congregation shall resort, which is called the church and temple of God, for that the church, which is the company of God's people, doth there assemble and come together to serve him. Not meaning hereby, that the Lord, whom the heaven of heavens is not able to hold or comprise, doth dwell in the church of lime and stone, made with man's hands, as wholly and only contained there within, and no where else, for so he never dwelt in *Solomon's temple*. Moreover, the church or temple is counted and called holy, yet not of itself, but because God's people resorting thereunto are holy, and exercise themselves in holy and heavenly things. And to the intent ye may understand further, why churches were built among christian people, this was the greatest consideration, that God might have his place, and that God might have his time, duly to be honoured and served of the whole multitude in the parish. First, there to hear and learn the blessed word and will of the everlasting God. Secondly, that there the blessed sacraments which our Lord and Saviour Jesus Christ hath ordained and appointed, should be duly, reverently, and decently ministered. Thirdly, that there the whole multitude of God's people in the parish should, with one voice and heart, call upon the name of God, magnify and praise the name of God, render earnest and hearty thanks to our heavenly

* *Vide* Horne's Introduction.

† The whole of this subject is largely treated by the learned J. Mede, p. 319, and ably condensed in a Sermon by the Rev. H. H. Norris. See *CHRISTIAN REMEMBRANCE*, Vol. XI. p. 209.

Father for his heap of benefits daily and plentifully poured upon us, not forgetting to bestow our alms upon God's poor, to the intent God may bless us the more richly. Thus ye may well perceive and understand wherefore churches were built and set up amongst christian people, and dedicated and appointed to these godly uses, and wholly exempted from all filthy, profane, and worldly uses."

Secondly. We may learn the duty of maintaining our churches in substantial repair, of decently adorning them, and keeping them clean and fit for the accommodation of those who resort to them. "It is a custom," says our Homily, in its quaint and homely language, but which I rather present to you than my own, since it bears the stamp of authority, "used of all men, when they intend to have their friends or neighbours to come to their houses to eat or drink with them, or to have any solemn assembly, to treat or talk of any matter, they will have their houses, which they keep in continual reparations, to be clean and fine, lest they should be counted sluttish, or little to regard their friends and neighbours. How much more then ought the house of God, which we commonly call the church, to be sufficiently repaired in all places, and to be honourably adorned and garnished, and to be kept clean and sweet, to the comfort of the people that shall resort thereunto.

"It appeareth in the holy Scripture how God's house, which was called his holy temple, and was the mother church of all Jewry, fell sometimes into decay, and was oftentimes profaned and defiled, through the negligence and ungodliness of such as had the charge thereof. But when godly kings and governors were in place, then commandment was given forthwith that the church and temple of God should be repaired, and the devotion of the people to be gathered for the reparation of the same. We read in the fourth book of the Kings, how that King Joash, being a godly prince, gave commandment to the priests, to convert certain offerings of the people towards the reparation and amendment of God's temple.

"Like commandment gave that most godly king, Josias, concerning the reparation and re-edification of God's temple, which in his time he found in sore decay. It hath pleased Almighty God, that these histories, touching the repairing and re-edifying of his holy temple, should be written at large, to the end we should be taught thereby, (among other things,) that he is highly pleased with all those which diligently and zealously go about to amend and restore such places as are appointed for the congregation of God's people to resort unto, and whereof they humbly and jointly render thanks to God for his benefits, and with one heart and voice praise his holy name.

"Wherefore all they that have little mind or devotion to repair and build God's temple, are to be accounted people of much ungodliness, spurning against good order in Christ's church, despising the true honour of God, with evil examples, offending and hindering their neighbours otherwise well and godlily disposed. The world thinketh it but a trifle to see their church in ruin and decay. But whoso doth not lay to their helping hands, they sin against God and his holy congregation. For if it had not been sin to neglect and slightly regard the re-edifying and building up again of his temple, God would not have

been so much grieved, and so soon have plagued his people, because they builded and decked their own houses so gorgeously, and despised the house of God their Lord. It is a sin and shame to see so many churches so ruinous and so foully decayed, almost in every corner. If a man's private house, wherein he dwelleth be decayed, he will never cease till it be restored up again. Yea, if his barn where he keepeth his corn be out of reparations, what diligence useth he to make it in perfect state again? If his stable for his horse, yea, the sty for his swine, be not able to hold out water and wind, how careful is he to do cost thereon? And shall we be so mindful of our common base houses, deputed to so vile employment, and be forgetful towards the house of God, wherein be treated the words of our eternal salvation, wherein be ministered the sacraments and mysteries of our redemption? The fountain of our regeneration is there presented to us, the partaking of the body and blood of our Saviour Christ is there offered unto us: and shall we not esteem the place where so heavenly things are handled? Wherefore, if ye have any reverence to the service of God, if ye have any common honesty, if ye have any conscience in keeping of necessary and godly ordinances, keep your churches in good repair, whereby ye shall not only please God, and deserve his manifold blessings, but also deserve the good report of all godly people."

In unison with these sentiments, it was the custom of the Church of England, for a very long period, whenever her churches were decayed, and the inhabitants of the respective parishes unable to defray the expense of repairing them, to solicit, by means of Briefs, the charitable contributions of all her members, towards the necessary expenditure. Many causes combined to render this method inconvenient and ineffectual; among others, the cost of collection — the expenses having usually amounted to one-half, and sometimes to nearly two-thirds of the whole amount received. To remedy so manifest an evil, an act was passed in the year 1828, "To abolish Church Briefs, and to provide for the better collection and application of voluntary Contributions for the purpose of Enlarging and Building Churches and Chapels." By this act it is directed, that whenever His Majesty shall see fit to issue his royal letters authorizing such a collection, all the money so contributed shall be paid over to the Society for Promoting the Enlargement, Building, and Repairing Churches and Chapels. This Society was instituted in the year 1817, by many zealous members of our Church; and, by means of their liberal donations, together with many annual subscriptions, and a collection by virtue of the King's Letter in the year 1828, has been enabled to assist 959 parishes in repairing, enlarging, and rebuilding their churches, providing in them 239,313 additional sittings, of which 178,565 are free and unappropriated. The entire expenditure of the Society for these purposes, during the seventeen years of its existence, amounts to nearly 200,000*l*. Nor is it among the least of its claims to public support, that all this has been accomplished at a very trifling annual expense for the management of its affairs. In making it then the channel through which your voluntary contributions are to pass, you will have the satisfaction of knowing that they are subject to scarcely any deduction; and that the several parishes which need assistance will obtain a grant in

proportion to their intended outlay, with no further trouble than that of applying to the Society, and stating the particulars of their case. So great an improvement in a matter of such infinite importance to the Church and to society will doubtless receive the approbation it so well merits, and induce you cheerfully to answer the call which is now made upon you, under the authority of the King's Letter, which you have recently heard read.

But while we allow the justice and excellence of these arrangements, we must look to those high and holy motives which our faith suggests, to kindle our zeal, and animate us to exertion in this good cause. We must remember that the glory of God and the good of our fellow-creatures are the objects to which all our actions are to be directed; and that, in whatever degree our ability to promote these objects may exist, we cannot neglect to exert it, without compromising our christian sincerity. Admitting, as every Christian must, the duty of worshipping God in public, as well as in private, we shall perceive at once the necessity and duty of providing temples for that purpose; and the obligation resulting to each individual Christian to promote so desirable an end. We must consider well the uses of public worship; how the whole christian world are brought together, as it were, with one heart and one mouth, to glorify God, to acknowledge their own sinfulness, and to sue for his merciful forgiveness; how they are instructed in the doctrines and duties of their religion, and exhorted to faith, and penitence, and newness of life; and encouraged to pray for the aid of the divine grace, that they may truly and sincerely love God, and be kind and charitable to men. We must further inquire into our own state and condition; what progress we have made in the road to happiness; and how much we have been assisted in the prosecution of our journey; how often we have been refreshed, and encouraged, and invigorated, "in the courts of the Lord's house," by attending on the public services of the Church, when our own strength had failed us, and our own hearts grew faint. Let us then turn our eyes to the wretchedness and misery of our fellow-pilgrims, who, from whatever cause, are destitute of such a help and guide, in the way to the city of God. Let us but contemplate their wanderings and backslidings, their weariness and faintness; too often, their utter hopelessness of reaching the eternal gates through which they desire to pass to their everlasting rest. Imagine such souls to be desiring and longing to enter, yet unable to obtain admission into, the courts of the Lord. Surely our hearts will burn within us to supply the hospitable roof which shall shelter them from the storms of disquietude and grief; the friendly hand to point the way, and support them through the rugged and uneven paths of life; and the voice of peace, to fill their hearts with confidence and hope! Surely, with a grateful sense of the spiritual blessings we ourselves enjoy, we shall cheerfully contribute, out of the abundance of the temporal things which God has given us, that the poor destitute also may be nourished with heavenly food unto life eternal!

But these are not the only considerations which should lead to such a determination. It must be borne in mind, brethren, that you are members of a pure branch of the Church of Christ, in which the word

of God is preached, and the sacraments are administered by a duly authorized and apostolical ministry. You are aware that it is our duty to endeavour "to keep the unity of the Spirit, in the bond of peace." Indeed there is no duty more zealously inculcated throughout the New Testament than that of unity of sentiment and operation in the members of the Christian Church. The mischiefs of a contrary course are apparent, from its common results in matters less important than those which concern our everlasting welfare. A kingdom, a house, or even a family, divided against itself is soon brought to insignificance or ruin. Need I, then, urge the necessity and importance of providing church room for all the inhabitants of every parish; lest, for want of it, our brethren be induced to wander into strange folds, and, being corrupted by the seducing words of man's wisdom, to array themselves in unnatural hostility against their spiritual mother. Such are too often among the fatal results of a deficiency of church room.

Who, then, that has at heart the interests of religion, and the welfare of our Church, can look without regret, without a deep and awful sense of their spiritual misery, upon the members of our population who are without the means of worshipping God, on the Sabbath day, in their own parish churches, and are therefore not merely *liable to be led astray*, but are *actually taken captive*, by every wandering enthusiast or profane person, who designs to make them his prey. Not to dwell upon the evil consequences necessarily flowing from such a state of things, to our Church Establishment, I would fix your attention on its demoralizing effects to our labouring classes in particular, upon whose good conduct and peaceable demeanour, let it be remembered, depend, in a great measure, the peace and happiness of every other rank in society. Frail and erring beings, as we are, we all need continually to be reminded of the high and holy nature of our faith, and of our awful responsibility, as accountable creatures, for the due discharge of the duties of our christian profession. How deplorable, then, must be the state of those who, with a just sense of such responsibility upon their minds, are without the means of having it duly improved to their own present and future advantage, and the comfort and happiness of those around them! Wicked and perverse, as many are, the calls to repentance, and the solemn warnings to avoid God's judgments, ought ever to be sounded in their ears. How desperate, then, the condition of those, who, ignorant or forgetful of their responsibility, and almost without God in the world, are destitute of the opportunity of being taught the knowledge of God and of salvation by Jesus Christ, and of being urged to steadfastness in faith, and purity in conduct, and so to live that they may be prepared to die!

These are considerations which should dispel lukewarmness and indifference, as the orb of day disperses the shades and mists of night. They should kindle the holy flame of zeal in the bosom of every man who values his faith as a Christian, and whose heart is devoted to God and godliness. They should rouse the slumbering Churchman into watchfulness; and induce him to "watch about (his) Sion, and go round about her; and tell the towers thereof," to "mark well her bulwarks," and "set up her houses." Nay, the time is come when we must not only watch, but buckle on our spiritual armour, prepared

to go forth in the strength of the Lord, contending earnestly "for the faith once delivered to the saints." The haters of God and the despisers of religion have combined together to root out the remembrance of His name, and of our Zion in which he chooses to dwell; while the Edomites of our day goad them on with the ancient and unnatural cry—"Down with it, down with it, even to the ground!" It is no time, brethren, to stand at our ease, and rest on our arms, while foes like these are in array against the ark of the Lord. We must up and be doing. We must fight manfully under Christ's banner, against sin, the world, and the devil. We must be more steadfast in faith, purer in heart, holier in life and conversation. And, above all, we must unite to strengthen and defend our Zion, by enlarging and increasing her folds, and by multiplying her shepherds; that the prodigal and the wanderer may be restored to her bosom, and food and shelter provided for all who are disposed to accept them. "Be thou faithful unto death," saith our Lord to the Angel of the Church in Smyrna, "and I will give thee a crown of life."

CLER. CANTUAR.

MISCELLANEOUS.

HISTORY OF CHRISTIAN SECTS.

NO. IV.—ARIANISM, concluded.

SECT. 3.—*Arianism in England.—Conclusion.*

DURING the latter part of the seventeenth century, the tenets of Arianism had been repeatedly broached by foreign writers, and imported into England chiefly by those who dissented from the Church. In reply to these opponents of the orthodox creed, as well as to others of a Socinian, rather than an Arian stamp, Bishop Bull directed his two great works, the *Defensio Fidei Nicenæ*, and the *Primitiva et Apostolica Traditio*; wherein, by an accurate investigation of the doctrines maintained by the primitive Church down to the decision of the council of Nice, he established a convincing argument, that those doctrines were the true primitive articles of the Christian faith transmitted by the Apostles to their successors. His complete success over his adversaries was acknowledged by the most eminent divines, both at home and abroad; and his labours will ever furnish an invaluable defence of the Catholic doctrine of the Trinity in Unity. The controversy, however, was not extinguished; and it again broke out, shortly after the death of Bishop Bull, in the very pale of the Established Church. In the year 1708, Mr. William Whiston, the successor of Newton in the Mathematical chair at Cambridge, and the translator of Josephus, stood forth as the avowed champion of the Arian doctrines. He seems to have imbibed, or at least to have been confirmed in, the adoption of these principles from a perusal of the *Apostolic Constitutions*, an acknowledged forgery; but which he did not hesitate to declare "of equal authority

with the four Gospels." Persevering zealously to inculcate his pernicious opinions, he was at length deprived of his professorship, and formally expelled from the University; having also voluntarily resigned the preferment which he held by virtue of a subscription to those Articles of Faith, which he now unequivocally condemned. Having adapted the Book of Common Prayer to his own views, he opened a meeting-house, where he used the Liturgy thus remodelled; and his writings were now deemed so dangerous, as to elicit the attention of the Convocation, by whom he was prosecuted for heresy, though the proceedings were afterwards stayed by an act of grace. Not content with one set of opinions, he gradually inclined to Anabaptism; and, reaching at length the highest point of heretical perfection, he enlarged the number of the canonical books in the New Testament from twenty-seven to fifty-six; maintained that Providence was already beginning to set up the Millennium; and preferred before the standard of Christianity, which is fixed by the "strange and weak reasonings" of St. Paul, that which "had been long before settled upon surer foundations and fuller instructions, as they stand in the *only authentic* system of Christianity, the APOSTOLICAL CONSTITUTIONS."* Surely this must be the infatuation of a disordered mind; and indeed Bishop Hare, as cited by himself, observes, that those "who speak most favourably of him, look upon him as crazed, and little better than a madman."†

In the mean time, a new and important turn had been given to the controversy by the publication, in 1712, of Dr. Clarke's *Scripture Doctrine of the Trinity*. The reputation, which this author had already acquired, both as a divine and a philosopher, as well as the professed object of his work, naturally ensured to it a considerable share of attention. But although his design was to establish the doctrine of the Trinity upon a critical examination of all the texts of the New Testament relating to the subject, yet an assumption, at the outset, with respect to the formularies of the Church of England, that any person might agree to them, provided he could "*in any sense at all* reconcile them with Scripture;" and a denial of the authority of the primitive Fathers, not only as expositors of the sacred writers, but as being frequently inconsistent with themselves in regard to the doctrines which they professed; plainly indicated the tendency of his opinions to be irreconcilable with the faith of the primitive Church, and of that whereof he was a minister. Being called upon to answer to the Convocation for the manifest heterodoxy set forth in his book, he averted their threatened censure by an unequivocal declaration of his belief in the *Eternity* of the Son of God; expressing at the same time his sorrow that "what he sincerely intended for the honour and glory of God, should have given any offence to the synod." In making this declaration some even of his Arian friends accused him of dissembling; while his prevaricating reservation respecting "a sort of eternity," and the metaphysical possibility of "any creature whatsoever being coeternal with its creator," is well worthy of the character of the Arians of former times. This disavowal of intended Arianism, however, did not produce the effect of convincing the clergy in general of the correctness of

* Whiston's Memoirs, written by himself, p. 639.

† Ibid., p. 118.

his persuasions. In one of the numerous publications to which his *Scripture Doctrine* gave rise, the author (Dr. Gastrell, afterwards Bishop of Chester) remarks, that "in Dr. Clarke's fifty-five propositions, there is but one single expression (viz. Proposition 29) which any of those who now profess themselves *Arians* would refuse to subscribe to."

At length, in 1719, the learned Waterland stepped forward as the champion of orthodoxy, in his admirable work entitled a *Vindication of Christ's Divinity*: in which he shews that the Arian notion of a subordinate Deity is altogether untenable; that the Son, being therefore *very God*, must be one with the Father, or there would otherwise be more Gods than one; and that, although the Son is, *in some sense*, unquestionably subordinate to the Father, there is no text in Scripture which disproves either their *cœternity* or *consubstantiality*. His *Lady Moyer's Lectures*, published in the following year, were also devoted to the same subject, and may be regarded as a clear and comprehensive refutation of the Arian scheme. Dr. Whitby, the celebrated commentator, now appeared on the side of Dr. Clarke, to whom Waterland replied; and shortly afterwards published a tract in confutation of those who were disposed to justify the subscription of Arians to the Articles of the Church. In defence of this duplicity, it was urged that our formularies *may* be reconciled with the sense which the Arians would put upon them; against which Dr. Waterland maintained that the only sense in which they could be honestly subscribed was that in which they were known to have been compiled: not to mention that they contain many expressions which are wholly inconsistent with the Arian scheme. The controversy still continued, and called forth from Dr. Waterland a *Second*, and a *Farther Vindication*; which were followed, in 1734, by a work of inestimable value, and which ought to have set the discussion at rest for ever; viz. *The Importance of the Doctrine of the Holy Trinity asserted*. Though directed against some pamphlets which had recently appeared, it is equally applicable at all times; and contains, with the author's *Critical History of the Athanasian Creed*, a summary reply to almost every objection which has been urged against this fundamental doctrine of the Church of Christ.

Since the days of Warburton, who may be regarded as the *Theologus facile princeps* in the debate, the Trinitarian controversy has assumed a character which will bring it more immediately under consideration in treating of *Socinianism*. Suffice it, in the interim, to remark, that not only is the doctrine of the Church of England identified with the uniform and unvaried faith of Christians, from the days of the Apostles to the present time, built upon the records of Holy Writ, and attested by the writings of the fathers; but the Arian opposers of it are guilty of an *idolatry* of the grossest sort:—an idolatry, not merely involving, like that of the Papists, the worship of saints and angels, in subordination to God, but the worship of the *creature together with the Creator*. Later Arians, indeed, seem to have abandoned the worship of Christ, regarding him as "a creature of God, and no more an object of worship than any other creature whatever." All the more eminent Arians, however, and among them Whiston, Clarke, Emlyn, Benson, and Pierce, were worshippers of Christ; thus depriving God of half his sovereignty. Even the Jews themselves acknowledge that the gospel

pourtrays the Redeemer under the appellation and with the attributes of God. In the Rabbinical fiction entitled, *Tholedoth Jesu*, they state our Saviour and his disciples to have taught that he was *God, born of a Virgin who had conceived by the Holy Ghost*; and R. Tanchuma maintains that Jesus Christ, *who claimed to be God*, was a mere man. From these Judaising dogmas, proceeded the Ebionitic and Cerinthian heresies, and thence eventually arose the bold and blasphemous abuses of Arius and his followers. In the miraculous nature of his birth; in the repeated attestations of God himself; in his miracles, his precepts, and his doctrines; in his triumph over death, and in his glorious resurrection and ascension into heaven; the Divinity of the Son manifests itself even amidst the mysteries in which the Triune God is confessedly veiled. No wonder, then, that, as Arianism begins with blasphemy, it often ends in infidelity. Chubb was first an *Arian*, then a *Socinian*, and finally a *Deist*; Morgan advanced more rapidly to the latter extreme; and Whiston went so far as to charge the Holy Scriptures with weakness and absurdity. Dr. Clarke is said to have repented, near the close of his life, of what he had done; but this is scarcely reconcilable with the fact, attested by his son, that a little before his death he revised his *Scripture Doctrine*, designedly for a third edition. As a security against such a crisis, the Gospel is open before us:—the Gospel of Him *who is over all, God blessed for ever* (Rom. ix. 5.); *the Lord of lords and King of kings* (Rev. xvii. 14.; xix. 16.); *whom all the angels of God worship* (Heb. i. 6.); *and whom all men should honour, even as they honour the Father* (John v. 23.)

For a further insight into the history and opinions of modern Arians, the following works may be consulted:—Price's Sermons; Letters of Price and Priestley; Ben Mordecai's Letters; Carpenter's Lectures; Waterland's Works, Vol. I.—V.; Whitaker's Origin of Arianism; Jortin's Progress of Arianism in England; &c. &c. &c.

AN ORIGINAL LETTER OF H. LORD CLARENDON.

(Harleian MSS. 3512. p. 73.)

A Lre to Dr. Tenison from Swallowfield—Aprill the 9th 1689, by the R^t. Hon^{ble} Henry EARL OF CLARENDON, concerning the Bill for Union among Protestants.

S^r

I GIVE you many thanks for yours of the 5th instant, I should have bin very happy, if you could have afforded me your Company here for two or three days, where you should have bin very welcome; it would have bin a very charitable visite to one soe perfectly retired, as I have bin this moneth past, not only without all maner of Company, but even almost without the entertainment of any of the Pamphlets w^{ch} daily come out. I have read the *Letter to a Member of Parliament*, w^h you sent me, in favour of the Bill for uniting Protestants; I shall not

presume to say much upon it, knowing well how incompetent I am to meddle with a subject of that nature,—further than by my prayers for a perfect union among Protestants; However to you, who know soe many of my weaknesses, I will take the liberty to make two or three observations upon reading this Letter; wth submission still to your excellent Judgement.

The first thing I observe, is, That much way is layd upon the Condescensions w^{ch} have bin already promised; *Promises* (as the lre says) are sacred things; and, no doubt, they will be performed to the full, by those who made them: I suppose, by Promises, is meant what the seven eminent Bpps sayd in their Petition to King James in May last; the words are as I remember, (for I have not the Petition now by me) to this effect;

“That they were willing to come to such a temper, with reference to Protestant Dissenters, as should be considred and settled in Parliament and Convocation.”

It cannot be denied that the nine and thirty Articles, and our Liturgie, were first considered and framed in Convocation, (the Representative of our Nationall Church), and afterwards ratified in Parliament. And to shew what deference Parliaments have had to the Convocation, it may not be amisse to observe; That the Liturgie, as amended in Convocation, Anno 1662, was read over entirely in both Houses of Parliament, without making soe much as one alteration in it: and therefore certainly, whatever alterations are thought fitt to be made in things already settled, they would be better recd, and more esteem'd, even in Parliament, if they were first contrived, and thoroughly deliberated upon in Convocation; the Members whereof (I hope I may say without offence) are more proper Judges of things of this nature, then the Members of either House of Parliament can be thought to be.

In the Preface to the Comon Prayer it is sayd;

“That in the Reigns of severall Princes of blessed Memory since the Reformation, the Church, upon just and weighty considerations, her therunto moving, hath yielded to make such Alterations in some particulars, as, in their respective times, were thought convenient.”

Upon w^{ch} I cannot but be of opinion, wth submission to better judgements, that this busines should first begin in Convocation; the Parliament (without whose conjunction and allowance nothing can be binding) will afterwards be the Judges, and retain, or reject and alter what they thinke fitt: In the mean time I hope the Promises mention'd in the lre, will not be strain'd further than their nature and sence will bear.

That a review of our Constitution may be now much better made, then it could have bin formerly, or that this is a proper time for it; is not so cleer to my Judgement, as it seems to be to the Author of the lre; but I will say no more upon that point at present, because it will not be long before I shall have the good fortune to see you. The Letter says;—

“I am well assured, both by Conversation, and by lres lately sent from Holland, Geneva, Switzerland and other places; that they look upon the Church of England, at this time, as the Center of Protestant Unity; and esteem the Conditions proposed in this Bill (w^{ch} have

“bin communicated to them) as termes full of Christian moderation, and
“fit for the uniting of Protestants.”

Of this Bill in debate, I can say nothing, having never seen it; but it were worth knowing how the Churches above-mentioned came to be acquainted with the conditions proposed in it; and how they have signified their approbation of them; Whether the lres from the severall places mention'd, are from private men only, or by Authority of their Synods or Consistories; by w^{ch} it would appear what assurance those Churches give of coming into this Union; for as that would be one very important reason to promote the Bill; soe if I were to give my vote in it, I should desire to be well satisfied in that particular, as well as in some others, w^{ch} I doe not name, because I shall have nothing to doe in it.

It is alleged in the lre;—

“Soe far as we may learn the genius of men from their writings, Abpp Usher, Bpp Sanderson, and Dr. Hamond, &c. had they bin
“now alive, would, with all zeale, have promoted this Bill of Union.”

How farr those excellent men would have promoted any Bill, now in agitation, is hard to say; I will not pretend to have read y^e writings of those learned men soe carefully as I ought to have done; but some of them I have perused, and if I am not very much mistaken, both the Arch Bpp, and Dr. Hamond, in severall of their pieces, seem to have no great opinion of those who then seperated from our Church. I have upon a late occasion perused most of Bpp Sanderson's Tracts, from whence I have rec'd great satisfaction, with reference to some scruples; He lived some time, tho' not long enough for the good of the Church, after the Restoration; and by many things w^{ch} he writt, I thinke he had no very good opinion of the then Dissenters, who, in truth had too great a share in those disorders w^{ch} occasion'd (for a time) the destruction both of Church and State; as appears in his Case of the *Engagement*, written in the year 1650, wherein he sayes, (speaking of the Presbyterians,):

“Most of whom, truly for my own part, when we speake of Learning
“and Conscience, I hold to be very little considerable.”

What his thoughts of them were afterwards, since the Restoration, I thinke is cleer by the Preface to the Comon Prayer, w^{ch} was written by that great and pious man Bpp Sanderson, and soe farr approv'd, by the Convocation then sitting, as to be made theirs: Every line in that Preface, in my poor opinion, deserves great consideration; I shall take the liberty to repeat here only one clause of it;

“And therefore of the sundry alterations proposed to us, We have
“rejected all such, as were either of dangerous consequence, (as secretly
“striking out some establish'd Doctrine, or laudable practise of the
“Church of England, or indeed of the whole Catholick Church of
“Christ,) or else of noe consequence at all; but utterly frivolous and
“vague.”

What those alterations were, w^{ch} were then proposed, and rejected, you may well know, and I believe it will not be for the credite of the Dissenters to have some of them remembred.

I beseech you now, S^r, is it not most convenient, that what was settled, upon soe great deliberation, not above six and twenty years since, upon many conferences with, and Hearings of, all the principall

Dissenters then in being, (some of whom are yett alive) should, (if Alterations are now thought needfull) be revised again, by the body of our Clergie? And ought not that to be done in Convocation, before this bill of Union pass?

The Lre says;—

“ We have lost one juncture already, at the returne of King Charles the Second, That we have now another favourable season; And that such as was never yett offer'd to us, by reason of the League at this time between the Protestant Princes and States; ”

Of ye present favourable Season, I will not now say any thing, it being more proper for Discourse, than a Lre. But as to the Juncture at the returne of K. Charles the Second, I hope it was not totally lost; I know a great deal of the transactions of those times; and tho' many things might have bin done, w^{ch} were omitted; (such has bin, and ever will be the fate in publick Revolutions). And tho' perhaps some of our Clergie had not then soe healing a temper of mind, as was to have bin wish'd; the reasons whereof need not be remembred; no men are without some saylings; Yett it can be proved, that the extravagant unreasonableness of the Dissenters, at that time, was the true cause y^t no more was done, upon that glorious opportunity, towards a Union with those, who *pretended* to hold the same Doctrine with the Church of England.

I shall now end your present trouble, because I will not enter too farr into a matter out of my sphear; I hope you will not thinke, by any thing I have sayd, that I doe not heartily concurr in the designe of the Letter, that is, a perfect union among Protestants; w^{ch} ought to be endeavour'd by all good Men, how improbable soever the obtaining it may prove; and for w^{ch} my most fervent prayers shall never be wanting. Whether this Bill, now depending, be the best method, or this the proper season to obtain that desirable Union, is the question, w^{ch} must be the business of the wisest men to determine. My wishes are, That in the endeavours of bringing People into the Church, we may not shutt a greater number out, than are likely to come in; for there are weake Brethren of all sides.

S^r, I aske your pardon for giving you the Trouble of this too long lre, and give me leave to say, 'tis your duty to correct my errors, and I expect it from you; there being no man under your charge, who hath greater Reverence for your person, and abilities than

S^r

Your &c

SWALLOWFIELD,
April ye 9th 1689.

CLARENDON.

NO POPERY.

MR. EDITOR,—IN that hour of treachery and delusion, when mistaken men proposed to remove the disabilities of the Papists, they endeavoured to allay the fears and smother the convictions of those who withstood this fatal violence to our Protestant Establishment, by the promise of a full and sufficient security. That security was an

oath. In vain experience raised her voice; history was appealed to, and all her ample evidence, to no purpose; the warning, the protesting voice was unheeded; and the security of an oath was taken from men infamous for evading, in jesuitical subtilty, all such obligations, or for breaking through them with ruthless outrage.

The fulfilment of these apprehensions is accomplished before our eyes. The Papists have been admitted to sit and vote in either house of parliament on taking and subscribing the oath, of which the following is the conclusion:—

“I do swear, that I will defend, to the utmost of my power, the settlement of property within this realm as established by the laws; and I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present Church Establishment, as settled by law within this realm; and I do solemnly swear, that I never will exercise any privilege to which I am or may become entitled, to disturb or weaken the Protestant religion, or Protestant Government, in the United Kingdom; and I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever. So help me God.”

Yet, notwithstanding, on a motion made in the House of Commons, on the 13th of March, 1834, for leave to bring in a bill, “*To relieve the Archbishops and Bishops of the Established Church from their legislative and judicial duties in the House of Peers*,”—or more truly, to deprive the Protestant Religion and Protestant Government of their counsels, and thereby disturb and weaken the said religion and government, the Papists voted in favour of this motion, on the ground, as one of them had the hardihood to state, “that there was nothing of religion involved in the question before the house;” and that “if it were a question whether the continuance of Bishops was or was not an advantage to that form of religion which they professed, he should not interfere in it.”

Another of *that form of religion* made a display of tenderness of conscience on the validity and efficacy of oaths, and expressed himself not only as “bound not to injure the Protestant Establishment as now existing by law, but that he was also bound to afford it—not indeed as a religion, for from its religion he conscientiously dissented, but as an institution which the State thought necessary—that support which the members of it deemed essential to its security and preservation.”

Whether this declaration was made from an honest and good heart, or whether the Jesuits have felt it incumbent on them to put forth their *Si Non* to mitigate the odium which they anticipate in the dog-faced audacity of some of their disciples, I leave to the determination of Him who knows what is in man; our suspicions are aroused, and although we forbear to judge, we refuse an easy acquiescence in Popish candour and moderation.

Another of *the same form of religion* asks with infinite *sang froid*, how, “after the house had made no scruple to sacrifice* twelve Irish bishops, it

* “If the Church of Ireland was sacrificed to the Roman Catholics, the hierarchy of England might tremble in their Seats.”—*Lord Farnham, Debate, April 3, 1829.*

could be deemed sacrilegious (injurious to the Protestant Religion and Protestant Government) to propose the reduction of some little incidents attached to the dignities of the English bishops?"*

Sixty members of the House of Commons have been mustered and arrayed against the Protestant Church, out of an assembly of 658; a party composed of all sorts and denominations, and judged so contemptible as to deserve no serious answer in Parliament: but I would have the facts of this case plainly and distinctly set forth and circulated in every city, town, and village, in every house of this Protestant country; and I would set up once more the old English watchword—"No Popery;"—and I would encourage and assist the people to send in their petitions, calling upon the willing legislature to repeal the bill intituled, "An Act for the Relief of his Majesty's Roman Catholic Subjects;" and I appeal to you, the champion of our Church, to assume your place amongst the foremost of our christian warriors in this most righteous cause;† proclaiming and demonstrating the interminable and deadly animosity of Papists to all that we hold dear, and the inevitable necessity of conquering in this strife, or of being again subdued to that tyranny and slavery from which our ancestors have once delivered us.

BRITANNICUS.

March 17, 1834.

* "I am certain that if we admit sixty or seventy Roman Catholic members into this house, the next measure that will be demanded will be, the upsetting the Protestant Establishment in Ireland. In what a situation shall we then be? If we object to the new proposals, we shall be told, that as we have gone so far, we must go farther," &c.—*Sir Charles Wetherell, Debate, March 18, 1829.*

† "Those with whom we are dealing are too wary to apprise you, by any indiscreet conduct, of the dangers to which you are exposed. When those dangers shall have arrived I shall have been consigned to the urn, the sepulchre, and mortality; but that they *will* arrive I have no more doubt than that I yet continue to exist. Notwithstanding this sad conviction, I pray to God to avert the dangers that I foresee. You hear the words of a man who will soon be called to his great account. God forbid, therefore, that I should raise my humble warning voice did I not deem this measure a breach of every notion that I have of a civil contract—a breach of every article of the constitution, and contrary to the spirit of those oaths I have taken to my king and that constitution. Pardon, my lords, a man far advanced in years, who is willing to give up his existence to avert the dangers with which all he loves, all he reveres, are threatened. I solemnly declare that I had rather not be living to-morrow morning than on awaking to find that I had consented to this measure; for, after all the consideration that I have given to it, I feel it is impossible that I could concur in it, believing it, as I do, to be an abrogation of all those laws which I deem necessary to the safety of the Church: a violation of those laws which I hold as necessary to the preservation of the Throne as to that of the Church, and as indispensable to the existence of the Lords and Commons of this realm as to that of the King and our holy Religion. Feeling all this, I repeat that I would rather cease to exist than upon awaking to-morrow morning to find that I had consented to a measure fraught with evils so imminent and so deadly, and of which had I not solemnly expressed this, my humble but firm conviction, I should have been acting the part of a traitor to my Country, my Sovereign, and my God."—*The Earl of Eldon, Debate, April 10, 1829.*

QUESTIONS GIVEN AT EXAMINATIONS FOR DEACONS' AND PRIESTS' ORDERS, JULY, 1833.

DEACONS.

1. Upon what grounds do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?
2. What evidence of the divine authority of Christ as a teacher is afforded by his discourses themselves?
3. What proof does the Old Testament afford of the Deity of the Messiah?
4. What are the leading offices sustained by Christ, as Mediator? Adduce scriptural proofs under each head.
5. Explain distinctly, and illustrate by reference to the Mosaic Law, the christian doctrine of the Atonement?
6. Point out from Scripture the nature, the office, and the operations of the Holy Spirit, and shew the relation which this subject bears with christian ministers in particular.
7. Delineate the ministerial character of Christ as a pattern for Christ's ministers.
8. In what sense and for what reasons do you think that you are called to the ministry of the church, according to the will of our Lord Jesus Christ, and according to the due order of this realm?
9. What is the doctrine of Scripture and of our Church respecting the state of man by nature?
10. State distinctly and prove from Scripture the doctrine of the Trinity.
11. State your views of the pastoral office and of the qualifications necessary for its due discharge.
12. Prove the divine mission of Jesus Christ.
13. Give a particular account of the ceremonies observed on the day of atonement, with an explanation of their typical import.
14. Sketch the history of David, both before and after his accession to the throne, giving the dates of the more remarkable events.
15. Give a brief account of the origin and principal transactions of the Maccabean family, with the dates.
16. What notices do we meet with of Egypt in the historical and prophetical writings of the Old Testament subsequent to the Exodus, and what light does profane history throw upon the subject?
17. In what order of time were the four Gospels written, and with what immediate design?
18. Give a short abstract of the history contained in the Acts of the Apostles, with the dates of the principal events.
19. Mention the principal predictions by our Lord and his Apostles, and point out their fulfilment.

PRIESTS.

1. Point out the evidence of the truth of Christianity derived from a consideration of its nature and effects.
2. What evidence do we possess that the Apostles acted and wrote under a divine inspiration?

3. State the peculiar and distinguishing features of the Patriarchal, Mosaic, and Christian dispensations respectively.

4. State briefly and distinctly the leading doctrines of the christian system.

5. What do the Scriptures teach respecting the priesthood of Jesus Christ?

6. Shew that the system of religion taught in the Old and New Testament is substantially the same.

7. State your views in regard to the authority, obligation, and due observance of the Sabbath.

8. What do you understand by receiving the Holy Ghost for the offices and work of a priest in the Church of God?

9. Give a synopsis of the Epistle to the Hebrews.

10. At what times and on what occasions are the Apostolical Epistles supposed to have been written?

11. Trace the historical evidence from the fourth century to the apostolical age (backwards,) by which the canon of the New Testament is established.

12. Describe the state of the Christian Church, in regard to doctrine and discipline, at the close of the third century.

13. Trace, from the accession of Constantine, the gradual introduction of Papal corruptions in the Church of Christ.

14. By what eminent individuals, or bodies of men, was testimony borne against the prevailing corruptions in the Western Church (*i. e.* Roman), prior to the Reformation?

15. Give a succinct account of the origin, progress, and establishment of the Protestant Reformation in England.

16. Upon what grounds do you vindicate from the charge of schism, the separation of the Protestant Churches from the See of Rome?

17. Give your reasons for entering the ministry, and your preference of that of the Established Church?

18. State your views of ministerial duties, public and private, and of the character and deportment required in clergymen.

19. State and prove the doctrine of the Trinity, as opposed to Arius.

20. Prove the divine origin of Christianity.

21. Shew that the Scriptures are divinely inspired, and their sufficiency as a rule of faith.

22. What do the Scriptures and our Church teach us respecting the state of man by nature? Proofs.

23. Prove the Deity and incarnation of Jesus Christ.

24. What is the scripture doctrine of the atonement? Give some proofs.

25. Prove the personality, godhead, and office of the Holy Ghost.

26. What is the scripture doctrine of regeneration? Proofs.

27. What are the marks of a living and true faith? Texts.

28. What is your opinion of the pursuit of lawful recreations, whether as Christians, or ministers of the Word?

29. What reception ought a faithful minister be prepared to meet with from the world?

30. When do you consider a man as unconvinced of sin? How would you proceed in order to convince him of sin?

31. What is the one thing needful?

32. Under what similitudes is the ministerial office represented in Scripture? And what are the appropriate considerations to each?

33. Shew how the example of Christ is a pattern to christian ministers.

34. Point out, in some of its more prominent features, the fulfilment of our Lord's prophecy relative to the destruction of Jerusalem.

LONDON CHURCHES.—No. II.

ST. FAITH, *under* ST. PAUL'S.

THE church of "St. Faith *under* St. Paul's," has often been a fruitful subject of conjecture; and its peculiar designation has misled many persons to suppose that up to this time there existed *beneath* St. Paul's Cathedral a place of worship; and not a few country visitors have been, by way of joke, directed to the church in the vaults, as one which deserved a visit, not more from the singularity of its position than the distinguished talents of its ministers. If they found their way to the real church, we are satisfied that in the latter respect they would not be disappointed, but the glories of the "*ecclesia in cryptis*" are departed for ever.

St. Faith, or Sancta Fides, to whom this church was dedicated, must not be confounded with the other *St. Faith*, who with her sisters, *Hope* and *Charity*, suffered martyrdom in the time of Adrian. Our saint was (according to Mr. R. Smith's MSS.) a holy virgin and martyr of the city of *Ajemme* or Agen, in Aquitaine, and suffered under the Emperor Dioclesian, because, professing Christ, she would not offer sacrifice to idols. After enduring many tortures, she was beheaded, and buried at Agen, in the year 286. Her festival is still celebrated by the papists on the 6th of October, and many miracles are recorded of her, both living and dead, by the monkish historians.

The church was originally a distinct building, standing near the east end of St. Paul's; but when the old cathedral was enlarged, between the years 1256 and 1312, it was taken down, and an extensive part of the vaults was appropriated to the use of the parishioners of St. Faith, in lieu of the demolished fabric, which previously served as a parish church, for the stationers and other inhabitants of St. Paul's Church-yard, Paternoster-row, and the parts adjacent. After this arrangement it was called "*Ecclesia Sanctæ Fidei in Cryptis*," or in the *crowds*, and, according to a representation made to the Dean and Chapter, in the year 1705, measured 180 feet in length, and 80 in breadth. In all probability this crypt was not used as a place of worship after the Reformation; for on the suppression of the Chapel of Jesus by St. Paul's, in the time of Edward VI., that place was bestowed, A.D. 1551, upon the parishioners of St. Faith's, as being "more sufficient for largeness and lightsomeness."

The church of St. Faith is a rectory, and one of the peculiars belonging to the Dean and Chapter of St. Paul's, where they are both

patrons and ordinaries, and is wholly exempt not only from the visitation of the Archdeacon, but also from the Bishop, except when he visits, "*Tam in capite quam in membris.*"

In this church, or within the precincts of the *Undercroft*, there were four chantries: two founded by John de Ewendon and William Say, Deans of St. Paul's; one by Alan de Hotham, prebendary of Sneating, and one by William Vale, citizen of London; and two guilds, one on the Festival of St. Anne, and the other on that of Jesus.

After the fire of London, this parish was joined to that of St. Augustine; and, on the rebuilding of the Cathedral, a portion of the churchyard belonging to the former was taken to enlarge the avenues round the east end of St. Paul's, and the remainder was enclosed within the cathedral railing. In 1723, the Dean and Chapter having caused a railing to be set up, by which the space of ground appropriated to the parish of St. Faith was considerably reduced, a long disagreement ensued, which did not terminate till 1757, when a deed was enrolled in Chancery, which set forth that "the parishes of St. Faith and St. Augustine shall be at liberty to bury their inhabitants and others in that part of the vaults under the said cathedral, containing 2600 square feet, be the same more or less, clear of walls and piers, which is separated from the other part of those vaults by a rail, and which they have been accustomed to bury in; but not so near the foundation of the said cathedral as may injure the same; paying for every such funeral the usual fees of 6s. 8d. to the Dean and Chapter, and 6s. 8d. to the clerk of the works, or to such person as the Dean and Chapter shall appoint:" and, "secondly, that the said parishes may and shall bury their inhabitants in all and every part of the north-east part of the churchyard adjoining to the said cathedral, paying the usual fee of 3s. 4d. to the Dean and Chapter for every burial."

In the course of the dispute, the ancient lease was referred to, which had been granted by the Dean and Chapter in 1552, to the parish of St. Faith, and which vested in the latter for "fourscore and nineteen years," at the yearly rent of twelve pence, all that part of the vault called the "crowds, or Jesus Chapel," together with an adjoining chapel on the south-west, called "the Chapel of our Lady and St. Nicholas," and "the entry to the same;" but reserving to the said Dean and Chapter, and their successors, "free ingress and egress through the said entry to their *crowds*, commonly called their storehouse or wine-cellar." By the same instrument the churchwardens of St. Faith made over to the Dean and Chapter, and their successors for ever, "all that vault or *crowds* within the said church of St. Paul's, lately named, called, or reputed for the parishes, the Virgin,* lying within the same, and all the appurtenances of the same," &c.

The records of the foundation of this church, and the list of Rectors, benefactors, &c. all perished in the great fire. We find, however, that Dr. Brown, the rector in 1636, was sequestered on account of his

* Brayley says, "Could this be the Virgin St. Faith, who is said to have suffered martyrdom during the persecution of the Christians under the Emperor Dioclesian, or a figure of the Virgin Mary?" Vol. II. p. 304.

loyalty, soon after the commencement of the infamous rebellion ; that subsequently Dr. Jackson was ejected for nonconformity, and Mr. Brian Turner was collated to it by the Dean and Chapter in 1662, and enjoyed it till its destruction. The monuments, both here and in St. Augustine, were numerous ; many of them are preserved in Stow.

The present incumbent is J. W. Vivian, D.D.

Of this church, whilst in the "*crowds*," it was wittily said,—

This church needs no repair at all,
For FAITH's defended by St. PAUL.

Amongst the inscriptions on the monuments preserved by Stow and others, the following may prove interesting to our readers :—

ON LADY SHANDOYS.

Here buried is Elizabeth,
of Honour, worthy dame ;
Her husband erst Lord *Shandoys* was,
her sonne hath now like name :
Her father was of *Wilton* Lord,
a *Gray* of puissant fame,
Her brother left with us behinde,
Now Lord is of the same.
Her vertuous life yet still doth live,
her honour shall remaine ;
Her corps, though it be growne to dust,
her soule the Heavens containe.

Quæ obiit. 29. Die Decembris. Anno Domini 1559.

WILLIAM BABIAM, AND ALICE BULTON^e HIS WIFE.—ANN. DOM. 1577.

Lo here the certain end
of every mortal one,
Behold! alive to-day,
to-morrow dead and gone.
Live well, so endless life
(by death) you shall obtaine,
Nought lose the good by death,
since life thereby they gain.

Upon a brass plate fixed on a pillar :—

WILLIAM LAMBE,
so sometime was my name,
Whiles I alive
did run my mortall race :
Serving a prince
of most immortal fame.
HENRY the eighth,
who of his princely grace
In his Chappell
allowed me a place.
By whose favour,
from Gentleman to Esquire
I was prefer'd
with worship for my hire.

With wives three
I joynd wedlock band,
Which (all alive)
true lovers were to me,
Joane, Alice, and Joane,
for so they came to hand,

What needeth praise,
regarding their degrees?
In wively truth
none stedfast more could be
Who though on earth
Death's force did once dissever,
Heaven yet (I trust)
shall joyne us all together.

O Lambe of God
which sinne didst take away,
And (as a Lambe)
was offered up for sinne;
Where I (poor *Lambe*)
went from thy flock astray,
You, thou (good Lord)
vouchsafe thy *Lambe* to winne
Home to thy fold,
and hold thy *Lambe* therein.
That at the day, when
Lambes and Goats shall sever,
Of thy choice Lambes,
Lambe may be one for ever.

Beneath this was an injunction to the poor, who received weekly allowance on Fridays, from the Stationers' Company, to this effect:—

I pray you all
that receive bread and pence,
To say the Lord's prayer
before you goe hence.

On a monument to Dame Katherine Lessieur, who died August 4, 1630, was the following quaint sentence:—

Quid aliud est Mors Vitæ hujus mortalis, quam finis mortis hujus vitalis, et janua vitæ immortalis.

ERGO.

Vive diu, sed vive Deo, nam vivere Mundo
Mortis opus: viva est vivere vita Deo.

ST. AUGUSTINE.

This church, anciently called "*Ecclesia Sancti Augustini ad portam*," because it stood near the gate leading out of Watling-street into St. Paul's Church-yard, was dedicated to St. Augustine, or Austin, first Archbishop of Canterbury, who was sent into England by Pope Gregory the Great, to convert the Anglo-Saxons. The parish is a rectory, the patronage of which appears always to have been in the Dean and Chapter of St. Paul's; for it is mentioned in their books as early as 1181, when Ralph de Diceto was Dean. The present edifice was erected, after the fire of London, on the ruins of the old church, and is built of brick, faced to the south and west with Portland stone, and is considered a very inferior specimen of Sir C. Wren's great architectural abilities.

CONTRIBUTIONS TO CHURCH SOCIETIES.

MR. EDITOR,—There is no one quality by which the enemies of the Church are more decidedly distinguished than their undisguised contempt of veracity. There is nothing they will hesitate to state, however open to immediate refutation, if they think it will serve their purposes, or increase their numbers. They take on themselves the risk of the detection, calculating on the chances that their assertions may be deemed too absurd for refutation, or, if *answered*, that those whom they hope to deceive will not see the reply, or, at least, that all will not, and, if they are exposed, they are anonymous, or have no character to lose. A bolder assertion, considering the facility of confutation from books at every one's elbow, could scarcely be ventured than one which was lately made, that the incomes of four Dissenting Societies outnumbered by two-thirds those of three Church Societies. One of these *dissenting* societies was the *Wesleyan Mission*, which was by far the richest on the catalogue; although what right the fabricator had to class the Wesleyans among the Dissenters, contrary to their own express declarations, it remains for him to explain. Allowing, however, the benefit of the Wesleyan Missions to the dissenting list, and taking the dissenting societies at their advocate's valuation, the *St. James's Chronicle* shewed, *from the authentic Reports*, that matters stood far otherwise, and that the income of the *three* Church Societies there specified exceeded by about the value claimed for the Dissenting Societies, the *four* which had been opposed to them. This exposure is only what occurs every day, and on it I should not be disposed to remark, were it not that it naturally suggests how little, after all, the true strength of the Church in public opinion is known. In the Report of the S. P. C. K., for instance, the income appears to be between sixty and seventy thousand pounds; whereas this is only the income of the *Parent Society*, while a still greater proportion of the people contribute to the District Branches. In the small parish in which I reside the subscribers to the Parent Society are *two*, to the District Societies, *seven*! and many who subscribe to the Parent Society, support District Branches also. The sums too collected at sermons, meetings, &c. never appear in the Society's Report. Yet they are fully entitled to do so, and were they reported, it would appear that the Christian Knowledge Society alone received from the voluntary support of the people no less a sum than £100,000 per annum. How much then is it to be regretted that returns are not made by the Diocesan Associations, whereby the Parent Society might be enabled to shew the world how deeply the Church is still rooted in the affections of the nation! Should this remark meet the eye of any whose exertions might secure so desirable an object, the end of what I have written will be obtained.

I am, your obedient servant,

ANGLICANUS.

ORGANO-HISTORICA;

Or the History of Cathedral and Parochial Organs.

NO. XII.—THE ORGAN AT THE GERMAN LUTHERAN CHAPEL, IN THE SAVOY.

THE organ we are now about to describe is the workmanship of the celebrated Schnetzler, the builder of the instrument described in our number for December, 1833; to which article we beg to refer our readers for the character of this artist. Schnetzler may justly be ranked amongst the most eminent English organ builders, as he appears to have spent nearly the whole of his life in England. The organ of which we are now speaking, was the gift of her Majesty Queen Charlotte. Its cost was 1,000*l*.

The instrument contains the following stops :—

GREAT ORGAN.		5 Fifteenth.	
1 Stop Diapason.		6 Bassoon.	
2 Open ditto.			342 pipes.
3 Principal.			
4 Twelfth.			
5 Fifteenth.			
6 Sexquialtra.	3 ranks.		
7 Trumpet.			
8 Cornet.	5 ranks.		
	676 pipes.		
CHOIR ORGAN.		SWELL.	
1 Stop Diapason.		1 Open Diapason.	
2 Open ditto.		2 Principal.	
3 Flute.		3 Hautboy:	
4 Principal.		4 Trumpet.	
			136 pipes.
		Choir,	342 ditto.
		Great organ,	676 ditto.
		Total number of pipes	1154

The compass of the great organ is from F F F to E in alt, but no F F F sharp, 59 notes; that of the choir, is from G G, without G G sharp, to E in alt, 57 notes; the swell extends from fiddle G to E in alt, 34 notes. It has a copula stop, to unite the choir to the great organ, when requisite, and also a stop, called *Tremulant*, which has a most extraordinary effect, when used in certain pieces of music, such as the "Hailstone Chorus," by producing upon the hearers a sensation similar to the building being moved or falling down. This, at present, is, the only organ in England that has such a stop.

The quality of tone in this instrument is rich, but not nearly so pure as it was formerly; for it appears, that at the late repair of the chapel the restoration of the quality of this instrument was undertaken by an incompetent hand, by which, we are sorry to say, it has been greatly injured. The quality of the open diapason is still good; and also the stop diapasons, the trebles of which are made of metal. The chorus of the great organ is good to the 12th and 15th; while the sexquialtra and trumpet have suffered materially, as have also the reeds in the swell. The choir organ is still good. From the want of new bellows, and the ill construction of the old, the present supply of wind is very bad. It has an octave and a half of German

pedals, which are not attached to the keys, but act upon the sound-board by means of a separate set of pallets; it has no pedal pipes, nor any of the modern improvements, such as Composition Pedals, Venetian Swell, Coupling Stops, &c.

Those persons who recollect hearing the celebrated Baumgarten perform on this instrument, will feel regret at the degraded state in which the instrument now is.

LAW REPORT.

ON THE ERECTION OF TOMB STONES.

CASE.

THE chapelry of M—, in the West Riding of the county of York, is a perpetual curacy, the gift whereof is vested in the Vicar of the parish of Almondbury. The right of soil in the chapel-yard is vested in the perpetual curate for the time being.

There has existed in the said chapelry an ancient custom, that, for every tombstone erected in the chapel-yard, a fee of half a guinea should be paid to the Incumbent; but such fee is not mentioned by the terrier.

Application was some time ago made to the present Incumbent, by A. B., for leave to erect a tombstone in the chapel-yard, and leave was accordingly given, and the tombstone has actually been erected. The application to the Incumbent was made by the person who was employed by A. B. to cut or engrave the stone, and, during the time of the erecting the stone, A. B. promised the Incumbent that he would pay the usual fee of 10s. 6d., but, unfortunately for the Incumbent, no witness was present when the promise was made. Application has since been made by the Incumbent, or his agent, to A. B. for payment of the 10s. 6d., but he now refuses to pay the same, alleging, that the Incumbent had no right to make any such charge.

Your opinion is therefore requested, whether, under the circumstances above-stated, the ancient custom will warrant the Incumbent in charging the above fee for allowing the erection of tombstones (although no mention of it is made in the terrier). And

if custom cannot warrant it, whether the promise by A. B. to pay the same before the tombstone was completed will not entitle the Incumbent to claim it legally; and if so, to advise the Incumbent by what means he is to compel the payment of the 10s. 6d. and in what Court. And whether, in case, in your opinion, the Incumbent has no remedy for his fee, he has not the power of directing the tombstone to be taken down and removed from the chapel-yard.

OPINION.

The Incumbent has a right to demand a reasonable fee for the erection of any tombstone in the church-yard; this is a reasonable fee, and besides is sanctioned by usage; but such fees can only be sued for at common law, and then the immemorial custom must be proved. In a court of common law alone could a suit for the present fee be brought and, from the smallness of the amount, I apprehend there would be great difficulty in finding any remedy, especially as the custom also must be strictly proved. I cannot advise the Incumbent to make the attempt; his proper course, in future, is to compel payment before he permits the stone to be put up, and in this the law will support him.

The tombstone having been erected with the Incumbent's consent, though for a consideration not paid, I am of opinion that he would not be justified in directing the tombstone to be removed.

STEPHEN LUSHINGTON.

Doctors' Commons, Nov. 25, 1824.

MONTHLY REGISTER.

CHURCH SOCIETIES.

S. P. C. K.—LINCOLN'S INN FIELDS,
March 4.

THE ARCHBISHOP of CANTERBURY was in the Chair.

The Lord Bishop of London, in moving that the Report of the Standing Committee upon the motion of the Master of the Temple should be received and adopted, objected to annual elections as likely to produce angry discussions and canvassing if any change were to be effected. Or if nothing of that sort took place, things would only go on as usual, and no benefit would arise from the change. The motion being seconded,

The Rev. the Master of the Temple abandoned so much of his original resolution as related to the quarterly meetings, adverted to the functions of the Standing Committee as being most important, and objected to the constitution of the Committees as in practice bad. It is, in fact, a self-electing body, as no individual has ever been introduced without the consent of the Committee.

The Rev. H. Blunt, Rector of Upper Chelsea, seconded Mr. Benson's amendment, which, after some discussion, was put, and a division being called for, the numbers were—

For Mr. Benson's amendment 76

Against the amendment . . 106

Majority . . 30

Some opposition was also offered to the new members selected to fill up the vacancies in the Committee, but the proposed list was eventually carried.

S. P. C. K.—LIVERPOOL.

AFTER a brief account of the formation and progress of the Parent Society, the Report proceeds to state that there are few circumstances attending the labours of the District Committee the last year which will require particular notice. The arrangements for promoting the designs of the Society

in this town and neighbourhood, adopted from the first, and continued after an experience of nearly twenty years, have been attended with a success most encouraging to our hopes for the future. It is gratifying to mention, that in a letter addressed by the Secretary in London to our Treasurer, very honourable testimony is borne to the exertions which the District Committee have made in advancing the great object for which it was established.

A plan is suggested in the General Report for the adoption of the Committees in large and populous Districts; a part of which might, it is presumed, be carried into effect in this town, as it has already been tried with advantage in other parts of the kingdom. Small as well as large yearly subscriptions have been solicited, and a considerable addition to the number of subscribers has thus been secured. "By this means the humbler classes are made to feel a more lively interest in the prosperity of the Society, and are brought into closer contact with those who seek to promote their spiritual welfare."

By a resolution of the annual meeting a committee was appointed to take measures, which the many in this town, whose names have not as yet appeared in our lists, may be invited to cooperate in a cause which no member of our Church can hesitate to support.

The number of children educated in the town and neighbourhood, in schools connected with the established Church, is 10,500 nearly.

A considerable increase of school accommodation may be expected during the present year, and particularly from the opening of the schools under the Free Church in Howard-street, situated in the midst of a poor and crowded population. Grants have been made by order of the Committee, to St. Martin's Church Library, St. Michael's Church Library,

Formby Church Library, and District Libraries. And, during the year, eighty-five boys and girls apprenticed from the Blue Coat Hospital, and, recommended by the trustees, have received each a Bible and Prayer-Book from the District Committee.

It is again earnestly recommended to the School Committees to take into consideration the proposal mentioned in a preceding part of the Report, by which, on the purchase of books to the amount of 5*l.* they will be entitled to a gratuitous supply to the same amount at cost prices for the establishment of a School Library.

A Lending Library has already been formed for the use of the children in the South Corporation Schools, and, after a trial of twelve months, it has fully answered the object for which it was intended.

The sale of Bibles, Testaments, and Prayer-Books has been very considerable during the past year.

Bibles	1,304
Testaments	1,061
Prayer-Books . . .	2,548
Bound books . . .	1,259
Half-bound books .	7,764
School books . . .	17,637

Total 31,573

Cards 16,058

Rev. P. BULMER, M.A.

Rev. J. B. MONK, M.A.

Secretaries.

S. P. G.—BATH.

AT a special adjourned Meeting of the Bath District Committee of the Society for Promoting Christian Knowledge, held on the 27th of February, 1834, at Weymouth House, for taking into further consideration the resolutions passed by the Parent Society on the 10th of February, and to receive the protest directed to be drawn up by the Sub-Committee; the Venerable Archdeacon Moysey in the Chair.

The Rev. G. Baker, Chairman of the Sub-Committee, brought up and read the Protest prepared by the direction of the last Meeting.

Resolved,—That the Protest now

read be adopted as the Protest of this Committee, and be transmitted to the Parent Board.

Resolved,—That this Committee earnestly recommend to the consideration of the Society the adoption of a rule which shall ensure due notice to be conveyed to every District Committee, whenever any proposition involving the fundamental and constituted principles and usages of the Society shall be brought forward; so that no measure tending to change such principles or usages may become a law of the Society, before the sentiments of such District Committees as choose to express them shall be obtained.

W. D. WILLIS, *Dist. Sec.*

PROTEST.

In times like the present, when unanimity amongst the members of the Church of England is so essential to the preservation of her interests, nothing short of a strong sense of duty would induce the Bath District Committee to record their dissent from certain of the resolutions adopted by the Parent Board of the Society for Promoting Christian Knowledge on the 10th of February, 1834; against these resolutions the Bath District Committee feel impelled to protest for the following reasons:—

According to the constitution of the Society for Promoting Christian Knowledge, the main object which it has steadily kept in view, has been the distribution, within the limits of the British empire at home and abroad, of the Bible and Liturgy, together with other religious books and tracts, in accordance with the principles of the Church of England; and whenever it has made special grants of books or money for special purposes, in every instance (with such very few exceptions only as tend more strongly to confirm the rule) these grants have been confined to our dominions at home, or to our colonies and dependencies abroad.

When, therefore, a measure was contemplated, involving a departure from the rule to which the Society has hitherto almost uniformly adhered, the Bath District Committee conceive

that District Committees, comprising as they do so large a proportion of the members of the Society, and contributing so greatly to its funds, were entitled to have been consulted, or at least to have had notice of the intended proceeding, more specifically given than was afforded by an advertisement in some of the London papers; and more especially to have had announced to them the actual amount of any, and what grant of money, it was proposed to make from the funds of the Society, in furtherance of the design in view.

Under an impression that, on a point not falling within the accustomed line of the Society's operations, the Parent Board have come to a decision without having given sufficient notice of the subject-matter for deliberation, and that so large a sum as 4,000*l.* subscribed to the general purposes of the Society, has been appropriated to a specific object not contemplated by the subscribers; and especially at a time when so many urgent calls upon the funds of the Society have arisen from the extension of education and the religious wants of the people, both in these kingdoms and our colonial possessions.

On these grounds the Bath District Committee very reluctantly, but at the same time under a firm conviction that they are performing a duty which they owe to the Society and to the Church of England, do hereby enter their Protest against the *extension of the Society's operations beyond the limits of the British empire*, and against the *appropriation* of the sum of 4,000*l.* of the funds given *in trust* to the Society for their *general and accustomed designs*.

S. P. G.—CHELMSFORD & MALDON.

At the half-yearly meeting of the Committee, held at the Shire-hall,

Chelmsford, on Monday, December 30, 1833; the Rev. C. A. St. John Mildmay, Rector of Chelmsford, in the chair; the Secretary having laid before the meeting a circular letter from the Secretary of the Parent Society, and a Report lately issued by the Standing Committee "respecting the measures rendered necessary by the diminution and approaching discontinuance of the Parliamentary Grants for the maintenance of the Clergy in British North America," the Committee resolved, that in addition to the subscriptions which are at present raised in aid of the general purposes of the Society, separate contributions of sums not exceeding five shillings be received, to be appropriated to the following distinct purposes:—

1. For the relief of any of the *present Missionaries* of the Society who through the discontinuance of the Parliamentary Grant may be straitened in income or reduced to distress.

2. For the establishment of *new stations* in such parts of our colonies as have been most frequented by new settlers from the mother country, and are most in want of ministers, churches, and the other ordinary means of grace.

3. For sending out *Missionaries* to *new stations* to preach the gospel among the heathen subjects of our empire.

And that all such subscribers of five shillings to any one of these funds be entitled to the smaller publications of the Society.

Several subscriptions in aid of the different objects above specified were received before the meeting separated.

C. A. ST. JOHN MILDMAI,
Chairman.

H. L. MAJENDIE,
Secretary and Treasurer.

LIVERPOOL BLUE-COAT HOSPITAL.

In presenting the present Report to the Subscribers and the public, the Trustees have much pleasure in offering their grateful acknowledgments for the continued patronage and sup-

port which the Institution has received during the last year. The munificence of an individual, by his splendid donation of 1,000*l.* has enabled the Treasurer to discharge the debt which has

so long encumbered the finances of the charity, and the liberality of the Committee for conducting the late musical festival has served materially to improve the condition of its funds.

The formation of a library for the use of the pupils of the school was commenced in the year 1824, and the Liverpool District Committee of the Society for Promoting Christian Knowledge, whose proceedings have been always characterized by an anxious zeal to promote the diffusion of useful and religious learning, presented the Trustees with a copy of each of their publications. To these, several additions have since been made. Mr. Brown presented 20*l.* to be expended on the same object. The present Treasurer made some considerable important contributions—he gave *Mavor's Universal History*, in 60 vols.; *Nicholson's British Encyclopædia of Arts and Sciences*, and 18 vols. of *Voyages and Travels*, by Kerr, besides some other useful and popular works. The Kildare Place Society, instituted with the express view of advancing the cause of education in Ireland, published a series of books peculiarly adapted to the purposes of a leading library; and when Mr. Grant, one of the Commissioners for inquiring into Public Charities, was in this town, in the year 1828, he was so much pleased with what he saw in the school, that he most kindly increased the collection by the addition of a complete set of them. Mr. Horstall, during his mayoralty in the last year, sent a donation of 35*l.* for the purchase of a pair of globes, in the first instance, which has proved a most acceptable and useful acquisition, and the remainder of the sum he directed to be expended in in-

creasing the library. By these means, the collection is gradually assuming a respectable appearance: and whilst it furnishes the pupils with a store both of amusement and instruction, it operates also as a strong incentive to good conduct,—the privilege of reading the books being confined to those boys whose general behaviour is considered deserving the indulgence. Another most important advantage has been gained by the establishment of this library: by allowing the books to circulate amongst those boys who have been apprenticed from the school, on their producing a written certificate of good conduct from their employers, the connexion between them and the Institution is thus kept up after they have left it; and this has been found productive of the most beneficial results, both to the masters and apprentices. Applications for this privilege are on the increase, and the Trustees consider it their duty to promote this feeling amongst the young men by every means in their power; because it will enable them to guide their reading into a safe channel, and to direct the knowledge they have acquired in the school to its proper end. They are convinced that the best preservative against the spread of evil principles, and the contagion of bad example, is making knowledge subservient to religion.

The number of children at present in the Institution is 350, viz. 250 boys, and 100 girls; of which number, 131 are orphans, 198 fatherless, 8 motherless, and 13 who have parents, but in indigent circumstances.

R. DOBSON, Esq.

Treasur. cr.

POLITICAL RETROSPECT.

DOMESTIC.—To have expected any thing satisfactory from the present ministers would have argued such a total inattention to passing events, and such an heretical and Jewish view of his-

torical fact, that we certainly are not disappointed at the measures which have characterised the parliamentary career of the reformers since our last. Of their miserable policy, their doltish

insensibility to many, as we think, of the great interests of the country, we are not called upon to speak. There are, however, matters of deeper and holier interest, to which we must devote a few lines. The forest of our Carmel is threatened by the revolutionary axe; the veil of our temple is sought to be torn asunder by the hands of the disaffected. On presenting a petition from a few small gentlemen of Cambridge, in favour of Dissent, Lord Durham was peculiarly eloquent, and talked of the illiberality and uncharitableness of the Established Church, of the dreadful deprivations inflicted on the pious Apostles of Dissent, and of Jews, Turks, Infidels, and Heretics, in general,

“Anxious to set the unshackled reason free,
To pen sedition and preach blasphemy.”

But my Lord took nothing by his motion; and whiggery is clearly at a discount in the Upper House.

In the Commons, an “ill-faured chiel,” of the name of Ripon, has been venting his spleen by an indecent attack upon the Bench of Bishops. The man, whose ignorance is only exceeded by his impudence, which latter is unqualified, consummate, and deplorable, met with the support of some fifty, of what little Waddington, the billsticker, facetiously calls the useful classes, who to their own astonishment find themselves in St. Stephen’s. On this occasion Lord Althorp behaved like the representative of an old and noble race, and declared that he would not insult an assembly of British gentlemen, by attempting to argue with the concocters of this notable scheme; and sat down amid loud cheers from all parts of the house. The snail who proposed, and the slug who seconded this notable scheme, drew in their horns, and the land has had rest since.

The only enlivening speck in the dark horizon of our prospects, is the

introduction of two or three bills for the better observance of the Sabbath, and the suppression of the blasphemous associations and disgusting placards which disgrace our metropolis. Before our next, the Church Reform Bill will be in progress—we shall have our eyes upon the speakers.

FRANCE.—The fruit of the tree of revolution is nearly ripe; and the French are *reposing* beneath the Upas shade. What that fruit is, and how delightful the shade, we learn from the French papers. Louis Philippe is supported on his throne not by the affections of his people, but the bayonets of his Guards. Commerce is declining, agriculture annihilated, and the necessities of life double the price they were under the legitimate Kings of France.—So much for *French Whigs*.

PORTUGAL.—The King of Portugal gallantly maintains his ground. Don Pedro, aided by English Whigs, Belgian Whigs, French Whigs, and Polish Whigs, plunders Portugal, destroys her commerce, depopulates her towns, and massacres her loyal sons. But then he is a model of *Portuguese Whigs*.

SPAIN.—In this deluded country civil war continues to rage, and as the spring advances, we shall probably have occasion to record the shedding of blood, and destruction of property. And this state of things results from the intrigues of Spanish Whigs, anxious to support the interests of a usurper, who is a specimen of the *Spanish Whig*.

BELGIUM.—King Leopold is the *Whig Monarch! Verbum sat*.

RUSSIA, AUSTRIA, AND PRUSSIA.—The wisdom which has characterised the policy of these great powers, continues to ensure the blessings of peace and plenty at home, and respect abroad.

IRELAND remains in *statu quo*. But it is quite refreshing to read of the general burst of indignation, with which the base attack of O’Connell on Baron Smyth, has been met by every individual in Ireland entitled to the name of *gentleman*.

CALENDARIUM ECCLESIASTICUM.		
APRIL, 1834.		
SAINIS' DAYS, &c.	AUTHORS to be CONSULTED	SUBJECT OF SERMONS.
ST. MARK. (April 25.)	Bp. Patrick. S. S. Dr. M. Hole. IV. 93. 101. Dr. Stanhope. IV. 212. 244. Dr. A. Littleton. 153. Dr. H. Owen. p. 83. Scriptural Essays. II. 114. Dr. S. Glasse. 169. R. Nelson. Chap. XVIII.	His Life and Character.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

BISHOP OF CALCUTTA.—A very magnificent gold clock and silver inkstand have arrived by the ship *Asia*, Captain Biddle, as a present to the Bishop of Calcutta, from his late parishioners at Islington. Both the clock and the inkstand represent pieces of gothic architecture, the former having the appearance of a model of a cathedral front.

REV. MR. STRACHAN.—The Rev. Mr. Strachan, late minister at Charles Chapel, Plymouth, has been presented by the congregation with a pocket service of sacramental plate, as a memento of their affectionate regard for him, and their high esteem for his ministerial services amongst them.

REV. DANIEL EVANS.—The inhabitants of Sherborne have presented to their late curate, the Rev. Daniel Evans, a silver tea-service weighing eighty ounces, and an enclosure of fifty sovereigns. Mr. Evans has lately been instituted to the living of East Lydford, Somerset.

REV. MR. GLEIG.—Mr. Gleig's parishioners met at Ash on Friday, and adopted resolutions expressive of their regret at his departure from among them, after a service of twelve years, and congratulating him on the preferment presented to him. A subscription is opened among them to present him with a piece of plate.

REV. FORTESCUE TODD.—Lately a handsome presentation of plate was made by the parishioners to the Rev. Fortescue Todd, on his leaving the curacy of Chardstock, near Chard, Dorset, as a token of their grateful esteem, and in testimony of his sincere and zealous discharge of his ministerial duties while curate of Chardstock.

REV. PETER HALL.—The parishioners of St. Edmonds, Salisbury, have presented the Rev. Peter Hall with a sumptuous tea-service of plate on his leaving Salisbury,

for his extensive cure at Chelsea, as a mark of their esteem and respect for the zealous and indefatigable manner in which he discharged the duties of his sacred office, whilst holding the cure of that parish.

REV. JACOB ROBSON.—The ladies forming part of the congregation of Tyldesley have presented the incumbent, the Rev. Jacob Robson, B.A., with a handsome gown and cassock, in testimony of their respect and gratitude to him, for the faithful discharge of his ministerial duties, and of their unshaken attachment to our venerable Establishment.

BEQUEST TO KING'S COLLEGE.—We understand that the late W. E. Gosling, Esq. has bequeathed a sum of 1,000*l.* to King's College, London, towards finishing the buildings, and that his executors have very liberally intimated their intention of paying this bequest free from the legacy duty.

MAJOR-GENERAL SIR H. WORSLEY has also made a munificent donation of 2,000*l.* to King's College, for endowment of an exhibition to be applied to the purpose of educating young men in that institution for the office of Missionaries of the Established Church in the East Indies.

THE LATE DR. BABINGTON.—A sum of 1,300*l.* has been raised by subscription for the erection of a suitable monument in St. Paul's Cathedral to the memory of this physician, alike eminent for his private virtues as for his high professional talents.

TEMPERANCE SOCIETIES.—The number of members in England and Wales, belonging to the Temperance Society is 73,530.

CATHOLIC CATHEDRAL.—It is intended to build a Catholic Cathedral on a grand scale at Prior Park, near Bath. Dr. Baines is at present at Rome, and it is understood that the subject of the proposed Cathedral forms part of the object of his visit to "the eternal city."

PREFERMENTS.—The number of preferments noted in February, was forty-nine: one was in the gift of his Majesty; fourteen were in the gift of the Church; six of the Lord Chancellor; and twenty-eight of lay corporations or individuals.

THE BELLS FOR APPLEBY CHURCH, which were cast at Mears' foundry, London, have lately arrived at their destination, and have been hung under the superintendence of a person from London. They are a peal of fine sweet-toned bells, according to their size, the tenor weighing between ten and eleven cwt.

HANDEL'S COMMEMORATION.—The time fixed for the commencement of the festival in commemoration of Handel is the 24th of June, and the first public rehearsal will probably take place on Friday, the 20th. His Majesty takes a very great interest in the matter, and is desirous, as much as possible, to stand in the same position with regard to it as that occupied by his venerated father in the great Commemoration.

ORDINATIONS.—The Bishop of Lincoln's next ordination will be held at Buckden, on Trinity Sunday, the 25th of May.

We understand the Lord Bishop of Salisbury has altered the time of the ordination at the Palace from the 20th of April to the 13th of the same month, and that the candidates are to appear on the 8th for examination.

The Bishop of Oxford intends to hold an ordination at Christ Church on Trinity Sunday. The candidates are required to send their certificates and testimonials to J. Burder, Esq., 27, Parliament-street, Westminster, on or before Saturday, the 12th of April.

PAPISTICAL DISCUSSIONS.—A discussion is shortly to commence, and to continue for six days, between the Rev. J. Lyons and the Rev. E. Tottenham, on the Protestant side, and the Rev. J. T. Brown, Professor of Theology in St. Gregory's College, Downside, near Bath, and friends, on the Roman Catholic side. Two subjects have been selected for debate, viz. "The Rule of Faith," and "The Sacrifice of the Mass," to the discussion of each of which three days are to be devoted.

SALE OF CHURCH PROPERTY.—At the auction mart, the following presentations were lately sold:—The next presentation and perpetual advowson to the rectory of Fetcham, Surrey, residence, &c., with 89 acres of glebe, with the great and small tithes arising from 1,130 acres; the present incumbent aged 81 years, 7,000*l.*—The next presentation to the rectory of Holleswell cum Heddingworth, near St. Ives, Huntingdonshire, with rectory-house, premises, and farms, in all 424 acres, land tax 28*l.*; the present incumbent aged 64 years, 3,200*l.*

POOR CLERGYMEN.—The election of poor clergymen, with good characters and large families, to partake of Dr. Taylour, Mr. Myddleton, and Mrs. Ann Cam's benefactions the present year, will take place in May next. Blank petitions may be had at the Corporation House, 2, Bloomsbury-place, London.

DURHAM UNIVERSITY.—Messrs. Thomson, Cundill, and Bird, have been recommended by the examiners for the Barrington Scholarships. The Dean and Chapter have received for the University Library, a valuable set of books from Mr. Brown, of this city; Burke's Works, from the Hon. A. Trevor; Buckley's Edition of the History and Life of Thuanus, 7 vols. folio, 1733, a Hebrew Bible, 3 vols. 4to., (R. Stephens,) supposed to have belonged to Hooker, also Collinson's Life of Thuanus, the Analysis of Hooker, and Preparation for the Gospel, from the Rev. J. Collinson, rector of Gateshead.

LONDON UNIVERSITY.—Statement of the number of students in the University on the 22d of February, 1833, and on the same day, 1834.

	1833.	1834.
Faculty of Arts	86	104
— of Law	64	18
— of Medicine	288	347
Pupils in the Junior Schools	229	284

The number of pupils entered between the 1st of October, 1832, and the 20th of February, 1833, was 250. The number entered in the corresponding period in this session was 318. The amount received for fees in 1833 was 6,158*l.*, and this session it was 7,343*l.* leaving an increase of 1,185*l.*

THE VOLUNTARY CHURCH IN SCOTLAND.—Debt, dissension, and disgrace, are the characteristics of the voluntary church in Scotland. A pamphlet has been published in Newcastle entitled, *A New Exposure of the Rev. Seceders of the Voluntary Church Association*, which ought to be read throughout the country. It plainly proves that even in its infancy the voluntary system has all the corruptions which are the usual accompaniments of an irreverend bankrupt old age. Its professors are ignorant, its principles are degenerate, and its debts reduce it to a state of abject dependence. In Edinburgh, Glasgow, Perth, Paisley, Kilkaldy, Dysart, Hamilton, Jedburgh, Dunning, Douny, Kincardine,—in fact in all Scotland there is scarcely a "voluntary church," as they are cantingly called, that is not so encumbered with debt as to be wholly incompetent to any thing like that free correction of misconduct which is essential to the support of religion and morality. The pamphlet we have alluded to gives a variety of most significant hints as to "the disgraceful pecuniary encumbrances which are lying on the great proportion of voluntary meeting-houses," and enumerates debts, "as a small specimen," to the amount of near 40,000*l.* &c. Drs. Wardlaw, Hugh, Kidson, Ferrier, Stark, and Brown, and Messrs. Johnstone, Baird, Law, Pettigrew, Auld, MacFarlane, Struthers, Clark, and Harrower, all reverends of the voluntary system, are by name referred to in vindication of the statement of the

"disgraceful pecuniary encumbrances." The matter is thus put beyond the possibility of a doubt; and when it is considered what low shifts, as manifestations of the spirit, the Scotch Voluntary Church has descended to in order to raise money, surely no one with a particle of religion and common sense will wish to see a Mendicity Church Establishment prevalent in England.

THE DISSENTERS.—We are told that "the Committee of the three denominations, Independents, Baptists, and Socinians, have lately been much employed in consultations and debates at Dr. Williams's library, Redcross-street; the object of which is to overthrow the Established Churches of England and Scotland, as now constituted, and the best means of effecting this object appeared to them to be a simultaneous and powerful movement throughout the country during the Session of Parliament." It appears that though there was no difference of opinion in the Committee as to the desirableness of the end to be attained, there was some like violent discord sprung up in debating upon the means. The Socinians are for proceeding some time longer in that species of warfare which consists in sapping and undermining an Establishment which they think still too strong to be openly attacked. The other Dissenters are for the more resolute proceeding by immediate storm. The Socinians are also for a ministry paid by the State out of the spoils of the Church. Other Dissenters object to any connexion in that way between religion and the Government, as mischievous and unscriptural.

PUBLIC CHARITIES.—The Lord Chancellor's Secretary has addressed a letter to the trustees of various public charities, in which he states his Lordship's desire to be informed whether they will be disposed to further, so far as lies in their power, a plan for the consolidation of the funds of all public charities throughout the kingdom, and the appropriation of them to the purpose of "national education."

The **REV. DR. KEATE** has publicly announced his intention of retiring from the government of Eton School at the ensuing election. He has presided over that establishment during the period of twenty-five years.

ORDINATIONS.—1834.

Lincoln Feb. 22.

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Kent, John	B.A.	Wadham	Oxf.	Lincoln
Lawford, John G.	B.A.	Wadham	Oxf.	Lincoln
Sotheby, Thomas Hans	B.A.	New Inn Hall	Oxf.	Lincoln

PRIESTS.

Carr, Thomas William	B.A.	Merton	Oxf.	Lincoln
Wayet, West	B.A.	Queen's	Oxf.	Lincoln
Montcath, Francis Hastings Stuart	B.A.	Magdalen Hall	Oxf.	Lincoln
Musters, William	B.A.	Corpus Christi	Oxf.	Lincoln

Deacons, 3.—Priests, 4.—Total, 7.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Buck, Charles	Chapl. to the Bristol New General Hospital.
Crossman, Francis	Domestic Chapl. to his Grace the Duke of Beaufort
Drake, R.	Domestic Chapl. to the Right Hon. the Earl of Cavan.
Gleig, George	Chapl. to Chelsea Hospital.
Green, Robert	Chapl. to the Corporation of the Trinity House.
Mayow, Mayow Wynell	Domestic Chapl. of the Earl of Orford.
Richmond, George	Head Mast. of Haydon Bridge Grammar School.
Rose, Hugh James	Examining Chapl. of the Abp. of Canterbury.
Rudd, J. H. A.	Chapl. in the Presidency of Bengal.
Schomberg, John Bathurst	Chapl. in Ordinary to His Majesty.
Travis, William J.	Mast. of the Old Malton Grammar School.

PREFERMENTS.

Hon. and Right Rev. Dr. Knox, late Lord Bishop of Killaloe, to be the Lord Bishop of Limerick, in the room of the late Dr. Jebb.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Allen, Wm. Maxey . . .	Wormegay, P.C.	Norfolk	Norwich	Bp. of Norwich
Cartmel, George . . .	Pulchrohon, R.	Pemb.	St. David's	Lord Chancellor
Churton, Edward . . .	Monk's Eleigh, R.	Suffolk	Norwich	Abp. of Canterbury
Clarke, W. W. . . .	North Wootton, V.	Norfolk	Norwich	Hn. Col. F. G. Howard
Cole, G.	St. George's Chap. Worc.	Worcester	Worcester	
Davys, Owen	Cranwell, V.	Lincoln	Lincoln	Bp. of Lincoln
Dix, Edward	St. Mary, Truro, R.	Cornwall	Exeter	E. Mount Edgecumbe
Dowling, J. G. . . .	St. Mary de Crypt, Gloster.	Gloster		Lord Chancellor
Ffinch, B. S.	St. Paul, Deptford, R.	Kent	Winch.	{ Mrs. M. Drake, and Mrs. A. D. T. Drake
Fisher, William . . .	Can. Res. in Cath. Church of Salisbury			
Foreman, E.	{ Felton, R. Winterton, P.C. }	Hereford	Hereford	Rev. J. Lilley
Goddard, William . .	Charlton Kings, P.C.	Gloster	Gloster	Jesus Coll. Oxford
Harvey, J. R.	Sudeley, R.	Gloster	Gloster	Itt. Hon. Lord Rivers
Henson, Francis . . .	South Kiltrington, R.	York	York	Sid. Sus. Coll. Camb.
Jackson, E.	Duffton, R.	Westm.	Carlisle	Earl of Thanet
Jones, J.	Llansadwrn, V.	Carmar.	St. David's	Sir T. Foley
Langley, T.	Landogo, P.C.	Monm.	Llandaff	Dr. Lisle
Latham, L.	Quennington, R.	Gloster	Gloster	M. H. Beach, Esq.
Livius, H. S.	{ Yaxham, with Welborne, R. }	Norfolk	Norwich	Mrs. M. D. Johnson
Long, Samuel	Woodmansterne, R.	Surrey	Winch.	Lord Chancellor
Lyon, J.	All Saints, Liverpool	Lancas.	Chester	
May, J.	Holmpton, in Holderness, R.	York	York	The King
Moans, G.	Scruton, R.	York	York	H. Gale, Esq.
Molesworth, J. . . .	Redruth, R.	Cornwall	Exeter	Lord Chancellor
Monteith, —	Thorpe-Arch, V.	York	York	Mrs. Wheeler
Nares, Edw. Robert .	Newchurch, R. & V.	Kent	Cant.	Abp. of Canterbury
Noel, Hon. Gerard T.	Preb. in Cath. Church of Winchester			Bp. of Winchester
Pye, Francis W. . . .	Blisland, R.	Cornwall	Exeter	Rev. C. Pye
Shipton, J. N.	{ to Nailsea, R. with Bourton Chap. }	Somerset		J. A. Gordon, Esq.
Swinburn, John . . .	Dearham, V.	Cumb.	Carlisle	J. C. Curwen, Esq.
Trocke, Thomas . . .	Chap. Royal, Brighton, P.C.	Sussex	Chichester	Vic. of Brighton
Wright, W. H.	Gosforth, P.C.	Northum.	Durham	Corp. of Durham
Wyld, W. T.	Blunsden, St. Andrew, R.	Wilts	Salisbury	Miss D. M. Barker

CLERGYMEN DECEASED.

Allen, William . . .	Peel, P.C.	Lancas.	Cheshire	Lord Kenyon
	{ Witney, R. Preb. in Cath. Church of Winchester }	Oxford	Oxford	Bp. of Winchester
Barnard, Robert . .	{ Chapt. in Ordinary to His Majesty and Leighthorne, R. Co-Dean of Bocking, }	Warwick	Lich.	The King L. Willoughby de Broke
Barton, Chas. D.D.	{ Bocking, and Monk's Eleigh, R. }	Essex	London	Abp. of Canterbury
Evans, D.	Penstrowed, R.	Montg.		Bp. of Bangor
Gauntlett, Henry . .	Olney, V.	Bucks	Lincoln	Earl of Dartmouth
Griffiths, T.	Risea	Monm.		Vic. of Basselleg
Hare, Augustus W. . .	Alton Barnes, R.	Wilts	Salisbury	New College, Oxf.
Hutchins, Joseph . .	Ansley, V.	Warwick	Lichfield	F. Newdigate, Esq.
Longe, J.	{ Coddenham, and Crowfield, V. }	Suffolk	Norwich	Rev. J. Longe.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Selkirk, T. . . .	{ St. John, Bury and Second Mast. of the	Suffolk	Norwich	Trustees
Sewell, Wm. . . .	{ Wythorpe, P.C. and Setmurthy, C.	Cumb.	Carlisle	
Vaughan, H. . . .	Myshall, R.	Carlow		

<i>Name.</i>	<i>Appointment.</i>
Cannon, E. . . .	Priest in Ordinary to His Majesty, and Lecturer of St. George's, Hanover Square.
Griffith, H. D. . . .	Chapl. of the Corporation of the Trinity House.
Randal, Moses . . .	Chapl. of the Coll. Church of Manchester.
Walker, John . . .	Chapl. of Magdalen and New Colleges, Oxford.

OXFORD.

ELECTIONS.

March 7, the Rev. Renn Dickson Hampden, D.D. Principal of St. Mary Hall, was elected Dr. White's Professor of Moral Philosophy, vacant by the cession of the Rev. William Mills, B.D. Fellow of Magdalen College, who was elected in 1829. This Professorship was founded by Thomas White, D.D. in the year 1621, who endowed it with a salary of 100*l.* per annum. The Founder directed that it shall be vacant every fifth year, and that no ecclesiastical preferment shall be held with it, except it be within the University. The Professor is elected by the Vice-Chancellor and Proctors for the time being, the Dean of Christ Church, and the Presidents of Magdalen and St. John's.

The Examiners appointed to elect to the University Scholarship, on the Foundation of Dean Ireland, have elected Orlando Haydon Bridgeman Hyman, Scholar of Wadham College.

Mr. David Roberts and Mr. David Lewis, Commoners of Jesus College, have been elected Scholars of that Society.

Mr. Henry Highton was elected Michel's Exhibitioner of Queen's College.

John Kidd, D. M. Regius Professor of Medicine, and Lee's Reader in Anatomy, has been elected to fill the situation of Radcliffe Librarian, vacant by the death of G. Williams, D. M. By the will of Dr. Radcliffe, the Librarian has 150*l.* per annum. The electors are the Archbishop of Canterbury, the Lord Chancellor, the Chancellor of the University, the Bishops of London and Winchester, the two Principal Secretaries of State, the two Chief Justices, and the Master of the Rolls.

The Examiners for the Lusby Scholarship have elected James Room Peak, Commoner of Jesus College.

Mr. Francis James Sundy has been

elected Scholar of University College, on the Yorkshire Foundation.

A Fellowship is vacant in Lincoln College, open to Graduates born within the county of Lincoln.

Also, two Scholarships and two Exhibitions.

The Scholarships are without limitation.

Candidates for the Exhibitions must be natives of the diocese of Durham; or, for want of such, natives of Northallerton and Howdenshire, in the county of York; or of Leicestershire, particularly of the parish of Newbold Verdon; or of the diocese of Oxford, or of the county of Northampton.

All the candidates will be required to deliver in personally to the Sub-Rector, testimonials of their good conduct, on or before Thursday, the 24th of April.

Candidates for the Fellowship or the Exhibitions must, at the same time, produce certificates of the place of their birth.

An Examination will be held in Corpus Christi College, on the 22d day of May next, and the following days, for the purpose of electing four Scholars, one of the diocese of Bath and Wells, one of the county of Oxford, one of the county of Kent, and one on Frost's Foundation.

Any persons are eligible for the above diocese and counties, who are natives of the same respectively, and who may not have exceeded their nineteenth year on the day of election.

All candidates must appear personally before the President on the 22d day of May, and must produce certificates of the marriage of their parents, and of their own baptism: an affidavit of their parents, or of some other competent person, stating the day and place of their birth, and a testimonial of their previous good conduct

from the Tutor of their College, or the Head Master of their School.

Candidates for the Scholarship on Frost's Foundation must forward to the President, by Letter, before the 1st of May, in addition to the certificates above stated, the particulars of their relationship to William Frost.

In a full Convocation, it was agreed that the University Seal should be affixed to a humble petition to his Majesty, praying that he would be graciously pleased to withhold his royal sanction from the proposed form of a Charter of Incorporation for a Literary and Scientific Institution, lately established under the title of "The University of London." In a Convocation, consisting of perhaps more than 100 members, there was only one dissentient voice.

In a Convocation, holden on Tuesday, February 25, the following gentlemen were approved as Public Examiners:—

In Literis Humanioribus.—Mr. Jenne, Fellow of Pembroke; Mr. Head, Fellow of Merton.

In Disciplinis Mathematicis et Physicis.—Mr. Johnson, Queen's College.

DEGREES CONFERRED.

BACHELORS IN DIVINITY.

Fred J. Parsons, Fell. of Magdalen Coll.
Rev. S. W. Roberts, Fell. of Pembroke Coll.
Rev. C. W. W. Eyton, Fell. of Jesus Coll.

MASTERS OF ARTS.

Rev. George Bird, St. Edmund Hall.
Sir W. B. Riddle, Christ Church, Gr. Comp.
John H. Barker, Christ Church, Gr. Comp.
Joseph Jekyll, Christ Church.
Rev. John Carter, Fell. of St. John's Coll.

BACHELORS OF ARTS.

Henry M. Smyth, New Coll.
Francis Trench, Oriel Coll.
J. H. Hotham, Demy of Magdalen Coll.
Francis R. Phillips, Trinity Coll.

ASHMOLEAN SOCIETY.

On February 21, the President in the chair, the following gentlemen were elected members of the Society:—

Rev. J. C. Stafford, M.A. Magdalen Coll.
Rev. A. Tait, B.A. Balliol Coll.
Rev. G. Barnes, B.A. Christ Church.
Rev. G. Day, B.A. Christ Church.
Honorary Member—Sir Joseph Lock.

Two papers were read, communicated by J. Duncan, Esq. D.C.L.; the first on a supposed letter of Alexander the Great to Aristotle, descriptive of India; the second, a description of a singular instance of a moth case, formed in a carpet bag.

P. Duncan, Esq. of New College, then exhibited part of the contents of a mummy of a crocodile, recently presented to the Museum, by Mr. Munro: and gave some account of crocodiles from Cuvier, and other writers.

Dr. Daubeny exhibited Daniell's pyrometer, and made some observations on the influence of light on animal life; and concluded by proposing the following query:—Is it reasonable to suppose (with Dr. Edwards) that the singular animal, called the *Proteus Anguinus*, which occurs in the dark caverns of Carniola, is a reptile whose form has never been developed, bearing the same relation to some unknown species which the tadpole does to the frog?

The Committee, who have undertaken to forward a subscription for the general improvement of the Botanic Garden, and to superintend the expenditure of the money that may be raised, consists of the following gentlemen:—

The President of Corpus Christi Coll.
The Warden of Wadham Coll.
The Principal of Magdalen Hall.
The Regius Professor of Divinity.
Rev. F. C. Plumptre, University Coll.
Rev. J. Wilson, Queen's Coll.
Rev. R. Greswell, Worcester Coll.
Rev. J. Stafford, Magdalen Coll.
The Professor of Botany.

CAMBRIDGE.

ELECTIONS.

The following gentlemen have been elected Fellows of St. John's College:—Samuel Laing, Thomas Cotterell, John Edward Bromby, George Wray, John Henry Howlett; and John Robinson Hutchinson, Magdalene College.

Thomas Whitehead, of St. John's College, and Alexander Grant Hildyard, of Pembroke College, have been elected Bell's Scholars.

Henry Goulburn and Edward Howes, Scholars of Trinity College, have been elected Craven Scholars.

Mr. N. B. Lewis, of Clare Hall, has been elected University Scholar, on the Foundation of Sir William Browne.

PRIZES.

The Chancellor's Gold Medals for the two best proficient in classical learning among the Commencing Bachelors of Arts, have been adjudged to Thomas Kynaston Selwyn, and William Forsyth, of Trinity College.

The Norrisian Prize Essay has been adjudged to Charles Eyres, B.A. of Caius College.—Subject, *The Divine Origin of Christianity proved by the Accomplishment of the Prophecies delivered by Christ himself.*

GRACES.

Cum statutis vestris Regiis provisum sit ut Medicinæ sex Studiosi annos rem medicam discant—novem vero tantum terminos in Academia complere teneantur:—Placeat vobis, ut post annum 1835 unusquisque examinationem pro Gradu in Medicina Baccalaureatus subiturus, Professori Medicinæ Regio in manus literas certificatorias tradendas curet, quibus liquido constet se apud quoddam bonæ notæ nosocomium, cum morbis curandis interfuisse, tum prælectionibus audiendis diligentem operam dedisse per duos annos vel tamdiu ab hac nostrâ academia abfuerit.

Cum mos apud nos diu prævaluerit ut Medicinæ Baccalaurei ad practicandum non admittantur nisi post duos annos a gradu suscepto—quo arti suæ exercendæ mora inutiliter interponatur:—Placeat vobis, ut in posterum Baccalaureis in Medicina Licentiam ad practicandum obtinere liceat in termino proxime sequente eum in quo Gradum Baccalaureatus susceperint, si modi prius examinati fuerint et approbati a Regio Medicinæ Professore et ab alio in eâdem facultate Doctore.

To allow the Professor of Botany 10l. from the University Chest, for the purchase of a collection of tropical fruits, preserved in spirits, and contained in thirty-six glass jars.

To petition the King to be heard by counsel before the Privy Council, in support of the prayer of the petition of the Senate, dated March 9, 1831, respecting the London University.

To appoint the Vice-Chancellor, the Master of Downing College, Mr. Whewell, of Trinity College, Mr. Hughes, of St. John's College, and Mr. Calthrop, of Corpus Christi College, a Syndicate to confer with the Architects who were

appointed to furnish the University with designs for a new Library, and to report to the Senate before the division of the next term.

To extend the time granted to the Syndics appointed to consult respecting the old Printing Office, for making their report until the end of the next term.

To appoint the Vice-Chancellor, the Provost of King's College, the Master of Christ's College, Dr. Geldart, Dr. Haviland, Professor Sedgwick, Professor Miller, Mr. Philpott, of Catharine Hall, and Mr. Potter, of St. Peter's College, a Syndicate to consult what steps should be taken by the University to provide accommodation for the Fitzwilliam Collection: in consequence of the desire expressed by the Master and Fellows of Caius College to resume possession of the present building; and to report thereupon to the Senate before the end of the next term.

To appoint Mr. Skinner, of Jesus College, and Mr. Phillips, of Queen's College, Examiners of Tyrwhitt's Hebrew Scholarships.

To appoint John Glaves, a Student of Catharine Hall, and a native of Thornton, near Pickering, in the county of York, to one of the Lady Lumley's Exhibitions.

To authorise the payments recommended in the report of the Syndicate, dated March 10, 1834.

To affix the University Seal to a petition to the King, which passed the Senate on the 12th of March.

The Syndicate appointed to inquire into the expense incurred on the Schools in the Botanic Garden, and to report thereon to the Senate before the end of the present term, has recommended, in addition to the amount of the contract, viz. 1843l. 10s. 6d., the further payment of 1124l. 18s. 11½d.

DEGREES CONFERRED.

BACHELORS IN DIVINITY.

Rev. J. W. Worthington, Trinity Coll.
Rev. William Clarke, St. John Coll. Incumbent of Chester, Comp.
Rev. E. Dewhurst, St. John's Coll. Comp.

MASTERS OF ARTS.

Rev. S. R. Cattley, Queen's Coll. Comp.
Rev. Thomas Nunn, St. John's Coll.
Benj. D. Walsh, Fell. of Trinity Coll.
Rev. T. Wm. Meller, Trinity Coll.
J. H. L. Cameron, Trinity Coll.
C. J. B. Aldis, Trinity Coll.
Samuel Edmund Walker, Trinity Coll.
Samuel Earnshaw, St. John's Coll.
W. M. Oliver, Fell. of St. Peter's Coll.
Francis Hildyard, Clare Hall.
John Mills, Fell. of Pembroke Coll.

John Mills, jun. Fell. of Pembroke Coll.
 John Bacon, Corpus Christi Coll.
 Rev. J. N. Peill, Fell. of Queen's Coll.
 Thomas Gaskin, Fell. of Jesus Coll.
 Rev. T. Walker, Fell. of Christ's Coll.

LICENTIATE IN PHYSIC.

Geo. Edw. Wilmot Wood, Trinity Coll.

BACHELOR IN CIVIL LAW.

Chas. Wentworth Dilke, Trinity Hall.

BACHELORS OF ARTS.

Francis Edw. Arden, St. Peter's Coll.
 John Sayer Haygarth, Trinity Coll.
 William Kell, St. John's Coll.
 Thos. R. Ibbotson, St. John's Coll.

BACHELOR IN PHYSIC.

William Pratt, St. John's Coll.

PHILOSOPHICAL SOCIETY.

A meeting has been held, Dr. Clarke, one of the Vice-Presidents, in the chair. A memoir was read by the Rev. J. Challis, containing new researches in the Theory of the Motion of Fluids. — The Rev. Temple Chevalier described experiments which he had made on the polarization of light by the sky. The general results were, that light is polarized by the clear sky: that the effect begins to be sensible at points thirty degrees distant from the sun, and that the greatest quantity of polarized light proceeds from points at ninety degrees distance from the sun; a fact which seems to indicate that the reflection, which occasions the polarization, takes place at the surface of two media as nearly as possible of the same density. It was also stated, that though the light of the moon or of clouds shows no trace of polarisation, a fog, when on the point of clearing off, lets polarized light through,

when its breaking up has not yet begun. Mr. Chevalier remarked that he had not detected any appearances of polarization by transmission, though, as was mentioned by another member, Mr. Arago has stated, that he had observed, within a certain small distance of the sun, the light was polarized in the opposite plane to that at a greater distance.

A meeting was held on March 17, Professor Airy, one of the Vice-Presidents, being in the chair. Mr. Power gave an account of his views concerning the cause of the phenomena of exosmose and endosmose, which it appeared by his calculations may be accounted for by the effect of forces similar to those which produce capillary phenomena. Professor Henslow gave an account of the speculations of Mr. Braun, respecting the spiral arrangement of the scales on the cones of pines, illustrated by drawings and additional observations. — Professor Airy gave an account of experiments on the polarization of light by the sky. It appeared that the light was polarized in a plane passing through the sun, and that the plane of polarization was not reversed in approaching the sun, as had been formerly suggested by M. Arago. Professor Airy found that he could observe the polarization within nine degrees of the sun, in a horizontal direction, but that above and below the sun the trace disappeared at a distance considerably greater. It was found, in the course of these experiments, that very rough surfaces, as a stone wall, a gravel walk, a carpet, produced some polarization by reflection; and that the plane of polarization in all cases passed through the point of reflection, and the source from which the light came. This communication gave rise to observations from other members.

ERRATA.

In the article containing observations on Mr. Binney's Address, which appeared in our last number, at p. 174, line 27, for 'Black Book' read 'Black List:' and in our number for January, at p. 7, line 26, for 'Black Book' read 'Black List.'

NOTICES TO CORRESPONDENTS.

The complaints against our parochial psalmody, by an "Old Psalm Tune," we have long felt to be too just, and have, for some time, been arranging a Selection of Psalms, Hymns, and appropriate Tunes, which, we trust, will, in some measure, supply the deficiency so universally deplored.

Many thanks for the Sarum scraps.

Most of the books named in the Theological List, by "An Unknown Hand," have already been recommended; but as the author would probably like to see his own List in print, we will give it before our own, which has long been in type.

THE
CHRISTIAN REMEMBRANCER.

MAY, 1834.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Sermons.* By HENRY MELVILL, M.A. late Fellow and Tutor of St. Peter's College, Cambridge, and Minister of Camden Chapel, Camberwell. London: Rivingtons. 1833. 8vo. Pp. 379.

THAT a "late Fellow and Tutor" of a college, should publish a volume of sermons like this, is, we confess, a source of some amazement to us; and we can only take these harangues as evidence of the pitiable sacrifice of taste and judgment, which even clever men sometimes condescend to offer to the idol—*Popularity!* Our author tells us that he has "*a difficult part to perform in ministering to the congregation which assembles within the walls*" of, and "*thronged his chapel.*" (Pp. 373 and 374.) In this confession we learn the important fact, that this preacher's sense of *difficulty* originated in the fastidiousness of the numbers that "*thronged his chapel:*" and hence, no doubt, the gaudy licentiousness of style,—hence the enormous exaggerations,—hence the novel epithets,—hence the freaks of imagination,—hence the rhetorical gewgaw of this volume of sermons.

Let us not be misconstrued. We are not of the number of such as "*delight to brawl about words,*" *—we would not make any man "*an offender for a word.*" Mr. Melvill might have written of his "*shewings*" (p. 9); of "*ongoing conflicts*" (p. 23); of "*upbearing*" interpretations (p. 38); of "*acting faith on the head of the ministry*" (pp. 47, 289, 293); of "*the sunniness*" in men's eyes testifying to their feeling an emotion of *delightsomeness* (p. 62); of "*the stillness of the unmeasured expanse*" (p. 82); of our Saviour's "*staunch*" humanity (p. 110); of "*the millions who have fallen in the battle*" (p. 136); of an "*on-coming day*" (p. 157); of "*the for ever and for ever of Godhead*" (p. 141); of the "*harbourage of expectations*" (p. 331); of "*out-putting of faith at the last moment of life*" (p. 285); of "*sepulchring*" greatness (p. 307). Mr. Melvill, we repeat, might have indulged in these puerile and

* Homil.—Third Part of the Sermon of Salvation.

pedantic affectations with perfect impunity, as far as we (his reviewers) are concerned ; but when he so discolours the doctrines of revelation, by statements exaggerated, for mere effect, that even truth itself assumes, in his hands, a strange appearance ; we owe it to our readers to warn them against the peculiarities, to say the least, of the volume before us. Indeed, we raise our official voice against these pulpit speeches with more determined censure, because we believe our author to be capable of better things, and are free to confess that many portions of his sermons prove him to be a writer of no mean talent.

The volume contains twelve sermons from the following *texts*, and upon the following *subjects* :—

Sermon.	Subject.	Text.
1.	The First Prophecy	Gen. iii. 15.
2.	Christ the Minister of the Church	Heb. viii. 2.
3.	The impossibility of Creature-merit	1 Chron. xix. 1 t.
4.	The humiliation of the Man, Christ Jesus	Phil. ii. 8.
5.	The doctrine of the Resurrection viewed in connexion with that of the Soul's immortality	John ii. 25.
6.	The power of wickedness and righteousness to reproduce themselves	Gal. vi. 7.
7.	The power of religion to strengthen the human intellect	Psaln cxix. 130.
8.	The provision made by God for the poor	Psaln lxxviii. 10.
9.	Saint Paul a tent-maker	Acts xviii. 3.
10.	The advantages of a state of expectation	Lament. iii. 26.
11.	Truth as it is in Jesus	Eph. iv. 20, 21.
12.	The difficulties of Scripture	2 Pet. iii. 16.

Had Mr. Melvill remembered the injunction, "*If any man speak, let him speak as the oracles of God,*" he would not have indulged in surmises, however ingenious,—in conjectures, however plausible, as to the external change brought upon the serpent by the curse ; as to his beauty and his splendour, by which Satan was led to choose it "*as the vehicle of his approaches,*" and Eve "*was attracted*" to become the victim of his seductions. Had he been versed in the cunning devices by which infidel interpreters of prophecy have endeavoured to lower our esteem for God's word, especially in this solemn curse upon the tempter and his instrument, he would not have made allusion to the *supposed* enmity existing between men and serpents, as if it were consistent with the dignity of prophecy, or fitting the awful crisis when the curse was pronounced, to predict that whilst the former should knock serpents on the head, these should bite men by the heels !* If, indeed, the fact were true, that "*every man instinctively recoils at the sight of a serpent,*" "*with a natural and unconquerable aversion,*"—we should find it difficult to reconcile it with the *worship* of the serpent throughout the world, as an emblem of divinity, a charm, an oracle, or a god.† But these

* See Boyle's Lecture, by the Bishop of Durham.

† See Deane on Serpent Worship.

objections we would not urge harshly upon points of minor importance, when the author before us is obnoxious to graver charges, even in the *first* of the sermons under review. We willingly allow the *possibility* that Satan, ejected from heaven, might have "*liberty to traverse the vast area of creation, and that far-off stars and planets might be accessible to his wanderings*;" we allow the *possibility* that, subsequently to our fall, God might chain Satan "*to the earth, on which he had just won a victory*:" but, in default of scriptural evidence for these hypotheses, we think them forbidden topics to the pulpit, and are sure that they have no force in illustrating the text (Gen. iii. 15.) of our author's discourse. Mr. Melvill interprets these memorable words as "nothing less than an unwearied conflict of which this earth shall be the theatre, and which shall issue, though not without partial disaster to man, in the complete discomfiture of Satan and his associates," (pp. 6, 7): so that the prophecy is applicable to *others* as well as to the Redeemer, who was peculiarly "*the seed*" of the woman, and in whom, therefore, this prediction was *primarily* and *chiefly* fulfilled. Our author contends that "as the seed of the serpent is to be interpreted spiritually and symbolically, so also is the seed of the woman."

The true church of God in every age,—whether you consider it as represented by its head, which is Christ; whether you survey it collectively as a body, or resolve it into its separate members,—this true church of God must be regarded as denoted by the woman and her seed.—So that the representation of the prediction is simply that of a perpetual conflict, on this earth, between wicked angels and wicked men on the one side, and the church of God, or the company of true believers, on the other; such conflict, though occasioning partial injury to the church, always issuing in the discomfiture of the wicked. —Pp. 12, 13, 14.

It is important that we weigh the statements by which our author would establish this interpretation. His argument rests upon the dictum that "*Eve was the figure or type of the Church*." (P. 12.) We must gravely demur to this unsupported assumption, because the word of God affords no evidence to its truth. How often must we repeat the statement that "as a type must have been *designed* from the beginning to prefigure its antitype, (the connexion between them being *pre-ordained*), the *reality* of such previous design must depend upon the authority of Christ and his apostles? When *they* have shewn us the existence of the type, we may consider its *prophetic character*; for when two distant events are *designedly* connected, the one being by *ordination* indicative of the *other*, the one is no *less prophetic* of the other, than a verbal declaration that the thing which forms the antitype, would in due season be accomplished."* In the case before us we have no *scriptural* testimony that Eve was *a type of the Church*; and therefore we repudiate the assumption of it by our author as an untenable

* CHRISTIAN REMEMBRANCE, No. VIII. Vol X. p. 480.

conjecture. The foundation being sapped, the superstructure necessarily falls.

But we have yet somewhat more to urge against the *first* sermon of the volume, upon our table. Our author argues from the phrase, "*I will put enmity*," that God specially interfered to implant hatred between man and Satan; "introducing a new principle into the heart, he causes conflict where there had heretofore been peace, inclining and enabling man to rise against his tyrant." (P. 9.) If the doctrine of God's converting grace, without which we continue Satan's willing captives, had no better support than this tortured interpretation of our author's text, it would be a fruitless attempt to enter upon its defence; for the phrase in question is a *Hebrew idiom*, by which the fact of the intervening enmity is emphatically declared, without meaning to ascribe it to the agency of the Deity. Oriental scholars will at once acknowledge the correctness of our remark; for confirmation of which we refer our readers to *Professor Lee's Hebrew Grammar*, pp. 112—119.

We crave yet another observation upon the sermon under review. Our author tells us that the prophecy of the text has been verified by the history of all ages, for that no man serves God without uniting against himself evil angels and evil men. He then proceeds to assure us that this conflict between the serpent and his seed and believers in Christ is *certain* to have its issue in the triumph of the last; for that however the power of Satan may bruise the believer's heel, it touches not his head!

It is certain, (Mr. Melvill writes) certain as that God is omnipotent and faithful, that the once justified man shall be enabled to persevere to the end.—And therefore the bruising of the heel is the sum total of the mischief. Thus much, undoubtedly, the serpent can effect. He can harass with temptation, and occasionally prevail. But he cannot undo the radical work of conversion. He cannot eject the principle of grace, and he cannot, therefore, bring back the man into the condition of his slave. Thus he cannot wound the head of the new man.—P. 28.

Ingenious defence, truly, of the doctrines of the final perseverance of the saints, and the indefectibility of grace! For our parts we welcome *such* defences as one sure means of exposing these pestilent notions to the rejection, which they merit, though we sorely lament the rashness with which the preacher has ventured to urge them upon the attention of his audience, who might be ill qualified to detect the sophistry of his *ingenious hypothesis*, though too liable to pervert his dogma to purposes everlastingly ruinous and deplorable. Is it for one thus rioting in bold statements of polemical articles which have no connexion with the subject of his text, to decry controversy, or to speak contemptuously of the "*battling about election and non-election*," (p. 269) when he is racking his brains to find support for the most objectionable

points in his own *Calvinistic* creed, and when he ventures to state those points in all the naked impotence of bare assertion?

Mr. Melvill's second sermon, entitled, "*Christ the Minister of the Church*," is on Hebrews viii. 2: "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Here again, we have a specimen of the love of display, which everywhere marks these discourses; for not content with proving our blessed Redeemer to be the Head of the Church, "from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God;" (Col. ii. 19.)—not satisfied with shewing how in this sense Christ ascended up on high, that he might receive gifts for men, and so minister to their necessities; in proof of which comfortable doctrine it would be easy to quote many plain texts of holy writ; a conclusion must be violently extracted by some ingenious process of ratiocination from a text, where no ordinary theologian would be able to find it. To a common reader of the Scriptures it would be obvious that the apostle, in Hebrews viii. 2, was contrasting the priesthood and sacrifice of Christ with those of the Mosaic law, and that one chief point, wherein the priesthood of Christ excelled *that* of his types under the Jewish dispensation, consisted in his session at the right hand of God *in heaven, there* to intercede for his followers, "on the right hand of the throne of the Majesty in the heavens." Hence our Redeemer is styled "*a minister of the true tabernacle, which the Lord pitched, and not man.*" This, we contend, is the literal and plain and obvious sense of the apostle's words. This we hold to be the tenor of his argument. But this obvious and plain interpretation does not, please the taste of Mr. Melvill. His auditors must have "*something new.*" Accordingly, he would fain "*battle strenuously*" for the interpretation, which would define "*the humanity of the Saviour as a tabernacle not made with hands.*" (P. 37.) But this flight is too daring even for Mr. Melvill; and he contents himself with telling us that "*the whole company of the faithful constitute that tabernacle, of which Christ is asserted to be the minister!*" . . . "born again of the Spirit and renewed after God's image, they constitute a sanctuary, which shews a nobler than mortal workmanship!" Pp. 39, 42.

True, very true; believers are said to be Christ's "*workmanship,*" (Eph. ii. 10.); they are called "*the temples of the Holy Ghost,*" (1 Cor. vi. 19.); the Spirit of God is said to "*dwell*" in them, (Rom. viii. 9.); and their risen Lord, "*made higher than the heavens,*" is described as interceding for them by the potency of his "*unchangeable priesthood.*" So true is it that Christ is the Minister of his Church. But this ministry is not to be gathered, as Mr. Melvill would gather it, from Hebrews viii. 2; and we beg leave to enter our protest against this perversion of the apostle's words.

Christ is, indeed, the Minister of the Church on earth, as well as of *that in heaven*; and is truly present with her in her ordinances by "*his actual and energizing presence.*" Yes—

If Christ remain always the minister of his church, Christ is to be looked at through his ministering servant, whoever shall visibly officiate. . . . The grand evil is, that men ordinarily lose the chief minister in the inferior, and determine beforehand that they cannot be advantaged unless the inferior is modelled exactly to their own pattern. They regard the speaker simply as a man, and not at all as a messenger. Yet the ordained preacher is a messenger from the God of the whole earth. His mental capacity may be weak,—that is nothing. His speech may be contemptible,—that is nothing. His knowledge may be circumscribed,—we say not, that is nothing. But we say that, whatever the man's qualifications, he should rest upon his office. And we hold it the business of a congregation, if they hope to find profit in the public duties of the Sabbath, to cast away those personal considerations, which may have to do with the officiating individual, and to fix stedfastly their thoughts on the office itself. Whoever preaches, a congregation would be profited, if they sat down in the temper of Cornelius and his friends,—“Now therefore we are all here present before God, to hear all things that are commanded thee of God.”—I’p. 45, 46.

All this is really excellent and sound. “*O ! si sic omnia !*” But there seems an untowardness about our author; and he is too fond of extremes to be thus orthodox and sensible for many periods in succession. We have no sooner regaled our palates with the delightful extract just quoted, than we are displeased with such fallacies as the following:—

If, wheresoever the minister is himself deficient and untaught, so that his sermons exhibit a wrong system of doctrine, you will not allow that Christ's church may be profited by the ordinance of preaching; you clearly argue that Christ has given up his office, and that he can no longer be styled “the minister of the true tabernacle.” . . . When everything seems against the true followers of Christ, so that, on a carnal calculation, you would suppose the services of the church stripped of all efficacy, then, by acting faith—(what a phrase!)—on the Head of the ministry, they are instructed and nourished; though, in the main, the given lesson be FALSEHOOD, and the proffered sustenance little better than POISON!!!

Well, after all, we need not pity Mr. Melvill's hearers, it seems. They may read *truth* in *falsehood*, and live by *poison*!! Happy souls, they can gather figs of thorns,—grapes of a bramble! What signify the preacher and his doctrine? He is an *ambassador* of Christ,—therefore **WHATEVER** he says, is Christ's *message*, and whoever denies this, *dethrones* his Saviour, and deserves the severest anathema!!

Our preacher very properly insists upon the *intercession* of our “*advocate* with the Father,” as proving him to be “the minister of the true tabernacle.” But even here our judgment is, we must confess, not a little outraged, when this intercession is described as follows:—

Christ intercedes with justice. But the intercession is the throwing down his cross on the crystal floor of heaven, and thus proffering his atonement to satisfy demand. Oh, it is not the intercession of burning tears, nor of half-

choked utterance, nor of thrilling speech. It is the intercession of a broken body, and of gushing blood; of death, of passion, of obedience. It is the intercession of a giant leaping into the gap, and filling it with his colossal stature, and covering, as with a rampart of flesh, the defenceless camp of the outcasts! So that not by the touching words and gestures of supplication, but by the resistless deeds and victories of Calvary, the Captain of our salvation intercedes, pleading, not as a petitioner, who would move compassion, but rather as a conqueror, who would claim his trophies — Pp. 50, 51.

This is mere declamation; pardonable, perhaps, in a prize essay, but assuredly unbecoming the sobriety which ought to characterise a written sermon, delivered from the pulpit by a grave divine. And the same remark may serve for our author's fanciful lucubrations touching the ministerial offices discharged by Christ towards the saints in glory. God has thought fit to hide these things from our eyes. Why pry into forbidden mysteries? The peroration of this sermon is very good; but, when we there read the truth, that "preaching is valued, not as Christ's mode of ministering to his people, and, therefore, always to be prized; but as an oratorical display, whose worth, like that of a pleading at the bar, is to be judged by the skill of the argument and the power of the language" (p. 63); we cannot help thinking, that the error is mainly attributable to the *preachers themselves*! If *they* will clothe themselves in the gaudy colours of an actor, is it matter of surprise that their hearers sit in judgment upon their sermons, as they would "*upon a tragedy*?"

We assure Mr. Melvill that he would receive almost unqualified praise at our hands, had all his sermons been faultless as the *third* on, "*the impossibility of creature-merit*." We have nothing to object to his *doctrine* in this respect, and as little, with the exception of one or two gaudy passages, to his *style*. We would fain quote the sensible exordium to the *fourth* sermon, in the handling of which our author acknowledges himself much indebted to Bishop Sherlock. Doubtless, our readers are familiar with Sherlock's masterly discourse on Phil. ii. 8, &c. Our author treads in his steps; we are bound to add, "*haud passibus æquis*;" and we may be permitted to wonder, we think, that he has not imbibed more of the cogency of argument,—the strength and perspicuity of style,—the lucid arrangement,—and the sobriety of judgment everywhere conspicuous in the writings of that able prelate!

The exordium of Sermon V., occupying pages 126—129, is taken from Bishop Horsely's Sermon on John xi. 25, 26. Our author has neglected to make acknowledgment of this debt to the learned Bishop of St. Asaph. But why? Horsely is a profound writer, from whom the wisest may be glad to borrow instruction, and to whom the proudest might condescend to pay a debt of gratitude! Would that our author had confined himself to Horsely's argument! We, in that case, had been spared the pain of reviewing the crude, and unintelligible notions

which disfigure the sermon on which we are sitting in official judgment. We, in that case, had been spared the mortification of listening to *Papal* logic from the lips of a *Protestant* preacher! "*This is my body;*" "*I am the bread of life;*" is exactly as strong a proof, when used by a Papist, of the doctrine of *transubstantiation*, as "*I am the resurrection and the life,*" when adduced by Mr. Melvill, is of the dogma that Christ was "*literally the resurrection itself.*" Pp. 132, 134. Perhaps our readers may expect us to explain this dogma: we confess ourselves totally unable to guess even at the meaning of it: but our author shall speak for himself. We would only premise that the two objects of his discourse are—"to *shew briefly the accuracy with which Christ may be designated 'the resurrection;'*"—and then "*to prove that the resurrection of the body is a great element in the demonstration of 'the life, the immortality of the soul.'*" His statement is this—

His resurrection was the resurrection of the nature; and the resurrection of the nature was the resurrection of all men.... Christ is more than the efficient cause of the resurrection. He is the resurrection.... The proving Christ the *cause* or the *author* of the resurrection is not the proving him *that* resurrection itself.... Christ took our nature into union with his own; and in all his obedience, and in all his sufferings, occupied this nature in the character, and with the properties, of a head. When he obeyed, it was the *nature*, and not a human person, which obeyed. When he suffered, it was the *nature*, and not a human person which suffered. So that when he died, he died as our Head; and when he rose, he rose also as our Head.... Human nature having been crucified, and buried, and raised in Jesus, all who partake of this nature, partake of it in the state into which it has been brought by a Mediator, a state of rescue from the power of the grave, and not of continuance in its dark dishonours. The nature had most literally died in Adam, and this nature did as literally revive in Christ.... It would be quite inconsistent with the resurrection of the nature,—and this it is, you observe, which makes Christ "the Resurrection,"—that any individual, partaking that nature, should continue for ever cased up in the sepulchre.—Pp. 132—136.

In this abstract we have endeavoured to comprise the sum and pith of our author's statement touching the point before us, viz. that Christ is "*literally the resurrection,*" and not merely its *efficient cause*. This, surely, is not the language of the apostles; but the apostles were not metaphysicians. "*HUMAN NATURE having been raised in Jesus,*" &c.! What, then, is "*human nature?*" Did the abstract idea conveyed by these terms, *rise* in Jesus? Is it something distinct from the flesh and soul, which constituted "*the man Christ Jesus?*" We take "*human nature*" to be the constitution given by God to *human creatures* in their *bodily* and *mental powers*. And though it may be allowed to *poets* to speak of human nature in the abstract, and to attribute *actions* thereto; in *sober prose* such liberties are altogether forbidden, and totally at variance with the discreet phraseology that becometh the expounders of God's word! *Human nature* is a merely abstract term, and can no more *suffer*, or *rise again*, that it can *talk*. "It would be just as wise, and

just as intelligible to say that human nature might be punished,—might be hanged, or transported to Botany-Bay, or be whipped at the cart's tail."* Oh! how delightful is it to consult the pages of such divines as the immortal Pearson on these topics, thus so obscured! "The resurrection of Christ," so writes the incomparable prelate, in his glorious work on the Creed, p. 267, "is the cause of our resurrection by a double causality, as an efficient, and as an exemplary cause. As an efficient cause, in regard our Saviour by and upon his resurrection hath obtained power and right to raise all the dead. As an exemplary cause, in regard that all the saints of God shall rise after the similitude and in conformity to the resurrection of Christ. . . . This is the great hope of a Christian, that Christ rising from the dead hath obtained the power, and is become the pattern of his resurrection."

Of our author's sixth sermon, upon Gal. vi. 7., we are prepared to give a favourable report. "The power of wickedness and righteousness to reproduce themselves" is very ably illustrated, and most impressively applied, both to our present scene of probation, and to our future scene of recompense.

We would here indulge our readers with a favourable sample of the style of our author, by extracting a passage, in which he describes the fact that the sinner, sowing wickedness here, shall reap anguish hereafter, as Bishop Butler has taught us. (*Anal.* Part II. c. v. p. 231.) For this, however, we have not space; still, in justice to Mr. Melvill,—in justification of *ourselves* (for his capacity to write well has provoked our censure,) we will adorn our pages with another extract from his volume. He is discoursing upon "the power of religion to strengthen the human intellect," and cautioning parents against the prevalent folly of giving children knowledge without endeavouring at the same time to add knowledge to godliness, which, he says, is "*throwing the momentum of the giant into the arm of the idiot*;" he then admonishes them in the following strain—

We give it you as a truth made known to us by God, and, at the same time demonstrable by reason, that, in going through the courses of Bible-instruction there is better mental discipline, whether for a child or an adult, than in any of the cleverly-devised methods for opening and strengthening the faculties. . . . Scriptural study should be at once the ground-work and companion of every other; and the mind will advance with the firmest and most dominant step into the various departments of knowledge, when familiarized with the truths of revelation, and accustomed to walk their unlimited spreadings. If parents had no higher ambition than to make their children intellectual, they would act most shrewdly by acting as though desirous to make them religious. . . . We require of you to bear away to your homes as an undeniable fact, that to care for the soul is to cultivate the mind. We will not yield the culture of the understanding to earthly husbandmen. There are heavenly ministers who

water it with a choicer dew, and pour on it the beams of a more brilliant sun, and prune its branches with a kinder and more skilful hand. We will not give up reason to stand always as a priestess at the altars of human philosophy. She hath a more majestic temple to tread, and more beauteous robes wherein to walk, and incense rarer and more fragrant to burn in golden censers. She does well when exploring boldly God's visible works. She does better, when she meekly submits to spiritual teaching, and sits, as a child, at the Saviour's feet; for then shall she experience the truth, that "the entrance of God's words giveth light and understanding." And, therefore, be ye heedful—the young amongst you more especially—that ye be not ashamed of piety as though it argued a feeble capacity. Rather be assured, forasmuch as revelation is the great strengthener of reason, that the march of mind which leaves the Bible in the rear is an advance, like that of our first parents in Paradise, towards knowledge, but, at the same time, towards death.—Pp. 215—217.

Alas! we must quit too soon these laudatory strains, and, sad task,

—————"must change
Those notes to tragic."—*Par. Lost*. B. IX. v. 5.

For, in the eighth sermon, (the exordium of which, by-the-bye, is a very excellent refutation of the insane doctrine of the equality of men by nature,) we find our author grievously misstating the fundamental doctrine of Christ's atonement for our sins. We would not misrepresent him; he shall, therefore, tell his own faith in his own words:—

The sins of every man, were punished in Jesus, so that the guiltiness of each individual pressed in upon the Mediator, and wrung out its penalties from his flesh and his spirit. . . . Christ, by assuming our nature, took, as it were, a part of every man. He was not, as any one of us is, a mere human individual. But having HUMAN NATURE, and NOT HUMAN PERSONALITY, he was tied, so to speak, by a most sensitive fibre to each member of the enormous family of man. And along these unnumbered threads of sympathy there came travelling the evil deeds, and the evil thoughts, and the evil words, of every child of a rebellious seed; and they knocked at his heart, and asked for vengeance; and thus the sin became HIS OWN in every thing but its guiltiness; and the wondrous result was brought round, that he *felt every sin which* can ever be committed, and was pierced by it, and torn by it; and the alone innocent one, the solitary undefiled and unprofaned man, he was so bound up with each rebel against God that the rebellion, in all its ramifications, seemed to throw itself into his heart, and, convulsing where it could not contaminate, dislocated the soul which it could not defile, and caused the thorough endurance of all the wretchedness, and all the anguish, which were due to the transgressions of a mighty population.—Pp. 226, 227.

• In like disregard of common sense, Mr. Melvill goes on to assure us that his own sins "*ran, LIKE MOLTEN LEAD, along the fibre which bound him to his Saviour,*" and "*poured themselves into the sanctuary of his righteous soul.*" P. 227.

Now, of all this elaborately-wrought statement we must say that it is a farrago of sheer nonsense; that it is utterly impossible, and, we need not add, wholly unscriptural. It is, moreover, wholly inconsistent with itself; for it begins with informing us that "*THE GUILTINESS OF EACH INDIVIDUAL pressed in upon the Mediator,*" and then tells us that "*the sin of every child of a rebellious seed became Christ's own in every thing*"

BUT ITS GUILTINESS!" Why will men involve themselves in such flat contradictions? Why will men endeavour to explain what God has not been pleased to unfold; for "*as the Scripture has left this matter of the satisfaction of Christ mysterious, all conjectures about it must be, if not evidently absurd, yet at least uncertain.*"* Yet the absurdity, and the uncertainty of these speculations are swallowed up in their mischievousness! Such rash talk about "unnumbered threads of sympathy" cannot but expose the doctrine of the atonement to the laugh of infidels, and the ridicule of scoffers! The transfer of our sins to Christ, so that they "*knock at his heart, and ask for vengeance,*" is a fond fancy, and a delirious dream; for the actions of one man, we boldly assert, *cannot* be made the actions of another, any more than the *moral character* of one man cannot be made the *moral character* of another; nor does the Scripture at all countenance the notion that our blessed and immaculate Redeemer died in a state of *guiltiness*, or under the *displeasure* of his heavenly Father. Christ, indeed, sustained the burden of our sins *by suffering for them*,—by taking upon himself their penal consequences; for he was "*numbered with the transgressors,*"—"treated, *i. e.* AS IF HE HAD BEEN THE ACTUAL TRANSGRESSOR;" and in virtue of his vicarious sufferings our reconciliation with God has been effected.* But this is very different from "*the sins of men rushing against the surety!*" For the penal consequence of sin is not *sin*, any more than the disease of the sensualist, though the appointed punishment of his intemperance, is his *sensuality!* But of this enough: we proceed with our review, and arrive at the ninth sermon, "*St. Paul a tent-maker.*" It is sensible and original, without paradox, and unusually free from the besetting defects of Mr. Melvill's style. It is the object of this discourse to show that the Almighty, in leaving St. Paul to toil as a tent-maker, "*put much honour upon industry,*" and that "*where he has appointed means, he will not work by miracles.*" The point, that Christians should be "*not slothful in business,*" but at the same time "*fervent in spirit, serving the Lord;*"—the fact that *piety* and *industry* have been associated by God;—that there is an instituted connexion between *secular employment* and *spiritual improvement*;—these truths are well put by our author, and forcibly illustrated by the example of St. Paul: he sends us to the writings of the apostle that we may learn what it is to be *industriously religious*; and to the workshop of the holy craftsman to teach us what it is to be religiously industrious.

We forbear to touch upon the* "*Calvinisms*" of Mr. Melvill; but we cannot resist the opportunity afforded us by the present sermon, of remarking that *that* interpretation of the word of God touching *election* and *predestination*, and man's *free-agency*, which must have either no

* Butler's Analogy, Part II. c. v. p. 247.

† Magee on the Atonement, Vol. II. pp. 67-69.

practical consequences, or such only as are *mischievous*, and with regard to which interpretation (Mr. Melvill's exhortations before us exemplify the correctness of our statement), Christians are *admonished to act as if it were false*, bears upon its face the stamp and impress of its own refutation!

Would I ascertain my election to the blessedness of eternity? it must be by practically demonstrating my election to newness of life. It is not by the rapture of feeling, and by the luxuriance of thought, and by the warmth of those desires which descriptions of heaven may stir up within me, that I can prove myself predestined to a glorious inheritance. If I would find out what is hidden, I must follow what is revealed. The way to heaven is disclosed; am I walking in that way? It would be poor proof that I were on my voyage to India, that with glowing cloquence, and thrilling poetry, I could discourse on the palm-groves and the spice isles of the East. Am I on the waters? Is the sail hoisted to the wind; and does the land of my birth look blue and faint in the distance? The doctrine of election may have done harm to many—but only because they have fancied themselves elected to the end, and have forgotten that those whom Scripture calls elected are elected to the means. The Bible never speaks of men as elected to be saved from the shipwreck; but only as elected to tighten the ropes, and hoist the sails, and stand to the rudder. Let a man search faithfully; let him see that when Scripture describes Christians as elected, it is, as elected to faith, as elected to sanctification, as elected to obedience; and the doctrine of election will be nothing but a stimulus to effort. It cannot act as a soporific. It cannot lull me into security. It cannot engender licentiousness. It will throw ardour into the spirit, and fire into the eye, and vigour into the limb. I shall cut away the boat, and let drive all human devices, and gird myself, amid the fierceness of the tempest, to steer the shattered vessel into port.—Pp. 273—275.

Our readers may rest assured that the gaudy and florid verbiage of this long quotation is at variance with our literary taste. We give it as a faithful specimen of the better portions of the declamatory parts of the sermons on our table. We will now afford them a sample of Mr. Melvill's rodomontade, to justify the observations with which we have felt it to be our duty to comment on these. Can any bombast exceed this?—

The Mediator, designing to pour forth a torrent of lustre on the life, the everlasting life of man, oh, did he not bid the firmament cleave asunder, and the constellations of eternity shine out in their majesties, and dazzle and blind an overawed creation. He rose up, a moral giant, from his grave-clothes; and, proving death vanquished in his own strong-hold, left the vacant sepulchre as a centre of light to the dwellers on this planet. He took not the suns and systems which crowd immensity in order to form one brilliant cataract which, rushing down in its glories, might sweep away darkness from the benighted race of the apostate. But he came forth from the tomb, masterful and victorious; and the place where he had lain became the focus of the rays of the long-hidden truth; and the fragments of his grave-stone were the stars from which flashed the immortality of man.—Pp. 146, 147.

Take another example.

Never, oh never, would the sheeted reliques of mankind have walked forth from the vaults and the church-yards; never from the valley and the mountain would there have started the millions who have fallen in the battletug; never would the giant-caverns of the unfathomed ocean have yielded up the multitudes

who were swept from the earth when its wickedness grew desperate, or whom stranded navies have bequeathed to the guardianship of the deep; never would the dislocated and decomposed body have shaken off its dishonours, and stood out in strength and in symmetry, bone coming again to bone, and sinews binding them, and skin covering them; had not He, who so occupied the nature that he could act for the race, descended, in his prowess and his purity, into the chambers of death, and scattering the seeds of a new existence throughout their far spreading ranges, abandoned them to gloom and silence till a fixed and on-coming day; appointing that then the seeds should suddenly germinate into a rich harvest of undying bodies; and the walls of the chambers, falling flat at the trumpet-blast of judgment, disclose the swarming armies of the buried marching onwards to the "great white throne."—Pp. 136, 137.

Our limits forbid us to extend our critique. We have shewn our readers what we think of these harangues, and afforded them ample specimens to guide them in forming a judgment for themselves. That Mr. Melvill is a man of talent, is an aggravation of his offence against the laws of right reason, in subversion of the first principles of taste, in derogation of the sanctity of his pastoral office! That his volume, thus fraught with follies and extravagances, has reached a *second edition*, is an imperative reason why we should have given a fearless opinion respecting it. Yet we can assure our author that we have undertaken the review of his Sermons with no unfriendly hand, but in the hope that his future productions may be more deeply marked by soundness of doctrine, coupled with purity and simplicity of style.

ART. II.—*The Remains of William Phelan, D.D. with a Biographical Memoir, by JOHN, BISHOP OF LIMERICK. In two volumes. London: Duncan; Cochran. Dublin: Milliken and Son. 1832. 2 vols. 8vo. Pp. 462, 364.*

THIS work, which has been for some time in our hands, will give us the opportunity of enriching our pages with an account of a highly-gifted and truly excellent man. The name of Dr. Phelan is well known as a writer on subjects connected with the Church controversies of the day; but the pursuits more congenial to his nature were those of a christian pastor rather than a polemical divine. His first production in the latter character was a small pamphlet entitled "The Bible, not the Bible Society," powerfully written, and full of sound and sober reasoning, but received with alternate marks of vituperation and panegyric, according to the widely differing sentiments of its readers. In the volumes before us are reprinted an "Essay on Scientific and Literary Pursuits," which obtained the prize of the Royal Irish Society in 1813; and an historical sketch, which occupies the whole of the second volume of the "Policy of the Church of Rome in Ireland, from the Introduction of the English Dynasty to the

Great Rebellion," which throws considerable light on the ecclesiastical affairs of the country. It is republished "not as a controversial, but purely as an historical, discussion; and it is hoped," says Dr. Jebb, "that, when temporary excitement shall have subsided, it may be studied with advantage by persons of every description; and, not least, by members of the Church of Rome." The other "Remains" are his Donnellan Lectures, and a selection from his Discourses, preached in Trinity College, Dublin, illustrative chiefly of the earlier parts of the gospel narrative. To the character and merit of these pulpit instructions we shall recur at their proper place in the brief record of their author's life, which we proceed to collect from the delightful biographical sketch of the late and lamented Bishop of Limerick.

William Phelan was born at Clonmel, in the county of Tipperary, on the 29th of April, 1789. His father was a woolcomber, descended from a family reduced by the circumstances of the times from affluence to humility, and he retained, and imparted to his son, the feelings of a gentleman. In 1796, having received from his parent the first rudiments of the Latin language, in which he was himself well versed, young Phelan was sent to a daily grammar school in the neighbourhood; and, though his master, Mr. Ryan, was scarcely competent to complete his education, he spent between six and seven years under his care, with considerable advantage. At length, in 1803, at the age of 14, he was removed, with two of his schoolfellows, through the kind suggestion of their father (Mr. O'Sullivan), to the endowed school of Clonmel, then under the direction of the Rev. Richard Carey. Never was master more revered by his scholars, or better calculated, from his extensive knowledge, critical acumen, and refined taste, to advance their studies, than this amiable man, who was at this time withdrawing from active life, and confining his attention to a very limited number of pupils. An affectionate tribute to his memory by the elder of the three comrades, the Rev. S. O'Sullivan, is closed by a characteristic anecdote of Phelan's first admission into his school.

From the slovenliness, which, in that part of Ireland, then prevailed in the elementary parts of classical education, Mr. Carey had found it necessary to establish the general rule, that all who came to him from other schools, should, however plausible their seeming proficiency, retrace their steps through the Latin grammar. My brother and I, were, from our time of life, (we were a few years junior to our friend,) exempt from all mortification on this score: we were mere beginners; and, of course, were well satisfied to commence at the commencement. Some of the boys, however, officiously told Phelan of the humiliation which awaited him; no slight one, it will be admitted, to a diligent student of six or seven years' standing, who had been already delighting himself with the dense eloquence of Tacitus. He reddened, but said nothing. Then came the trial. A book was put into his hands: when such, at once, appeared his grounded knowledge of the Latin language, and so correctly classical was the diction of some exercises which he produced, that, without the least hesitation, Mr. Carey passed him into his highest class. On being

asked what he would have done, if relegated to the pages of Lilly,—“I should immediately have walked out of the school,” said the high-minded youth, “and never set my foot into it again.”—Pp. 7, 8.

This early anecdote sufficiently proves the delicate and sensitive temperament of Phelan's mind; but, whatever failings and infirmities may have thence occasionally sprung, he was always ready to acknowledge his error; “and, after all,” says his biographer, “I never knew a human being with a more placable spirit, or a tenderer heart.” Under Mr. Carey, who stood to him in the relation not so much of an instructor as of a parent and a friend, his progress was far more rapid than his prospects were hopeful: and when, at the end of three years, his school-boy days had drawn to a close, his good master furnished, from his own scanty income, the necessary means for his maintenance as a sizer at Trinity College, Dublin, where he was admitted in June, 1806, in the 18th year of his age. Grateful for this assistance, he would accept of it no longer than it was strictly necessary; and, on his election to a scholarship, he earnestly requested its discontinuance. Before his removal to college, he had adopted the Protestant faith, and the means by which this change was effected was thus related by himself to his early friend, the Rev. Mortimer O'Sullivan.

I was walking home with ***** (member of a lay fraternity of Roman Catholics,) to translate for him some portion of the Breviary, when Mr. Carey rode by on his mule, at his usual quiet pace:—“What a pity,” said ***** “that *that* good man cannot be saved!” I started: the doctrine of exclusive salvation never appeared so prodigious; and I warmly denied its truth and authority. ***** was stubborn in its defence; and we each cited testimonies, in behalf of our respective opinions. I withdrew to bed, occupied by thoughts which this incident awakened; went over, again, all the arguments, *pro* and *con.*, which my memory could supply; weighed all the evidence, which, in my judgment, might throw light on the subject; questioned, whether any evidence could induce me to acquiesce in a dogma so revolting; and fell asleep, in no good disposition to the creed which could pronounce Mr. Carey's reprobation. In the morning when I awoke, it appeared, that I had insensibly reasoned myself into the belief of the right of private judgment; and thus, I virtually reasoned myself out of the Church of Rome.—P. 11.

During his undergraduate course he obtained several prizes for compositions in English verse and Latin prose, of which, however, he never kept a copy. In the former, his union of metaphysical and poetical expression is said to have been truly remarkable; and it was observed by Dr. Hall, then provost of Trinity College, Dublin, and one of the most accomplished scholars of his day, that one essay in particular was so purely classical, “that whole passages might have been taken from it, and, without risk of detection, inserted in the works of Cicero.” In 1810, he commenced A. B., on which occasion the gold medal was adjudged to him; and about the same time he obtained the mathematical premium on Bishop Law's foundation. He now set himself studiously to read for a fellowship, persevering for nearly three years in

a course of well-sustained, though ruinous, exertion. Towards the close of the year 1812, he was constrained by his medical advisers to remit some portion of his labours, and to sleep out of the air of Dublin. A thought now occurred to him that he might relieve himself in some degree from the irksome task of private tuition, if he could obtain a prize of 50*l.* then offered by the Royal Irish Academy, for the best essay on a given literary subject; and accordingly in the brief intervals which he could snatch from his daily task, he penned his "Essay on Scientific and Literary Pursuits," which is given in the first volume of his "Remains." He did not revise, or even read the transcript, which was made by his brother, from his own rough draught on scraps of paper or the backs of letters. It was nevertheless most deservedly successful; and again in 1814, he obtained the same premium for a paper of yet greater merit, which has been unfortunately lost, "On the Force of Habit, considered in conjunction with the Love of Novelty;" but he failed in his trial for a fellowship, for which he sat in 1813.

In the almost certain prospect of success, he had set apart nearly the whole of that little which he possessed, for the comfort and accommodation of his parents; nor, in the moment of defeat, did he alter his pious purpose. His words to his brother, when he recovered from the first shock, are never to be forgotten: — "Well, James, send the money, nevertheless, to its proper destination: and, my dear fellow, have a good heart, and a hope fixed on high; we shall overcome even this blow."

A few days after this disappointment, he met Dr. Graves, one of his examiners; who, in his kind, sympathizing manner, said, "Phelan, I am sorry for you: but I did my best; you had my vote." He bowed, smiled, and instantly answered,

"Victrix causa Diis placuit, sed victa Catoni."

The good and benevolent man was visibly affected.—Pp. 21, 22.

At this trying juncture, many kind and discriminating friends had been raised up to him; and among them Dr. (afterwards Archbishop) Magee, who never failed to supply him with fresh stores of animation and encouragement. In June, 1814, he again sat, and was again defeated; but he was conscious that he had not failed from want of application, and he found abundant consolation in viewing his disappointment as the fatherly discipline of a kind providence. In July, he proceeded A. M.; and, in October, was appointed, on the recommendation of Dr. Magee, second master of the endowed school of Derry. Here he entered into Holy Orders, being ordained deacon, December 4, 1814, and priest, January 4, 1815, and officiated for upwards of two years in the chapel of ease in the above city. Towards the close of March, 1817, his friends so strongly urged his presence in Dublin again to sit for a fellowship, that, although he considered success, after so long an alienation from academical pursuits, almost hopeless, he reluctantly complied. He was, however, unanimously elected; and thus at length, by the blessing of God on his

own exertions, placed in a station of permanent independence. His constitution had even before this received a severe shock ; and during the long vacation he sought that repose which his wearied mind required. Thenceforward his time was divided chiefly between private study and his college duties. In 1818 he was elected Donnellan Lecturer, and preached the first sermon of his course on Trinity Sunday, 1819. Of the lofty argument which he sought to embody in these lectures, and of the habit of mind which suggested the design, the Bishop of Limerick writes thus :—

His mind always had a predilection for inquiries, addressed, at once, to the intellectual and moral man : and he loved to regard the deeper and more mysterious truths of Christianity, as not merely, on proof given of their divine authority, to be implicitly received, and venerated ; but, much more, as indispensable parts of a divine system, provided by the comprehensive and all-gracious wisdom of God, for the renewal, enlargement, and purification of our spiritual being. He sought, therefore, to exhibit the Christian scheme, in such a manner as might best show its correspondence, in all its parts, to the wants and anticipations of human nature. His lectures, accordingly, may, in some sort, be regarded as an effort to describe the physiology of Revealed Religion. Others have carefully examined facts, and doctrines ; and discussed their evidence, according to the dictates of forensic pleading : he, on the contrary, was more solicitous to discover, what may be termed, the functions of those facts and doctrines. It is one thing, for example, to establish the doctrine of the Trinity, by alleging the various passages of Holy Writ, in which it is more or less distinctly revealed. It is another, and, perhaps, a yet more important office, to show, that this mysterious, yet infinitely practical doctrine, is precisely such a revelation of the Divine Nature, as could, alone, enable man to accomplish the great purposes for which he was called into existence. By the one line of argument, the timid believer may be persuaded that his Christianity is true ; by the other, the candid sceptic may be convinced, that it is reasonable and just. The judgment is thus satisfied, through the previous conviction of the moral sense ; and, from the congruity between ends and means, between the weakness of man, and the sufficiency of God, the facts and doctrines, which may, once, have appeared, not merely above reason, but contrary to it, will, at once, be found, harmonious in their operation, and, so to speak, in their nature necessary.—Pp. 44, 45.

One of the six University Preacherships was the next appointment to which Mr. Phelan succeeded. In his “ Remains ” two of the discourses which he delivered by virtue of this office, are given as specimens of his peculiar manner, which is thus described by his biographer ;

He was not what is called an orator, in the popular sense of the word : but he was a much better thing ; a calm, deliberate, and singularly impressive preacher. His voice was far from strong, or powerful ; its volume was thin, and its compass very limited ; but its tones were clear, animated, and flexible : his enunciation was distinct and solemn ; his face, when he was preaching, as when he was familiarly conversing, bore the stamp of zeal, earnestness, and pure affection. He thought that the natural variations of the eye, voice, and countenance, were the sole legitimate kind of action : the only one, suitable to the dignity of the pulpit. And the combined effect of his manner, his delivery, and that truth of character, which the most eloquent words, in themselves, altogether fail to convey, was, that, as Archdeacon Churton has beautifully said of Dr. Townson,—“ You would pledge your soul on his sincerity : you

were sure, there was nothing he longed for so fervently, as your salvation."—Pp. 46, 47.

Although we are aware, of the wide circulation which the volumes have attained, yet we cannot forbear from subjoining two extracts from his sermons, which his biographer has selected to our hand, as illustrative of the style and power of the writer's mind. His composition is at once easy, vigorous, and impressive: and there is a certain air of reality which pervades his discourses, exhibiting, as it were, the event which he describes graphically before us.

He thus beautifully touches on the poverty of the blessed Jesus:—

"We are, generally, and incidentally, given to understand, that our Lord was poor: yet, no images are presented to us, which can excite mean and vulgar associations. There are, perhaps, only two instances, in which his poverty is pictured distinctly to the mind. These are, the scene of his nativity, and that mournful expression of his, that he had 'not where to lay his head.' Now, in the first of these cases, the associated ideas, are all even of unearthly magnificence; the stable of Bethlehem is transformed into a holy tabernacle, where the wise and great come to offer their incense, and angels themselves attend, in humble ministration. And, as for the pathetic expression of the Son of Man, there is a majesty in its pathos, which exalts our conception of the moral sublime. We hear nothing, but what is fit to fall from the lips of persecuted royalty; we see nothing, save what a wise heathen has pronounced the noblest sight, even for God to see,—a great and good man rising superior to adversity."—Disc. iii. p. 160, 161.

The susceptibility of our Lord, unmingled with a single shade of weakness, is pictured with happy discrimination:—

"In the most highly-gifted among men, that temperament, by which the soul is softened to imbibe the influence of genius or of sensibility, generally weakens the severer moral powers. In Christ alone, both are united in their full perfection. He feels all our infirmities, yet he yields to none. He, no less than John the Baptist, is inclined to lonely meditation. He does not disdain to contemplate even the lilies of the field; yet, he can move unwearied and undisturbed, amidst the tumults and anxieties of public life. Unlike John, he is courteous: but his is, always, the courtesy of a superior being; the serene grandeur of sovereign dominion. He calls, and public officers rise and follow him: he appears, and rich young men kneel down to him, and call him master: he comes into the synagogue of his own town, and the eyes of all the congregation are fastened upon him: he is silent, and no man durst question him: he speaks, and the people wonder at the gracious words which proceed out of his mouth."—Disc. iv. p. 175.—Pp. 50—52.

However gratifying to Dr. Phelan's mind his acquisition of a fellowship would have been under ordinary circumstances, there was a circumstance which rendered it a source of less sanguine expectation, and less joyful acquirement, than it would otherwise have been. After his second failure, he had spent some time with a friend, (the Rev. J. H. Stubbs,) at Dundalk, to whose sister, Miss Margaret Stubbs, his affections became irrecoverably engaged. Prudence, however, and principle, allowed him not to think of an immediate marriage; but, at length, the sudden death of the young lady's natural protector determined him, at all hazards, to resign his fellowship, and fulfil his honourable engagement. Accordingly, on the 18th of May, 1823, he

was married; having received from the provost and senior fellows the generous engagement to extend to him the privileges of a college living, and the junior fellows having relinquished their claims to any emolument arising from his pupils. His happiness was considerably augmented by the connexion, thus disinterestedly formed; which also contributed, in all probability, to the extension of his short but valuable life. After leaving college, his first settlement was at the curacy of Keady, in the diocese of Armagh, which had been kept open for him for several months, by the kindness of the primate. Here he laboured to be as useful as a village pastor, as he had been successful in the higher sphere of University preacher, and he did not labour in vain. "His learning," says Bishop Jebb, "was so attuned by suavity, that the people delighted in him as a teacher; while his parental concern for their welfare, endeared him to them as the tenderest of friends."

On the 26th of May, 1824, he was appointed by the primate to the rectory of Killymar; which afforded him the means of constant intercourse with his patron, for whom he entertained the deepest affection and respect. He now also became his Grace's examiner for holy orders, an office which he ever discharged with a faithful sense of its weighty responsibility. In October, 1825, the University presented him to the rectory of Ardtra, thus rendering him easy in his circumstances, so that, had his life been spared for a very few years, he might have provided competently for his family. According to his own grateful acknowledgment, "he had nothing more to wish for in this world, but had every reason to be contented and happy." In July, 1826, he proceeded D.D. The symptoms of a declining constitution were now, however, manifesting themselves distinctly both to himself and his friends; but, though he had lately published but little, he still persevered beyond his strength in the prosecution of his favourite studies, and especially that of the Bible. A letter of July 16, 1827, states, that he had been ordered "to give up his books and scribbling;" but that he felt the irksomeness of unsettled employment as bad for him as work. Towards the close of this year he had a serious attack of pleurisy; and, change of scene being recommended, he went, at the advice of the primate, to Dublin. While there, he grew apparently better; but immediately on his return the complaint returned so violently, that he was forbidden to take any part in divine service. Again he went to Dublin at the close of 1829, but without any beneficial effects.

In April, 1830, his brother, who, for nineteen years, had, with anxious fondness, been watching each expressive variation of his countenance, saw in it, on his return to the country, the signs of fast-approaching dissolution. On May the 24th, he went to the Chapel-in-the-woods, one of the churches of Ardtra, nine miles distant from the rectory, to hold a vestry. The

day was wet and tempestuous; he sat, for several hours, in damp clothes; and as might have been anticipated, took a severe cold. On the 28th, the injurious effects became sadly apparent: a distressing cough, extreme difficulty of breathing, total sleeplessness, impossibility so much as to lie down. Mrs. Phelan, finding that the means prescribed wrought no abatement of suffering, now proposed, that he should go to his brothers at Killyman; for, she had often been led to remark, that the society of that dear relative, in his affection for whom, were blended the feelings of a brother, a father, and a friend, had, commonly, a salutary effect upon his health and spirits. He went accordingly. On entering the house, he first saw Mrs. James Phelan; towards whom, he had ever felt, and showed, the truest brotherly affection. To her he said, with that playful seriousness, which, in him, was quite characteristic, "Harriette, I am come to die with you." This was on the 6th of June. For the next three days, in the course of which he took two airings in an open carriage, some hopes were entertained of his recovery; his cough was more infrequent, his breathing less embarrassed, and he had a little sleep. But, on the 10th, all the old symptoms returned, with aggravation: and a new symptom appeared, which seldom fails to prove an immediate forerunner of dissolution. Still, however, on the 11th, he ventured, supported by his brother, to take a short walk in the garden: and next day, he was up a little while. But, at 9 o'clock A.M., on Sunday, June the 13th, he expired, without the slightest struggle. To the last, he retained full possession of his mental powers: and exercised, with unabated vigour, the kindest of human affections. Nor is it presumptuous to hope, that, through the merits and mediation of a Divine Redeemer, he is gone to that state, where the aspirings of a purified spirit, shall not be weighed down by the pressure of a mortal body.—Pp. 84—86.

A touching and highly characteristic incident, which took place within three days of his death, must not be omitted.

The heavy expenses of his last illness had drained his purse; and, for some time, he had been unable to remit his father's allowance. Unexpectedly, there came in, for the renewal of a lease, five-and-thirty pounds. "Let that, immediately, be sent to my father," said Dr. Phelan, "I have been in his debt too long." It was enclosed, accordingly: and his sister observing his extreme weakness, was about to direct the cover; but he said, quickly, "Give me the pen, . . . if he saw any other hand-writing than mine, the dear old man might think me worse than I am." Within three days he breathed his last!—P. 70.

Appended to the memoir of this excellent man, is a brief sketch of his character, from the pen of his widow, which does no less honour to the heart of the bereaved writer than to the memory of the deceased. We would gladly have transferred it entire to our pages, but this being impossible, we cannot do it the injustice of presenting it to our readers in a mutilated form. Many of them, doubtless, have already felt their hearts beat over its perusal, and all who have, or may yet peruse, must be benefited by the task.

ART. III.—*The Fleet Registers: comprising the History of Fleet Marriages, and some Account of the Parsons and Marriage-house Keepers, with Extracts from the Registers: to which are added, Notices of the*

May Fair, Mint, and Savoy Chapels, and an Appendix relating to Parochial Registration. By JOHN SOUTHERDEN BURN, *Author of the History of Parish Registers.* London: Rivingtons. 1833. Pp. 121. 8vo.

ALTHOUGH the Council of Trent interdicted the solemnization of marriage without a priest, it was not until the passing of the Act of 1754 that marriages in this country ceased to be regulated by the common law; and, though a form was enjoined for its religious celebration, yet other and more private modes of contracting a marriage were tolerated and acknowledged. Such informal marriages were punishable, and sometimes punished, in the Ecclesiastical Courts, and several Acts of Parliament were passed for their prevention; in the face of which, however, they continued to be performed in churches or chapels, which either were, or pretended to be, exempt from the visitation of the Ordinary. A check being at length put to these practices by the suspension of some of the officiating priests, they were taken up by certain real or pretended clergymen, who had neither money nor credit to lose by any proceedings which a Bishop might institute against them. These parsons were, for the most part, prisoners enjoying the rules of the Fleet and other prisons; but the same causes which induced people to marry clandestinely in the Fleet prison operated also in other places. In the neighbourhood of the King's Bench was a part of the Borough called the "*Mint*," a place of refuge for thieves and malefactors of the worst description; which, with the White Friars, the Savoy, and other places about London, afforded a kind of sanctuary to all debtors and thieves. Many of the early Fleet weddings were really performed in the chapel of the Fleet; but, as the practice extended, tavern-keepers and others fitted up a room in their houses as a chapel: and the fees were divided between themselves and the parsons. Every tavern kept its own register; in which, as well as in their own pocket-books, the parsons entered the weddings. In case, however, the parties refused to pay for registering, or if they wished the marriage to be secret, their surnames were not transcribed into the large register; so that their pocket-books, some of which are still in existence, are valuable, as containing particulars of an exclusive character.

These curious documents were some time since purchased by Government, and deposited in the registry of the Bishop of London. In collecting materials for his *Registrum Ecclesiæ Parochialis*, which we noticed in our Number for September, 1831, Mr. Burn had occasion to refer to these registers; and some interesting gleanings from their entries are given in that truly useful publication. In the volume before us he has sifted their history to the bottom; and his work is not only interesting as a picture of society now happily obliterated, but valuable as matter of history. From the records contained it appears that the

fees for these performances amounted to a considerable sum per month ; and an anonymous letter in the Bishop's registry mentions "200*l.* per annum, at least, as the income of one individual," who "maintained a great family by these practices." For a trifling "consideration" it was easy to procure an antedate to a certificate, or even a register of a marriage which had never taken place ; as a refusal in one quarter only turned the party aside to a rival parson, with a more flexible conscience. An idea of the abominations practised by these vagabonds will be readily drawn from the following extracts from their registers :—

November 5th 1742 was married Benjamin Richards of the parish of St. Martin in the Fields B^r & Judith Lance D^o Sp — at the Bull and Garter and gave g & for an antedate to March y^e 11th in the same year, which Lilley comply'd wth & put 'em in his Book accordingly, *there being a vacancy in the Book suitable to the time.*

On Tuesday Aprill the 20th 1742 came a man & woman to the Bull & Garter the man pretended he would marry y^e woman by which pretence he gott money to pay for marrying & to buy a ring, but left the woman by herself and never returned, upon which J. Lilley takes the woman from the Bull & Garter to his own house and gave her a Certificate as if she had been married to the man. The Maid a Welch Girl call'd ——— brought me a Guinea to change and told me the story.—P. 45.

June, 26. 1744—Nathaniel Gilbert Gent of St Andrews Holborn and Mary Lupton—at Oddy's.—N.B. There was 5 or 6 in company, one amongst seem'd to me by his dress and behavi^r to be an Irishman. He pretended to be some Grand Officer in the army. He y^e said Irish Gent. told me before I saw y^e woman y^t was to be married y^t it was a poor Girl a going to be married to a Common Soldier, but when I come to marry them I found myself imposed upon, and having a mistrust of some Irish roguery, I took upon me to ask what y^e Gentleman's name was, his age &c. and likewise the Lady's name & age—Answer was made me—What was that to me G. . . dam me if I did (not) immediately marry them he would use me ill ; in short apprehending it to be a conspiracy I found myself obliged to marry them in Terrorem—N.B. some material part was omitted.

1742 May 24 A Soldier brought a Barber to the Cock who I think said his name was James, Barber by Trade, was in part married to Elizabeth, they said they were married enough.—Pp. 47, 48.

I have put a secret Wedding in my private Book of Memorandum on this day (Nov. 5. 1742.)

The woman ran across Ludgate Hill in her Shift.*

March y^e 4th 1740, William † and Sarah he dress'd in a gold waistcoat like an Officer, she a Beautifull young Lady with 2 fine diamond Rings and a Black high Crown Hat and very well dressed—at Boyce's.

N.B. There was 4 or 5 young Irish Fellows, seem'd to me after y^e Marriage was over to have deluded y^e young woman—gave d Clk y & : † N.B. behaved roguishly, Broke the Coachman's Glass.—P. 48.

20 May 1737. Jⁿ Smith Gent of St James West' Batch' & Eliz Huthall of St Giles's Sp^r at Wilson's. By y^e opinion after matrimony my Clark judg'd

* It was a vulgar error that a man was not liable to the Bride's debts if he took her in no other apparel than her shift. The Daily Journal of 8 Nov. 1725, mentions a similar exhibition at Ulcomb, in Kent.

† In a great many instances the parties refused to tell their surnames.

‡ Letters were used to denote the Sunns received for fees, in the same way as they are now used by Tradesman for their private marks.

they were both women, if y^e person by name John Smith be a man, he's a little short fair thin man not above 5 foot.

After marriage I almost co^d prove y^m both women, the one was dress'd as a man thin pale face and wrinkled chin.—P. 49.

Some of the entries are made partly in English and partly in Latin, and some in English, written in Greek characters.

Jn^o Ellis & Jane Davis, she being dead left a house in y^e Market Place in Ailsbury 2 Flower pots at y^e Door. Wanted by y^e Soror & Wax Work a Sham C of y^e Nupt Oct^r 9th 1739.—P. 45.

28 th	1735
μαρρ: Τηρη & Σικ Φνηχη & οη ελληινγ χηρλφτ α νρηγ φρηλγ εριδη	October Bay, Thomas, a Mealman, of Springfield, & Rebecca Brown, of Much Baddah, in Essex Pr Jn ^o Floud.

P. 57.

These goodly documents consist of about 2 or 300 large registers, and above 1000 pocket-books. Some of the registers contain above 5000 entries. Considerable competition prevailed among these "working clergy," and one who was in prison, to get a more tolerable subsistence, hung out the following notice—"Weddings performed cheap here." This opposition gave rise to repeated quarrels. The following is from the Grub-street Journal, December 12, 1734.

On Wednesday two Fleet parsons preferred against each other
Bills of indictment for assaults made by brother upon brother,
But they both appearing aggressors and scholars alike famous,
The jury returned both their bills *Ignoramus*.

Some of the rival advertisements are not a little curious. Take the following of one Keith, against whom a marriage-shop had been opened by another of the fraternity named Wyatt:—

The Fleet Parson (who very modestly calls himself Reverend) married at the Fleet in Mr. L-yl's house, Mrs. Co-ks, at the Naked Boy, and for Mr. W-yt, the Fleet Parson. And to show that he is now only Mr. W-yt, the Fleet Parson's deputy, the said W-yt told one in May Fair that he intended to set up in opposition to Mr. Keith, and send goods to furnish the house, and maintains him and the men who ply some days at the Fleet, and at other times at May Fair. But not to speak of the men, if he himself was not a Fleet Parson, he could never stand in Piccadilly, and run after coaches and foot people in so shameful a manner, and tell them Mr. Keith's house is shut up, and there is no chapel but theirs; and to other people he says, their Fleet chapel is Mr. Keith's chapel, and this he has said in the hearing Mr. Keith's clerk, and it is known to most of the people about May Fair, and likewise Mr. Keith appeals to the generality of people about the Fleet and May Fair, for proof of Mr. Reverend's being only Mr. W-yt's the Fleet parson's deputy.—P. 28.

Again:—

Marrriages with a Licence, Certificate, and a Crown Stamp, at a Guinea, at the New Chapel, next door to the China Shop, near Fleet Bridge, London, by a

regular bred Clergyman, and not by a Fleet Parson as is insinuated in the public papers; and that the Town may be freed mistakes, no Clergyman being a prisoner in the Rules of the Fleet dare marry; and to obviate all doubts, this Chapel is not in the verge of the Fleet, but kept by a Gentleman who was lately Chaplain on board one of his Majesty's men-of-war, and likewise has gloriously distinguished himself in defence of his King and Country, and is above committing those little mean actions that some men impose on people, being determined to have every thing conducted with the utmost decency and regularity, such as shall be always supported in law and equity.—Pp. 33, 34.

As long as it was known that these marriages, however irregular, were valid and indissoluble, neither the penalties of the law, nor the sentence of excommunication to which all the persons present at a clandestine marriage were liable, had any effect in preventing them. All ranks of society, from the nobleman to the chimney-sweeper, who wished to be united with secrecy and dispatch, flocked to these accommodating artizans; and the interval between the passing of the Marriage Act first coming into force was busily employed. At the Fleet there appear, by one register alone, to have been 217 marriages on the 25th of March, the day previous to its coming into operation. The contrast afforded by the subjoined entries is somewhat amusing:—

1724, May 6. R^t Hon. Lord Edward Abergavenny, & Cath. Tatton, B. & S. Charles a Countryman & Lasey would not tell their names vil Beheaver. J.F. 24 Dec. 1751.

1744, May 3. The Hon. H. Fox, B. & Lady Caroline Lenox, S. Robert Draper, Gardiner, & Ann Osborn, both of Battersea, married at Kit Lucreles. I gave a certificate for wh I had only a quartern of brandy.

1752, Feb. 14. James Duke of Hamilton & Eliz. Gunning.

Nov^r 6 1739. Richard Olives, Gent. of St. Katherine's, B^r and Eliz. Hol- loway, of St. Gregory's Sp^r Marr: upon Tick.

1753, June 29. Lord George Bentinck & Mary Davies, Hanwell.

28th (Nov^r 1742.) Smith, Robert, Hosier of St. Martins in y^e Fields, Wid^r to Sarah Skett: appeared a Rogue.—Pp. 58.

Numberless memoranda of a like nature will be found in the curious volume of Mr. Burn. Of the value of these registers, as evidence, there is much useful observation in the 5th chapter, and a draft of a Bill for the Better Regulation of Parochial Registration, deserves to be attentively considered. The compilation will be regarded as a proper appendage to the History of Parish Registers; and the curious, in such matters as those of which it treats, will find abundant source of amusement in its perusal.

LITERARY REPORT.

Oaths; their Origin, Nature, and History. By JAMES ENDELL TYLER, B.D. Rector of St. Giles' in the Fields, and late Fellow of Oriel College. London: John W. Parker, 1834. 8vo. Pp. 319.

THAT oaths, and solemn adjurations, are not unlawful to a Christian, is sufficiently evident from their occurrence in the Old and New Testament, and their use even by our blessed Lord himself: but it is no less clear that the excessive multiplication of oaths in this country is totally at variance with that awful solemnity of occasion, upon which alone they are sanctioned by Scripture. Mr. Tyler, in the deeply learned, and at the same time cautious and conciliatory volume before us, has made out a case of such infinite concern, that we have little doubt of his appeal being met by a christian legislature with the most scrupulous and attentive consideration. In tracing the origin of oaths, he has carefully examined, not only those in the sacred writings, but those of the Greeks and Romans, and other countries, from the earliest to the present times; and that with a view of determining the three following practical questions:—

First: Are oaths, in themselves, lawful to a Christian? or, are they altogether prohibited by the gospel?

Secondly: If oaths are in themselves lawful, are they, as at present administered and taken in England, calculated to promote truth and justice? and are they agreeable to the spirit of the Religion which we profess?

Thirdly: If any alterations in our system of oaths should appear desirable, on what principles, and by what means, may such changes be most safely and satisfactorily effected?

Independently of the satisfactory tendency of the writer's arguments,—more especially with respect to the inefficiency of official oaths, the breach

of which is not punishable as perjury; the careless and unimpressive manner in which judicial oaths are administered, and the utter absurdity of the University oaths,—there is depth of historical research, and critical acumen, which prove him to be gifted with no ordinary powers. The dissertation on Perjury, annexed to the second part, is peculiarly interesting and important; and the miscellaneous fact and anecdotes, which are thrown together into the third division of the work, are well worthy of attention. We repeat, that Mr. Tyler's labours are replete with instruction, and calculated to effect a most beneficial change in the religious, as well as political, institutions of the country.

A Popular View of the Correspondency between the Mosaic Ritual, and the Faith and Doctrines of the Christian Religion. In Nine Discourses. By the Rev. W. GRESWELL, M.A. Fellow of Balliol College, Oxford, &c. Oxford: Parker. London: Rivingtons 1834. 8vo. Pp. xiv. 221.

ALTHOUGH there is little in this volume which may not be found in the works of Faber and Graves, and other writers on the connexion between the Jewish and Christian dispensation, yet the compass into which the author has brought his investigation, so as to include within its scope every particular of the Jewish law which bears upon the points, and the familiar manner in which he has treated the subject, render it a valuable accession to the treatises which have already been written thereon:—from the sacrificial institution of the law, from the offices and ministration of the Aaronical priesthood, from the distinction of clean and unclean things, and the ceremonial purifications enjoined upon Hebrew worshippers, and from the solemn times and seasons set apart for the assembling of the entire Jewish nation at Jerusalem, Mr. Greswell has

clearly proved and confirmed the doctrine of the Apostle, that the law was merely "a shadow of good things to come." To prove this point is a main object of St. Paul, in his Epistles to the Romans, Galatians, and Hebrews; whence it follows, that if Judaism was a divine revelation, so also is Christianity; and that the former has now given place to the latter, having answered the end for which it was designed. Both are to be considered as a portion of the great scheme of Redemption, every part of which, like the part of a well-constructed machine, is admirably calculated to effect its destined purpose. *Τί γάρ ἐστιν ὁ Νόμος; Εὐαγγέλιον προκατηγγελημένον· τί δὲ τὸ Εὐαγγέλιον; Νόμος πεπληρωμένος.* (*Justin. M. Quest. ad Orthod.* 101.)

A Charge delivered to the Clergy of the Diocese of Llandaff, in September, 1833. By EDWARD, LORD BISHOP OF LLANDAFF. London: Rivingtons. 1833. 8vo. Pp. 36.

EPISCOPAL Charges, in these times, may naturally be expected to embrace a variety of topics of deep and solemn importance; nor are such expectations unrealized in this address of the Bishop of Llandaff. The present aspect of the times, more especially with reference to outcry against the Church, and the loud, though unmeaning demand for its separation from the State; the subject of Non-residence, both in relation to its abuse, and the cases in which it is sometimes both advisable and necessary; the moral and ministerial duties of the Clergy; and certain local directions to his own diocese in particular; are the chiefest matters upon which the learned Prelate discourses. In the course of the charge his Lordship has made some very pertinent remarks on the present state of the law, as affecting the suspension or deprivation of Incumbents, who conduct themselves in a manner unbecoming the priestly character, which, to say the least, deserve an attentive consideration. We received this excellent Charge very recently, which must be our apology for delaying the notice, which it would otherwise have received at an earlier date.

An Apology for the Study of Divinity; being the Terminal Divinity Lecture, delivered in Bishop Cosin's Library, before the Bishop, the Dean and Chapter, and the University of Durham. By HUGH JAMES ROSE, B.D. Chaplain to his Grace the Archbishop of Canterbury. London: Rivingtons. Durham: Andrews. 1834. 8vo. Pp. 50.

THE foundation of the University of Durham forms a grand epoch in the Religious History of the country; and we are happy to announce the commencement of its academical proceeding under the most favourable auspices. Contributions to its library and museum are daily pouring in; several benefactions have been received; and its professors and teachers are anxiously alive to the due discharge of their important duties. It is no small thing, in the midst of the attempts which are making by the diffusers of *useful* knowledge to undervalue the study of Divinity, to find so powerful an engine in motion for its advancement; which Mr. Rose has powerfully shewn in his Terminal Lecture to be of the highest importance to the temporal and eternal interests of man. After adverting, in terms of feeling regret, to the unhappy change which has taken place in men's pursuits and habits, since the days when our Bacon and Seldens, our Lockes and Newtons, confessed the supreme honour which was due to theology; the Professor briefly exposes the modern error of regarding the *practical* arts of life, as better fitted to promote the exercise of the social duties, than literature or divinity; and maintains, that, however calculated are the natural exercises to tend to habits of instructive economy, they are merely useful, as a branch of education, to prepare the mind for other things. "The paths of science," he observes, "like the paths of glory, lead us to the grave; and to the disembodied spirit, what," he asks, "will be the value of a knowledge of the laws and properties of that matter, which it has quitted for ever?" Hence he argues, that the meaning of the word *useful*, as applied to any other knowledge than that of

theology, as involving the study of mankind in this relation to God, is limited and comparative. In conclusion, he points out a few of the principal departments of study which a Divine is called upon to pursue; and, while he admits the necessity of an acquaintance with *history* and languages, morals and metaphysics, as subservient to the investigation of the evidences, and illustrative of the truths of religion, limits their value, with reference to pursuits of a higher and more enduring character.

The Natural History of Animalcules; containing descriptions of all the known species of Infusoria; with instructions for procuring and viewing them, &c. &c. Illustrated by upwards of 300 magnified figures on steel. By ANDREW PRITCHARD, Esq. Author of the "Microscopic Cabinet." London: Whitaker. 1834. 8vo. Pp. 196.

OF late years, the study of Natural History has been rapidly advancing; and, as no study can be better calculated to raise the mind to meditate on the attributes and perfections of Nature's God, we cannot but rejoice in the fact. Even in the ordinary operations of nature, the contemplative inquirer will find abundant proofs of the wisdom and goodness of the great Creator; but it is in the minuter objects of existence by which he is led to tremble at the immensity of His power, and to view with silent awe the astonishing wonders of His providence. The knowledge that there are myriads of living atoms in a single drop of water, exerting all their faculties with as much facility and precision, as the great Leviathan, who sports at large in the boundless ocean, cannot fairly fail of exciting the most exalted sense of the divine intelligence, and of the merciful provision which he has made for apparently the most insignificant of his creatures. This knowledge has been opened to us by the *microscope*; and we have received from former publications of Mr. Pritchard, and his coadjutor, Dr. Goring,

on the construction and use of the various kinds of this instrument, as well as much amusement and benefit from their illustrations of the amazing discoveries to which it has given rise. In the present work we have a copious account of that class of Animalcula which are supposed to be produced from infusions of animal and vegetable matter; together with abundant and explicit directions for the method of procuring them, and the manner of viewing them. A supplementary volume on the class *Phytorea* is promised, and to which we look forward with a degree of expectation proportioned to the pleasure we have derived from the perusal of that which is already in our hands.

The True Christian; or, the Way to have Assurance of Eternal Salvation. By the Rev. THOMAS JONES, Rector of Creaton. London: Seeley 1833. 12mo. Pp. vii. 229.

PATIENCE is the very essence of critical virtue; but, though we partake thereof in a very pre-eminent degree, it soared away most rapidly during the perusal of this book. 'To save our readers a like trial, we beg to inform them, that this "True Christian" is formed out of the reveries of an Octogenarian Calvinist, upon the following points:—The assurance of Salvation, the nature and necessity of Regeneration, the indwelling of the Holy Spirit, the fruit of the Spirit, the different degrees of Grace, final Perseverance and the great Salvation. The mild placidity with which he chuckles over the unshaken and unspeakable truth of his positions is amiable in the extreme. "To be sure," says he, "many objections have been made," to such and such a doctrine; but then "I shall not stop to answer them at any length, for two reasons I hate disputations; and debates about this doctrine are quite unnecessary. The truth must stand." (P. 169.) Unquestionably it must: and we think our author a wise man in not attempting to uphold it.

The Doctrines contained in the "Pious Parishioner Instructed," and the objections to it considered. By A MEMBER OF S. P. C. K. London: Rivingtons. 12mo. Pp. 35.

THE "Pious Parishioner Instructed" is one of those tracts which has lately undergone the ordeal of an evangelical purgation, by a knot of zealots, whose judgment, if they possess any, is of a very meagre class. In the tract, however, under notice, we have an able but mild defence of the doctrines which that tract contains, and some sober advice to the members of the S. P. C. K. to which they will all do well to attend.

A Practical Exposition of St. Paul's Epistle to the Romans. By the Rev. R. ANDERSON, Perpetual Curate of Trinity Chapel, Brighton, &c. London: Hatchard. Brighton: Loder. 1833. Pp. ix. 485.

THIS work is a SOUND, plain, and practical analysis of the Epistle to the Romans. We like it much. The writer has consulted the best authors; and worked up his materials to great advantage.

Parochial Sermons. By JOHN HENRY NEWMAN, M.A. Vicar of St. Mary the Virgin's, Oxford, and Fellow of Oriel College. London: Rivingtons. Oxford: Parker. 1834. Pp. xii. 402.

SOUNDNESS of doctrine, clearness of argument, earnestness in exhortation, and affection in rebuke, form the characteristic excellence of the Sermons before us. They are the very antipodes of those of Mr. Melvill; and the impression which they are calculated to make would, we should suppose, be as lasting and effective, as that of the others is likely to be transient and ill-defined. There is no necessity for an extract: the volume should be read throughout. It embraces the following important topics of Parochial Instruction:—Sermon 1. Holiness necessary for future blessedness, Heb. xii. 14. 2. The immortality of the soul, Matt. xvi. 26. 3. Knowledge of God's will without

obedience, John xiii. 17. 4. Secret faults, Ps. xix. 12. 5. Self-denial, the test of religious earnestness, Rom. xiii. 11. 6. The spiritual mind, 1 Cor. iv. 20. 7. Sins of ignorance and weakness, Heb. x. 22. 8. God's commandment not grievous, 1 John v. 3—9. 9. The religious use of excited feelings, Luke viii. 38, 39. 10. Profession without practice, Luke xii. 1. 11. Profession without hypocrisy, Gal. iii. 27. 12. Profession without ostentation, Matt. v. 14. 13. Promising without doing, Matt. xxi. 28—30. 14. Religious emotion, Mark xiv. 31. 15. Religious faith rational, Rom. iv. 20, 21. 16. The Christian mysteries, John iii. 9. 17. The self-wise inquirer, 1 Cor. iii. 18, 19. 18. Obedience the remedy for religious perplexity. Ps. xxxvii. 34. 19. Times of private prayer, Matt. vi. 6. 20. Forms of private prayer, Luke xi. 1. 21. The resurrection of the body, Luke xx. 37, 38. 22. The Christian witnesses, Acts x. 40, 41. 23. Christian reverence, Ps. ii. 11. 24. The religion of the day, Heb. xii. 28, 29. 25. Scripture, a record of human sorrow, John v. 2, 3. 26. Christian manhood, 1 Cor. xiii. 11.

Some Remarks on the probable Consequences of establishing a General Registry of Births, and legalizing the Registration of Dissenters' Baptisms. By the Rev. WILLIAM HALE HALE, M. A. Prebendary of St. Paul's, &c. &c. London: Rivingtons; Fellowes. 1834. 8vo. Pp. 51.

WE regard this as a very able and well-timed pamphlet. With respect to a general registry of births, Mr. Hale proves most clearly the impracticability of such a measure without compulsion, the tyranny of compelling parents to carry their children to a distance for registration, and the almost insurmountable difficulties of appointing officers to make domiciliary visits for the purpose of ascertaining the number of births within certain districts, not to mention the expense which it would involve, and the odium which it would incur if regarded as a system of espionage. The registration

of Dissenters' baptism, if performed through the medium of the parish priest, is shewn to be fraught with dangers of no ordinary kind to the peace of the Church, and calculated to give a degree of strength and importance to the Dissenters, which must eventually lead to place them on a level with the Church, as a first step to the overthrow of the Establishment. In conclusion, Mr. Hale makes some seasonable observations on the proposed scheme for allowing Dissenters to celebrate marriages in their own conventicles, and adverts to the facility which would thereby be afforded to illegal and clandestine marriages. To give an abridged abstract of the arguments urged in the pamphlet would diminish greatly from their weight; and we accordingly refer our readers to the pamphlet itself, assuring them that they will be amply repaid by its perusal.

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Picturesque Memorials of Salisbury; a Series of Original Etchings and Vignettes, illustrative of the most interesting Buildings, and other Remains of Antiquity, in that City and Neighbourhood. By the Rev. PETER HALL, M.A. late Curate of St. Edmund's. Salisbury: Brodie. 1834. 4to. Nos. IX. & X.

THESE are the concluding parts of this very interesting publication. They contain views, on copper and wood, of St. Edmund's Church, Houses of Canon Huue, and Mr. Lacy, the interior of St. Thomas's Church, the Old Council Chamber, Old Sarum, the Pulpit of St. Martin's Church, an ancient Fire-place, the Chancel Screen of St. Thomas's Church, the Old Guildhall, and some Old Houses in Milford-street. As an introduction to the work, the Editor has drawn up a concise account of the cities of Old and New Sarum, which contains much matter of considerable interest to the Church. In reference to the event which occurred there after the defeat of Stephen on the plains of Wilton, Mr. Hall observes, that "the Church, as has ever been the case when affairs of State have miscarried, became an easy prey to the rapacity and ill-humour of

the contending parties." (p. 3.) Again at page 9,—“In 1315, the citizens of Salisbury were moved to take offence at the control and interference of the Church, and particularly at its wealth and magnificence. They accordingly petitioned the King for an exemption from this dependency; and the King, like an indulgent parent of his children, acceded to their request. The consequence was, that, before another twelvemonth had expired, the trade of the place, and, with its trade, its comfort and importance, were visibly declining: and the citizens were but too happy to appeal again to the royal clemency, and, with many professions of regret, to regain the patronage and protection of the Church.” These are warning words, under the present aspect of the times, and we could fain wish that they might be duly considered.

Prefixed to the last Number is a respectable List of Subscribers, but scarcely sufficient, we should fear, to remunerate the author for the great outlay which the preparation of the work must have required. We sincerely trust, now that the work is completed, it may meet with a wider circulation.

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An Historical and Descriptive Account of Persia, from the earliest ages to the present time: with a detailed View of the Resources, Government, Population, Natural History, and the Character of its Inhabitants, particularly of the Wandering Tribes: including a Description of Afghanistan and Beloochistan. By JAMES B. FRASER, Esq. Edinburgh: Oliver & Boyd. 1834. 12mo. Pp. 472. [Edinburgh Cabinet Library: Vol. XV.]

WE regard the Edinburgh Cabinet Library as a very valuable series: and, of the several volumes now published, this account of Persia, and the History of Arabia, by which it was preceded, are, perhaps, among the best. The religious systems of Mahomet and Zoroaster, which are ably set forth in the two works respectively, have occupied our especial attention; but the entire volumes are replete with

interest and information. Mr. Fraser is well qualified, from his personal acquaintance with the country, to undertake the task of writing a history of Persia; but he has not hesitated to consult the best authorities, as well as draw upon his own knowledge, for the purpose of rendering his book complete. The map of Persia, constructed from a personal survey, is decidedly the most correct which has hitherto been laid down: and the engravings, which are well executed, form, not only a pleasing appendage, but have their use in the way of illustration. We could wish that the chapter on the Natural History of Persia had been somewhat more comprehensive.

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The Nun. London: Seeley & Burnside. 1833. 12mo. Pp. 326.

THIS novel is founded upon the horrors and depravities of a Romish Nunnery; for the details are not only highly graphic, but clothed in all the reality of solemn truth. The description of the forms and ceremonies of taking the veil, and the penalties attending a refractory victim, is peculiarly touching. We are happy to acquaint our readers that, after the legitimate form and fashion of a novel, the affair concludes with a couple of weddings, and a third in embryo; and that the person becomes "the mother of two sons, taller than herself, and of three daughters, Emily, Pauline, and Agnace."

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Memoirs of the Life and Writings of the Rev. Richard Watson, late Secretary to the Wesleyan Missionary Society. By THOMAS JACKSON. London: Mason. 1834. 8vo. Pp. xv. 667.

DEATH, within these few years, has removed several of the Wesleyan ministers; of whom Dr. Adam Clarke and Richard Watson were among the most eminent. The memoirs of the former, written by his son, are highly interesting; nor is the volume before us deficient in that respect. It is written indeed in that peculiar style which marks the sect from which it proceeds;

but we are not inclined to be over fastidious in perusing the account of a good man, because either his biographer or himself entertain notions to which we are unable to assent. Like all Wesleyans of candour and judgment Mr. Watson was an admirer of the Church of England and her Liturgy; and we are equally ready to venerate his piety, though we could not conform to his tenets. These "Memoirs" will form the introductory volume to the entire works of Mr. Watson, now in course of publication, and to be completed in eleven or twelve volumes.

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The Life, Character, and Literary Labours of Samuel Drew, A.M. By his ELDEST SON. London: Longman & Co; Fisher & Co. 1834. 8vo. Pp. 530.

ON taking up the Life of Mr. Drew, whose writings exhibit a profundity of thought, we are presented with the progress of a mind of the highest order; from a condition of moral depravity and ignorance, to an honourable and exalted station in literature and religion. But it is *the man* rather than the metaphysician that the biographer has attempted to portray; and the narrative of his father's early hardships and privations, of his struggles against the evils of penury and obscurity, and of his pursuing the most abstruse and sublime subjects, amidst the common avocations and the drudgery of life, cannot fail to gratify even those who in reading look only for amusement, while to those who seek information it will convey a deeper lesson.

His master-piece of metaphysical argument is contained in his "Essay on the Immortality of the Soul," from which he has been styled *The English Plato*. His subsequent Essays, on "the Resurrection of the Body," and on "the Being and Attributes of God" (which last he thought by far his best), evince a greatness of mind. These three will ever be standard works in the theological libraries of thinking men.

In tracing the vicissitudes of the

eventful career of this excellent man, we are led to admire the gracious hand of Providence, which brought him forth as one of the most powerful champions of sacred truth against the advocates of scepticism and infidelity. His son has ably and faithfully delineated his character, exhibiting a combination of the finest intellectual endowments with all the amiable qualities which adorn our nature—a character, the contemplation of which excites our esteem and veneration. He deserves our commendation for the manner in which he has executed his task; and, though a venial partiality may have betrayed him into an occasional minuteness of detail which another would perhaps have avoided, we are rather disposed to think that it adds not a little to the interest; for the man may be seen as he is more truly in private and domestic, than in public life. The work may be appropriately termed, the *Life of a CHRISTIAN PHILOSOPHER*.

Facts and Documents illustrative of the History, Doctrine, and Rites of the Ancient Albigenses and Waldenses. By the Rev. S. R. MAITLAND. London: Rivingtons. 1833. 8vo. Pp. viii. 546.

MR. MAITLAND is well known as the writer of several tracts respecting the prophetic period of 1260 days; and the work before us is compiled with reference to the same subject. It is more immediately directed against certain statements and inferences of Mr. Faber, in his "Sacred Calendar of Prophecy," and of Milner, in his "Church History." The documents contain much that tends to illustrate the history and opinion of the highly interesting people to whom they relate; but the question at issue, between Mr. Matland and his opponent, is, we conceive, *adhuc sub judice*.

The Gospel of the Old Testament; an Explanation of the Types and Figures by which Christ was exhibited under the Legal Dispensation. Rewritten from the Original Work of Samuel Mather. By the Author

of "*The Listener*," "*Christ our Example*," &c. London: Seeleys. 2 Vols. Pp. xxiv; 292. viii. 237.

THIS work, which has been for some years consigned to partly unmerited neglect, now appears in a new dress and more pleasing exterior; and we have great pleasure in offering our thanks to the Editor for the large fund of information, on the vital doctrines of Christianity, which he has thus placed within our reach. There is also an admirable little work upon the same subject, by the Rev. J. Grant.

The Warnings and Examples of the Past; a Sermon, preached before the University of Oxford, on Easter Tuesday, 1834. By the Rev. F. BOSANQUET, M.A. Oxford: Slater. London: Rivingtons. 1834. Pp. 24.

WE think it was Burke who said that, "Nations learn nothing by experience—individuals may." If nations could, we might hope the able and eloquent Sermon we here notice would remind them—at least our own nation—of what our forefathers suffered by their apathy to vital religion, and their utter indifference or contempt of "the powers that be." We thank the Author for this exertion of his powers in the good cause; and we could sincerely wish that many more might be found who would speak with the like zeal, and with the like plainness and good sense. Some excellent notes are appended.

Observations on Mr. Binney's Address. Reprinted from the Christian Remembrancer of March, 1834. London: Pickering. Pp. 15.

THE opinion we entertain of the above may be well known from its appearance in our pages in March last. We think it calculated to stop the mouths of the gainsayers of our Church, and therefore heartily recommend it to general perusal.

SHORTLY WILL BE PUBLISHED,

A Letter to Sir R. H. Inglis on the Relative Numbers, Influence, and Benevolence of Churchmen and Dissenters.

A SERMON FOR THE CHURCH-BUILDING SOCIETY,

WITH SOME OBSERVATIONS UPON VOLUNTARY CHURCHES, BY A COLONIAL CLERGYMAN.

ACTS XVII. 1—3.

Now when they [Paul and Silas] had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews; and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

THE text presents us with three particulars connected with St. Paul's ministrations in Thessalonica, to which I shall call your attention. I. The method of his ministrations; "*he reasoned with them out of the Scriptures.*" II. The subject of his ministrations; "*he opened and alleged that JESUS was the CHRIST.*" III. The circumstance which seems to have led, in a manner, to his ministration among them:—there was a place of worship in the city; "*they came to Thessalonica, where was a synagogue.*"

I. We will, first, remark upon the method observed by St. Paul in his ministrations: "*he reasoned with them out of the Scriptures.*" St. Paul, indeed, was treating on a particular subject, and the Scriptures which he quoted were of a particular character; they bore immediate reference to the doctrine which he was discussing,—a doctrine, indeed, which is the very key-stone of our holy faith. I will only now call your attention, however, to the general practice of St. Paul, of those who held the place of teachers in the Jewish church, and of our blessed Lord himself during his own ministry on earth. Whether we peruse in the book of Nehemiah (viii. 4—8) the graphic description of Ezra standing upon a pulpit of wood, and of the priests and Scribes and Levites opening the book in the sight of all the people, reading in the book, in the law of God distinctly, and giving the sense, and causing them to understand the meaning;—or whether we behold our Lord at Nazareth (Luke iv. 16—21), standing up, and reading the sixty-first chapter of Isaiah, and closing the book, and declaring, "*This day is this Scripture fulfilled in your ears;*"—are we not very strongly reminded of the primitive method of ministration which prevails in our churches at this day? What a prominence is given throughout our services to the sacred Scriptures! How mindful the Church is of the example of the ancient priesthood, of the great Apostle of the Gentiles, and of Christ himself, in this particular! When we listen to her introductory sentences, her canticles, her daily psalms, her daily lessons from the Old and New Testaments, her weekly and occasional epistles and gospels, and the reasonings of her Clergy out of the Scriptures, may we not congratulate the members of our Church, that in no community of Christians is so great a portion of the pure word of God proclaimed, in the course of the christian year, as in the services of our temple? The

most unlettered person amongst us might through attendance on the services of the Church, gather, in the course of the Sundays and holidays of the christian year, a knowledge of all the saving doctrines of a Christian's faith; or, if he be unknowing in these doctrines, there must be wilfulness—there is guilt—in his sad ignorance!

We who stand in the pulpit, indeed, and reason with you, to the best of our ability, out of the Scriptures, may fail sometimes in causing you to understand them so fully as we desire; yet who that values the Bible as the record of the will of God, the depository of the doctrines of salvation, and one of the main instruments of the Spirit in the conversion of men's hearts to God, can fail to be grateful that so much of the pure word of God, unmingled with any fallible human reasonings, is brought, on each Lord's day and in our daily service, before the ears of the members of our Church? Who can doubt that the blessing of the Holy Spirit must rest, each Lord's-day, upon thousands throughout our favoured land and her dependencies, whose manner it is to walk humbly, on this day, towards the sanctuary, and there to "hear meekly, and to receive with pure affection," the holy word of God?

Bless God, my beloved fellow-churchmen, for this your inestimable privilege of hearing so much of his sacred Scriptures in his house. Bless him for it, you of higher earthly rank. You are exposed to the distractions of earthly occupations, to the idolatry of creature comforts, to the fascinations of secular science. Were it not for this continual presentation to your minds of the humbling truths of holy writ, might you not become unmindful of the worthlessness of all merely human learning, and ignorant of yourselves? Might you not, in the midst of earthly abundance, be spiritually poor indeed? and, in the hour of the proudest triumphs of this world's philosophy, might you not be unvisited by a single ray of that peaceable wisdom which comes from above?

Bless God for this privilege, you, too, of humbler earthly rank. You were, perhaps, called into this your state of probation, before the duty of giving christian instruction to the poor was so generally acknowledged by Christians as now. You may not have received, therefore, that early instruction which might enable you to enter on the delightful, the instructive study of the sacred volume for yourselves. Bless God that, though the dimness of your aged sight, or the lack of early scholarship, denies you the power of reading God's word, yet its lessons of instruction, its saving doctrines, its strong consolations,—the Holy Ghost, its divine inspirer and its divine interpreter, and the holy Jesus, its divine subject,—are (thanks to the Church, thanks to those whose commission it is, after the manner of the apostles, to go in unto you, and to reason to you out of the Scriptures every Sabbath-day,) not unknown to you.

II. This holy Jesus is, indeed, the chief subject of the entire volume of the sacred Scriptures: he is their *Alpha* and their *Omega*, their beginning, their centre, and their end. You will remember, that the second observation which I proposed to make upon the preaching its St. Paul at Thessalonica was, that the Messiahship of Jesus was of subject.

When our Lord himself held a conversation with two of his disciples,

upon the road to Emmaus (Luke xxiv. 13—27), he began at Moses and all the prophets, and expounded unto them, in all the Scriptures, the things concerning himself; and, with reference to his late sufferings and death, he said, “Ought not Christ to have suffered these things, and to enter into his glory?” *i. e.* was it not to be expected, that the Christ, in agreement with all those prophecies which came from God, should have been reviled as he was, have suffered as he did, have risen as you perceive he has risen, and go up into yonder heaven, as you shall shortly see me go, to enter into the glory which I have had with the Father before all worlds?

This was the method of teaching which, the text informs us, St. Paul adopted at Thessalonica. These Scriptures, and the obvious reasonings from these Scriptures, and the comfort and assurance which the Christian derives from them, have, in the order of the Church, been recently presented to you at Easter. Your attention has, doubtless, been drawn to that long train of prophecy which throws light, as from an heavenly arch, upon the head of our Lord, Christ Jesus. I need not, therefore, take up to-day the precise argument of the Apostle, and point out to you how he shewed, by close reasonings, and minute quotations from the prophets, that He who was engaged in bearing our burdens; who was cut off, but not for himself; who was crucified, and rose again from the dead for our salvation; was the Ruler in Israel who should come out of Bethlehem; the Immanuel who should be born of a virgin; the righteous Branch which should be raised unto David; the Rod which should come out of the stem of Jesse; the Seed of Abraham, in whom all the nations of the earth should be blessed; and to whom should be given dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; an everlasting dominion which shall not pass away, and a kingdom which shall not be destroyed. I shall only briefly allude to the manner in which St. Paul is represented to have preached the Messiahship of Jesus. This, however, leads me to remark, again, upon the peculiar privileges of the members of our Church. Although we who now go in unto you as teachers, do not need to follow, on every occasion, precisely the course of reasoning by which the Apostle combatted the prejudices of the Jew, and opened the understanding of the heathen, yet, inadequately as we perform it, are we not still, in general, mindful of our duty, that we explain to you how the promises respecting the Messiah are complete in Him; that we preach Him to you, in his mercies, his character, his offices, and his requirements; that we “know nothing among you but Christ, and *Him* CRUCIFIED?” When we reason with you out of the Scriptures, is not Christ the subject of our reasonings? When we pray to the Father, is it not in the name, and through the merits, of Him whom Paul preached at Thessalonica? And, throughout the offices of the Church, who but Christ is held forth as our Covenant-Head, our Mediator, our Atoning Sacrifice,—our wisdom and our righteousness, our sanctification and redemption?

Brethren, let not the frequency with which this topic is urged diminish your reverence for that name, or your deep interest in it. Are you wearied with the infirmities of this sinful nature? are you burdened with the remembrance of your sins?—direct the eye of faith

to Him whom your priests hold forth for the healing of the Israelite indeed, who shall look to him alone for salvation. Hold fast to him who is your Head; sanctify your souls and bodies, which are his; make mention of no other merits than his righteousness; seek no other atonement than his all-sufficient sacrifice; no other mediation than those wounds which he bore for our iniquities—his chastisement by which our peace was secured. When you lift up holy hands in his name, he himself prays with you and for you; his love intercedes, and his blood pleads for you, and he will himself obtain and bestow all which you can desire.

III. The third particular to which I proposed calling your attention was a circumstance recorded in the text, as though it seemed to account for the ministrations of St. Paul at Thessalonica: "a synagogue was there." Indeed, the article would admit our rendering the passage, *the* synagogue—"the synagogue was there."

At Philippi, indeed, out of the city, by a river-side, was a place "where prayer was wont to be made." St. Paul, it is related (Acts xvi. 12, 13), "spake unto the women who resorted thither," and a blessing from God seems to have rested on the words there spoken, and on those who heard them; for a considerable church was formed, which was afterwards favoured by being addressed, in an inspired epistle, by the Apostle. But there is no record of any such "place where prayer was wont to be made" at Amphipolis and Apollonia. Of Amphipolis and Apollonia it is, accordingly, only said that the Apostle of the Gentiles "passed through" them; while it is remarked of Thessalonica, that "there was a synagogue," or, rather, as I have already said, "*the* synagogue." In this synagogue we may suppose that the Jews who were dispersed in the surrounding country were accustomed to assemble, from Philippi, Amphipolis, and Apollonia, for the worship of God. This temple, happily for the people, arrested the attention of the Apostle of the Gentiles, while engaged upon his missionary work. Its appearance invited his stay;—just as the modest structure dedicated to Christ's religion may sometimes invite, in the present day, the attention of the ordained teacher, in our remote colonial dependencies.—The efforts of a simple people to build themselves a house of prayer, although they are unblessed with a minister to their humble sanctuary, and unprivileged with the regular administration of the ordinances of the gospel, inform him at once that his stay, for a short time, in such a settlement, will be acceptable; and he, accordingly, goes in unto them, and reasons with them out of the Scriptures, opening and alleging that Jesus is the Christ.—This temple at Thessalonica was honoured by being made the scene of an inspired apostle's scriptural declaration of the Messiah. It was instrumental, in the providence of God's mercy, to the gathering together, among that people, of one of the earliest christian churches upon the European continent; and to this church the Apostle addressed, afterwards, two letters, which form a most edifying and consolatory portion of the inspired Scriptures, which we have this day.

My brethren, out of circumstances, seemingly trifling, how great events—events which have their issue in eternity—may be seen to arise! Perhaps some one, blessed with this world's goods, and thinking

it shame that he should live in a ceiled house, while God's people should have no house of prayer, had shown love to their nation, and had built them, with the pious charity of the centurion, this synagogue (Hag. i. 4; Luke vii. 5);^a or, perhaps, the people themselves had helped, even out of 'deep poverty (Exod. xxxv. 25, 26; 2 Cor. viii. 1—5), to build it; as in our colonial possessions, at this day, the poorest give their ready help in this holy work, and, for lack of silver and gold, bring to it their humble offerings of wood, or of other material, or of their own personal labour.

Those who at the first went up to the mountain, and brought wood, and built this house in which God might take pleasure (Hag. i. 8), little did they think of the heaven-taught teacher 'whom God was designing to send them! of the glory which should come upon the house which they were building! The people of that city, the people of Macedonia and Achaia at large, had ample reason to rejoice that a synagogue was there; nay, we also have reason to thank God for it, and all who shall hereafter obtain the knowledge of the epistles which were addressed to that church. While Paul lived, he could say of that people that they "were ensamples to all that believe in Macedonia and Achaia, for from them sounded out the word of the Lord; not only in Macedonia and Achaia, but, also, in every place, their faith to Godward was spread abroad." (1 Thess. i. 7, 8.) May the influence of the doctrines which made them such ensamples be felt likewise upon us, who having not seen Christ—not heard his inspired apostles—yet believe! (John xx. 29; xvii. 20.)

Brethren, who shall give the sum of the heavenly truths which the existence in this village of the venerable pile in which we are now assembled has occasioned, in our own and preceding generations, to be proclaimed here? Who shall give a limit to the effects of the saving doctrine which one and another herald of the cross has, in consequence of the location of this church in this place, been led to utter here? And who shall say how many have been brought to the acknowledgment that Jesus, whom I preach unto you, is Christ, by scriptures, and by reasonings out of scriptures, proclaimed from the mouths of those who might have "passed through" this place, but that here was this house of prayer? Who does not hope, too, that the Lord may open the hearts of children, and of children's children, in this place, as he has turned the hearts of their fathers, that they may listen with interest to the same sounds which are now proclaimed here; that in this hallowed spot christian instruction may be given, christian rebuke offered, christian consolation imparted, the comforting, the saving effects of these sacraments and of these ordinances of the Church experienced, when we shall have gone to give our account of our stewardship of the manifold grace of God? (1 Peter iv. 10.)

And, beloved, if this be the hope of faith, as respects the future,—the assurance of christian confidence, as respects the past,—in the case of your favourite house of prayer in this village, enlarge your view, expand your conception, take a survey of the vast and varied blessings which the sanctuaries of the land have been pouring forth through the length and breadth of it since the introduction of Christianity into this favoured country. Before any of the errors of Romanism had cor-

rupted the purity of revelation, the priests of many of these sanctuaries were directing the eyes of their flocks to the only Mediator—his sufferings, his death, and his true Messiahship. For a time, indeed, these doctrines were in a great degree obscured; but soon the light of the Reformation dispersed the clouds of ignorance at which God, for the trial of our forefathers, had for a moment winked; and from the Reformation to the present hour,—and never, perhaps, with greater plainness, and faithfulness, and frequency, and zeal, than at the present day,—it has been the manner of the ministers at these altars to reason with the people out of the sacred Scriptures, to open to them the dispensation of grace and mercy through Christ Jesus, and to allege that this Jesus, whom we preach unto you, is indeed the Christ.

O, my brethren! will it not be your effort to hand down to those who may inherit your properties, your places, your *names*, (for the very poorest should be interested,) the same privileges of religion with which you have yourselves been favoured? Would you permit the effect of years to bring a ruin upon your venerated sanctuary, without an effort, on your parts, to arrest the desolation? Would you not consider the destruction of this hallowed edifice by lightning, or by storm, a dispensation of providence as awful, a subject of personal regret, an individual calamity, as deeply to be deplored, as the destruction of your private property by fire, or by any other accident? Again; are you not desirous that the many thousands of your countrymen who, from the enormous growth of our population, are, in many instances, utterly destitute of accommodation in our churches,—nay, destitute, we may even say, of churches themselves,—should be gathered into the same fold with yourselves, and instructed by the same shepherds in the same mode of access to the Father, by the Son, through the Spirit?

As our ancient church edifices required, from the effect of years, larger and more numerous repairs than the small bounties which were wont to be collected, by briefs, would meet; and as this mode of collecting alms could not be expected to make any adequate provision for the building of new churches in those very many places where they were wanted, the Society which is pleading by your altar this day was instituted.

“Bear ye one another’s burdens;”—“Minister one to another;”—“Comfort to the feeble-minded;”—“For the Lord, and for his Christ;” might be the sentences written upon her banners. How many sad and desolate hearts have been cheered by the bounty which has been judiciously husbanded by this Society. In thickly-peopled districts, the chime of many a Sabbath-bell has, this day, through the means of this Society, been inviting to the services of the church, the aged who would have been disabled by infirmity from reaching the more distant spire; the young, who were too careless; and the busy, who were too deeply mersed in the pursuits of earth, to have sought a sanctuary which was far removed from their homes: and many a profligate, who was growing up in utter ignorance of the God of our salvation, has been led to enter the house of prayer dedicated to Christ, it may be, upon the very waste which had been before the scene of his careless revels and criminal dissipation.

The gratification which he who now addresses you has experienced

in revisiting his native country after some years of absence, has been considerably,—he cannot say how much—increased, through his having witnessed the multiplied facilities for attending the services of the Church, which have, of late, been afforded to his fellow-countrymen by this excellent Society. Where *we* have been engaged in lengthening the Church's stakes, and multiplying her cords abroad, the violence of an adverse wind might shake our tent, and ruffle her curtains, and threaten to derange the outer borders of our sanctuary; yet we would not be cast down; we knew, from the success of this Society (the report of which had cheered us in our missionary field), that there was increasing strength in the centre of our Zion, that there was yet a stronghold for "evangelical truth and apostolic order" at home. Here we knew that the pillar and ground of the truth was diffusing, through her thousand thousand channels, the pure doctrines of the christian revelation; that she was here acquiring a greater and a daily increasing influence; that she was gaining in the respect which she commanded from all the estimable of all other creeds; that she was multiplying the means which she was applying for the edification of the staid and steady members of her communion; for the winning back of those who, from want of accommodation at church, had, for a time, almost of necessity, deserted her; and for the spread of her pure tenets among those who were ignorant of them, and through this their ignorance of them, it might be, were prejudiced against them. These things have contributed to the comfort and the consolation of the churchman, while he has helped to uphold the standard of the cross in the forests of Northern America. These facts have delighted him almost as much as the witnessing the present fruits of his own immediate labours among your destitute settlers upon our transatlantic shores; nay, when he has been denied the gratification of discerning much perceptible fruit of his painful ministrings; when the sound of the waters of Babylon, and the cry of the children of Edom, "Rase it, rase it; down with Jerusalem, even to the foundation thereof," have alone assailed his ears, the remembrance of Jerusalem has been his chiefest joy,—the records of her prosperity have cheered him,—and have prompted the song of Zion, the Lord's song, and the song of thanksgiving, in a strange land. (Ps. cxxxvii.)

My brethren, these are, indeed, cheering facts. Amidst much which is gloomy in the prospects of the nation, these facts give us encouragement to hope, that the unbeliever may never be permitted the power to uproot an institution which is of so much value to the community at large, but more particularly to the poor, as is our National Church.

- "We are most anxious,"—I adopt the language of a journal, an article of which I have lately perused with pleasure, and for offering some passages from which to those who have not seen it, I shall, I am sure, be readily excused by those who have:—"We are most anxious to press this consideration upon all whom it may concern, that, perhaps the most comely parts of the Church of England, are those which are least displayed. Doubtless, her ritual is spirit-stirring; her pulpits are fountains of religious knowledge; her ceremonies full of solemnity; her temples worthy of being dedicated to God; but these are only the grosser features of her beauty; they may be all done away, and some calculation be made beforehand of the amount of that portion of the

loss: but the unobtrusive provision she makes for the perpetual disorders of a working-day world,—for the things which are happening out of sight; this is the province in which she walks among the people unseen; her services here are not easily appreciated, because noiseless; in this department, even more than in the pulpit or the senate, she repays the State for its protection and support; and, *whatever power for good of this kind she possesses, be it never forgotten, she owes entirely and altogether to the situation in which she stands, as the sole accredited guardian of religion in this land, according to its parochial divisions.*”*

Is such an institution, my beloved, to be given up to the violence of those who, because they are opposed to this Jesus whom we preach, are opposed to it? Again, which is more to my present point, shall the lukewarmness of the members of the Church allow the population of the country so far to overgrow the provision made for the accommodation of our people in our churches, that it be made an argument against the Church, that she is not effective of all the good which, as a national institution, she is bound to effect;—that her indifference as to the numbers of those by whom truth is embraced, or rejected, has allowed so great a spread to the doctrines of dissent, that the Church no longer contains within her bosom the bulk of the intelligence—the piety and the moral strength of the nation?

Where is the Church which was at Philippi? Where is the Church which was at Thessalonica?

Let your faith to Godward be shewn forth by the value which you attach to your present privileges, the use which you make of them, the profit which you draw from them; and be ensamples to all that believe, in the liberality with which you extend to others, to your fellow-countrymen, and to the heathen; and in the zeal with which you transmit to your children, unimpaired, the privileges in which you rejoice yourselves. Do not be misled by the hollow infidelity which would insinuate, that the support of religion might safely be left entirely to voluntary efforts. Hear what has been ably remarked by the writer whom I have just quoted;—

“The system of voluntary churches would be absolutely fatal to all efficient pastoral intercourse of the minister with his people. However it might provide places of worship for the Sunday, it would provide no adequate parochial superintendence during the week. As it is, there are some ten thousand men, circulating throughout this country, for two or three hours most days of their lives, upon various home missions of charity, of pity, of exhortation, of reproof; each man of them all knowing precisely the district within which he has to walk; confident in the soundness of the warrant by which he enters every house in it uninvited, and, in general, hailed by the welcome of all, as one of those whose feet are beautiful.

“What a mass of misery is thus daily explored and relieved! what heartburnings are quenched! what complaints hushed! what follies withstood! what knowledge imparted! what affections stirred up! Who would rashly disturb this under-current of good will, which is diffusing itself silently and secretly throughout all the darkest and most dismal

* *Quarterly Review*, No. CI. March, 1834. Article, Life of Dr. Adam Clarke.

recesses of society, and mitigating so much that is evil in this hard-hearted world? Yet withdraw the Church Establishment—and it is done!

“There will, then, be no minister who has a district assigned to his peculiar care and keeping; where he individually feels himself answerable for the souls that are therein. He will share it with other parties of other persuasions. The latch of the door will no longer be lifted with the same boldness as now; the whole parish will be debatable ground, and no man will know in it his own. The several ministers will find it no pleasant thing to encounter one another in the sick man's chamber, under a temptation, perhaps, to wrangle out points of divinity over the couch of death,—or, at all events, each uncertain whether he is not trespassing on the province of the others, and so the patient will, probably, be abandoned altogether.”

My brethren, look on this picture, and on that. The evils which this discriminating writer has recounted, as likely to occur in the case of the demolition of the Establishment, are not imaginary; they might really be apprehended. May God, in his mercy, keep them far from hence! A residence of nearly eight years in different parts of our colonial possessions, where the Church, although it has the name, has little of the solid advantage, and none of the proper prominence, of an Establishment; years spent, too, in the neighbourhood of the States of the American union, where is a model of the voluntary scheme; where there is much, indeed, of the reality of religion, but much more of the bustling parade and talk of it than of the reality; and much more of utter unbelief and of utter spiritual destitution than of either;—the experience of these years, the observations of my brother clergy who have travelled thither, and the information which I have drawn from a constant perusal of the works of the respected Clergy of that country, and of the reports of their religious societies which have reached me, enable me to attest most fully the truth of his remarks. It is obvious that in any such wranglings in the sick chamber as he has described, the party which has most delicacy, even though truth should be on his side, must contend,—if, indeed, contend he can, and conscience and regard for souls will not permit him to retire—at a great disadvantage. I know that it has happened, that the chamber of a suffering believer has been thus converted into the scene of religious strife, till the dying man, unable longer to articulate, and unwilling to have his last moments embittered by religious animosity, has, with a firmness, to which many would have been unequal, made a sign with his finger, that the advocate of, the more frightful of the dogmas, by the exhibition of which his last moments were tortured, might be desired to withdraw. I have known claims set up by the ministers of rival sects, as to which has been the instrument of the conversion of an uniformly pious Christian in the very agony of death; and relatives have been divided, and feelings, little allied to religion or to charity, have been engendered, before it could be arranged what minister should inter the remains of the boasted convert in that field of contention which the common burial ground (that, I mean, to admission into which the ministers of rival sects have equal right,) has generally been found to be, wherever it exists. This is the effect of the system of voluntary churches, when it is in its vigour.

Thus it is in such places as give to the minister a prospect of support. In such places alone are the ministers of religion, generally speaking, to be found; and, in those, the ministers of rival sects are apt to congregate in herds, while the mass of the population of the country is without a priest and without a sanctuary. The people who are dispersed in small settlements, resembling our villages, throughout the country, are almost entirely without a regular administration of the means of grace, under this voluntary system; they are so divided, too, by variety of religious professions; and those who have grown up without religion, can see so little need for its maintenance, that they are generally little likely to unite for the support of any one accredited minister; so Christianity and its requirements are little known, and still less acknowledged by them.

This I feel assured, beloved, is not the condition to which, if your efforts, and your alms, your personal piety, and your intercessions, can avail her any thing, you would permit this happy country to be reduced! There is much left, even after all the advantages which an Establishment affords to religion—much of its support, much of the spread of Christ's kingdom upon earth, must, for the trial of your grace of charity, for the test of the sincerity of your love to Christ, be left to voluntary effort. This Society, and the other societies of the Church, afford you most unexceptionable fields for your voluntary efforts in the cause of Christianity. To these I feel convinced that you will contribute with no sparing hand; you will rejoice in the success of any institution which gives promise of spreading more widely the doctrines of the Church, and of making them better understood, and so of giving stability and permanence to the Establishment with which you are blessed. You will give your aid most readily to this Society. Its aim is to prevent your present churches from sinking into decay; it would gladden the sight of the Christian, by rearing more and more of those ornaments and defences of our christian land, until the Church contain provision for the accommodation of every professing member of her creed. May your bounty on this occasion be blessed to you, and to posterity! may the Lord acknowledge and reward this proof of your love of his people, and may the houses of prayer which you shall help to rear, never, never, be without a succession of able and fit ministers, who may go in unto the people, as our manner is, and reason with them out of the Scriptures, that this Jesus whom we preach unto you is Christ; unto whom with the Father and the Holy Spirit, &c.

MISCELLANEOUS.

PAPAL SUPREMACY.

HAVING lately seen some correspondence between a Minister of the Church of England and a Minister of the Church of Rome, relating to a denial on the part of the former, that the Pope's supremacy is countenanced by St. Cyprian, and a consequent challenge from the latter to

produce any passage from that Father opposed to the Romish doctrine, we conceive that the arguments, on either side, may interest our readers, and lead, perhaps, to a closer investigation of the subject. Apart, therefore, from every thing of a personal character, whether complimentary or otherwise, we give the correspondence in their own words; simply premising, with respect to all controversies of the kind, that they seem to be much better managed in an epistolary than in an oral form; and especially if, as in the present instance, the subject of the controversy is clearly defined, and its extent limited. Meetings to debate questions at issue between Protestants and Papists seldom lead to any satisfactory result; and, unless the latter be brought closely to book, they are not more nice in evading or perverting, than their forefathers were, in mutilating or interpolating a passage. In the case before us, the discussion was limited to a single point, and a single author; and was accordingly short and sweet, which it would not probably have been if the combatants had been left to wade through the depths of Irenæus, Tertullian, Origen, Athanasius, and other writers. The challenge involved St. Cyprian only; and a refusal on the part of the Protestant advocate, to admit other authors to be brought forward, as attempted by his opponent, narrowed the inquiry into reasonable dimensions. It would be no unprofitable task to test each of the Romish errors separately in the same way; and we feel confident that such an appeal to the earlier Fathers more especially, on whom the evidence ought to be made to rest, would bear us out in rejecting the principles and practices of the Papal See. The silence which prevailed respecting them in the early annals of the Church proves them to be innovations unknown to primitive times; and direct testimonies are constantly found to mark their inconsistency with the purity of doctrine and discipline maintained in the ages of apostolical antiquity.

In a rapid re-perusal of the works of Cyprian, we have marked two or three passages bearing upon the point in question, which our able and esteemed advocate has either overlooked, or deemed it superfluous to adduce. Numberless others of equal weight might, we are aware, be added; but we have not leisure, at the moment, for a more minute research. In Epist. 55, he speaks of Cornelius, Bishop of Rome, as a *colleague*:—"Qui et ipse cum plurimis *co-episcopis* habito concilio, in eandem nobiscum sententiam pari gravitate et salubri moderatione consensit." With respect to the import attached by Papists to the foundation of the Church "super unum," the following, from Epist. 53, is peculiarly applicable:—"A Christo una *Ecclesia* per totum mundum in multa membra divisa: item *Episcopatus unus* Episcoporum multorum concordi numerositate diffusus." Again, *de Unitate Ecclesiæ*:—"Quam unitatem firmiter tenere et vindicare debemus maxime Episcopi, qui in Ecclesia præsidemus, ut Episcopatum quoque ipsum unum atque indivisum probemus." Indeed, the long controversy in which he was engaged respecting the Baptism of Heretics, was mainly directed against the opinions of Stephen, Bishop of Rome; so that one thing, at least, is clear: *viz.* that whatever degree of supremacy the See began to assume in the third century, before which time nothing of the kind was ever thought of, the Catholic Church did not stoop to acknowledge it. We now leave our readers to

decide the dispute between the parties, to whom we promised to introduce them.

ARGUMENTS FROM ST. CYPRIAN* (OXFORD EDITION) AGAINST THE SUPREMACY OF THE BISHOP OF ROME;

i. e. Against greater Dignity or Authority in Him, than in any other of the Episcopal Order.

1. *From the Equality of the Episcopal Order.—De Unit. Eccles.*

"Ut unitatem manifestaret, unitatis ejusdem originem ab uno incipientem suâ auctoritate disposuit. Hoc erant utique et cæteri Apostoli, quod fuit Petrus, *pari consortio præditi et honoris et potestatis*; sed exordium ab unitate proficiscitur, ut Ecclesia una monstretur." In this work, written for no other purpose than to prove the unity of the Church, Cyprian speaks of Peter as being *first* called by our Lord, in order to denote the *origin* of that *unity* which he required in his Church; but he gives no supremacy to him on that account; on the contrary, he *denies* it, by asserting that all the apostles were *equal* as to *power* and *rank*. Again, in Epis. 71: "Nec Petrus, quem primum Dominus elegit, et super quem ædificavit Ecclesiam suam, cum secum Paulus de circumcisione postmodum disceptaret, vindicavit sibi aliquid insolenter, aut arroganter assumpsit, ut diceret se primatum tenere, et obtemperari a novellis et posteris sibi potius oportere."

2. *From the Equal Power* of Deposition, or Excommunication, in Cyprian and Stephen.—Epis. 68.*

Faustinus, Bishop of Lyons, had written to Cyprian, respecting the heresy of Marcion, Bishop of Arles; on which occasion Cyprian writes to Stephen, Bishop of Rome, urging him to write letters to the bishops of Gaul, and cooperate with him against Marcion. "It is *our duty*," he says, "to advise and assist these bishops (*nostrum est, consulere et subvenire*); *we*, who hold the scales of church government (*gubernandæ ecclesiæ libram tenentes*),—*we* must censure Marcion with vigour (*censuram vigoris peccatoribus exhibemus*); it is absurd that we should suffer him to scorn *us* (*vanum est, nobis patiamur illudere*). He, therefore, urges Stephen to write to the bishops of Gaul, that they no longer suffer Marcion "to insult the episcopal body, as if he was not excommunicated by *us* (*collegio nostro insultare patiantur, quod necdum videatur a nobis abstentus*)." The effect of these letters, he says, would be, that Marcion would be deposed, and, another bishop appointed in his room (*quibus, abstento Marciano, alius in locum ejus substituitur*).

3. *From the Power of the Bishops of Spain to depose, and the want of Power in the Bishop of Rome, either to depose, or restore their Bishop.—Epis. 67.*

Basilides and Martialis, Bishops of Spain, having been deposed, and Felix and Sabinus appointed in their room, the former go to Rome, and

* Cyprian lived about A.D. 250: he was Bishop of Carthage. Cornelius and Stephen were his contemporaries at Rome.

succeed in interesting Stephen (the bishop) in their cause. (Romam pergens, Stephanum, collegam nostrum, fefellit, ut exambiret reponi se injuste in Episcopatum, de quo fuerat *juste depositus*.) The Bishops of Spain, on the other hand, appeal to Cyprian, who exhorts them to withstand Basilides and Stephen; for Basilides had been "*juste depositus*," and could not, by appealing to Rome, invalidate the election of Felix. (Nec rescindere ordinationem jure perfectam potest.) Cyprian concludes thus, in reference to Stephen, "*Quare etsi aliqui de collegis nostris exstiterunt, fratres dilectissimi, qui deificam disciplinam negligendam putant, et cum Basilide et Martiale temerè communicant, conturbare fidem nostram res ista non debet;*" the Psalmist having said of such (Ps. xlix. 18), "that they hated to be reformed, that they consented with the thief, and were partakers with the adulterers."

4. *From Cyprian's Denial of the Right of Appeal to Rome.—Epis. 59.*

Cyprian, writing to Cornelius, Bishop of Rome, in reference to the case of Felicissimus and Fortunatus, who had gone to Rome, after having been condemned by Cyprian and his colleagues, asks, "For what have they gone to Rome? (Quæ autem causa veniendi?) their case having been already heard and decided (*causa eorum cognita est, jam de eis dicta sententia est*)."
"Nam cum statutum sit omnibus nobis, et æquum sit pariter et justum, ut uniuscujusque causa illic audiat, ubi est crimen admissum, et *singulis pastoribus portio gregis sit adscripta, quam regat unusquisque et gubernet, rationem sui actus Domino redditurus*; oportet utique eos, quibus præsumus, non circumcursare, nec *Episcoporum concordiam coherentem suâ subdola et fallaci temeritate collidere*." Their cause could only be heard where their crime had been committed; and he speaks of them as "*desperati*" et "*perditi*," who thought that the "authority of the Bishops of Africa was inferior (minor esse) to that of Rome."

5. *From the Declaration of his own Independence of Rome, as Bishop of Carthage.—Epis. 72.*

Writing to Stephen, he informs him, out of mere love and regard to their common welfare ("pro honore communi et pro simplici dilectione"), of what the African bishops had resolved in respect to the baptism of heretics—"Quâ in re, nec nos vim cuiquam facimus, aut legem damus, cum habeat Ecclesiæ administratione voluntatis suæ arbitrium liberum unusquisque præpositus, rationem sui actus Domino redditurus." He differed from Stephen regarding such baptism, and he was as independent and free to judge and act in this matter, as he was; which he could not be, if Stephen was his superior, either as to rank or power. Again (Epis. 73.), writing to Jubaianus on the same subject, he says, "*Fidei et veritati præsumus*;" but we write "*nemini præscribentes aut præjudicantes, quominus unusquisque Episcoporum, quod putat, faciat, habens arbitrii sui liberam potestatem*." Again, in the Council of Carthage (p. 229.), in respect to the subject of Baptism, on which he was at issue with Stephen, he says (no doubt in reference to Stephen),—"Neque enim quisquam nostrum Episcopum se Episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit, quando habet *omnis* Episcopus, pro licentiâ

libertatis suæ et potestatis, arbitrium proprium, tanque judicari ab alio non possit, quani nec ipse potest alium judicare."

A FEW REMARKS ON "ARGUMENTS FROM ST. CYPRIAN AGAINST THE SUPREMACY OF THE BISHOP OF ROME; *i. e.* AGAINST GREATER DIGNITY OR AUTHORITY IN HIM, THAN ANY OTHER OF THE EPISCOPAL ORDER.

1. "*From the Equality of the Episcopal Order :—Ut unitatem, &c. from St. Cyprian, de Unit. Eccles.*"—Our Lord said to Peter only, "super istam Petram ædificabo Ecclesiam meam:" and after he had given to all the apostles "parē potestatem,"—to the other apostles as well as to Peter, power of forgiving sins, and authority to preach the gospel to all nations, he says to Peter only, "Pascere oves meas." Here is a special commission given to Peter by name. "Hoc erant utique et cæteri apostoli, quod fuit Petrus." To be sure they were: equally bishops and apostles as he was. Nevertheless, "*tamen*," says St. Cyprian, "ut unitatem manifestaret, unitatis originem ab uno incipientem suā auctoritate disposuit." When our Lord selected *one* of his apostles, on whom to build his Church, he conferred on that apostle a peculiar distinction. The great commission delivered to Peter, in the words "Pascere oves meas," is another. When St. Cyprian says the apostles were "*pari consortio præditi et honoris et potestatis*," he cannot be understood to include those distinctions which he had so strongly marked; for without such obvious limitation, he would have grossly contradicted himself. The peculiar honour conferred on Peter is the very ground on which his argument is raised. His object is to prove the unity of Christ's Church, and he proves it by the unity of its foundation: "Super hanc Petram ædificabo." Hence he says, from the chair of St. Peter, from the principal church, the sacerdotal unity is derived. "Super unum ædificabo." From the supplementary quotation, we learn that the humble St. Peter, in discussing a question with his brother apostle, St. Paul, did not speak or act "*insolenter aut arroganter*," as if he should say, "I am the head, the primacy resides in me, I must be obeyed," &c. *ergo*, St. Cyprian *denied* the primacy of St. Peter. Is that the argument?

Argument 2.—"*From the Equal Power of Deposition and Excommunication.*"—"The effect of the letters (from Rome) would be, that Marcion would be deposed, and another appointed in his room." One remark will be sufficient. If the power of each bishop in Gaul was equal to the power of the Bishop of Rome, why did not the Gallic bishops depose Marcion themselves? why write to Carthage to entreat Cyprian to write to Rome?

The next argument is to prove the *unequal* power of Bishops. Argument 3.—"*From the Power of the Bishops of Spain to depose, and the want of Power in the Bishop of Rome, either to depose, or restore their Bishop.—Epis. 67.*" I have not by me the works of St. Cyprian, nor have I any note or recollection of the facts stated in his 67th Epistle. Supposing the statement of my Rev. friend to be correct—

and I am sure he thinks it is—I learn that the bishops of Spain *had* a power which the Bishop of Rome *had not*; that some of the Spanish bishops appealed to the Bishop of Rome (who had less power than themselves); that their appeal was admitted by him; that other Spanish bishops appealed from the decision of the Bishop of Rome to Cyprian; and that the latter, having been thus appealed to, exhorted the Spanish bishops to withstand Stephen, then Bishop of Rome. This being the case, what becomes of Arguments the first and second, built on the *equality* of the episcopal order? Why, the Bishop of Rome is not equal to the bishops of Spain: here lies an appeal from the See of Rome to that of Carthage. What a fool, then, that Basilides must have been, to appeal to the Roman Bishop, whose power was *unequal* to that of the Spaniards, instead of appealing at once to Carthage, where we must infer the supremacy resided, and where, of course, the affair might have been terminated, *en derniere ressort*. For we do not read of an appeal from the decisions of Cyprian to any of the ancient metropolitan or patriarchal Churches, Lyons or Vienne, to Alexandria, Antioch, or Jerusalem.

Argument 4.—“*From Cyprian's Denial of the Right of Appeal to Rome.*” I remark, there is *not one expression* quoted which *denies* the right of appeal to Rome. What Cyprian denies, is, that the individuals who went to Rome on the occasion referred to, had any just ground or cause for appealing; which they had not, if (as I believe was really the fact) they had been justly and canonically condemned at Carthage; that is, after a fair trial, upon complete evidence, and with due observance of the just and equitable rules of judicial proceedings then established. “Their cause could only be heard where their crime had been committed.” If that be a denial of the right of appeal, what must we say of Cyprian in the case of Basilides? The fourth argument ends with this passage: “He speaks of them as ‘*desperati et perdit*,’ who thought that the authority of the bishops of Africa was inferior (minor esse) to that of Rome.” The only remark I shall make at present on this passage is, that the four last words quoted, viz. “*to that of Rome,*” are an addition to the words of Cyprian—an *addition* for which there is *no authority* in the text. The addition has been borrowed from the comments of an unprincipled Frenchman of the name of Rigault.

The fifth Argument is, “*From the Declaration of his own Independence of Rome, as Bishop of Carthage.*” I have looked in vain for any such declaration. If there be any thing like it, it must be in the last and longest quotation, beginning with the words “*neque enim,*” and ending with these, “*tamque judicari ab alio non possit, quam nec ipse potest alium judicare.*” That is, he cannot be judged by another, any more than he himself can judge. He is speaking to the African bishops assembled at Carthage: he says, every one of these bishops is at liberty to declare his own opinion (on the question of rebaptizing in certain cases); that he is not to be condemned for freely expressing his sentiments. It was wished that each bishop should state his own opinion: this was done. To produce this result, it was thought advisable to encourage those bishops, by securing them against

interruption, or the fear of censure. But, if this be a declaration of independence of the See of Rome, the proposition must be taken in its general sense, so as to mean, *no bishop* can judge another, *no bishop* can be judged by another. To tell us *that* was the doctrine of Cyprian, and at the same time to assert, that Cyprian received appeals from the sentences of the Roman bishops, that he deposed bishops, &c.—*c'est un peu fort*.

A REPLY TO "A FEW REMARKS" ON ARGUMENTS FROM ST. CYPRIAN
AGAINST THE SUPREMACY OF THE BISHOP OF ROME.

1. Your argument, in your first remark, proceeds upon a point which I do not dispute; viz. that our Lord (according to Cyprian) said so and so to Peter; viz. "Pasce oves,"—"Super istam Petram ædificabo,"—"Dabo tibi claves;" and, in short, derived the unity of his Church, originally, "ab uno." The question, however, is this, Does Cyprian allow or disallow the supremacy of St. Peter? Does he say that he is the "*supreme pastor*?" that he is "*Episcopus Episcoporum*?" that, because he laid as it were the *first* stone of the building, therefore he is the *head* or chief corner-stone of it, and entitled to the supreme and perpetual government of it? Does he say that "Pasce oves" (an expression three times directed to Peter, who three times denied him, and which carries with it more of rebuke and warning than compliment), denotes more than his great charge to all his apostles,—*μαθευήσατε πάντα τὰ ἔθνη*, "Teach all the nations?" Does he say, in short, that the power of loosing and binding, denoted by the word "keys," has a greater meaning in Matt. xvi. than it has in Matt. xviii.? I see nothing like this, either in Cyprian or in Scripture. St. Cyprian may, as you say, grossly contradict himself; he may say that Peter and the apostles were, in the *same respect*, "*pares et impares*;" that they were equal and unequal in power, equal and unequal in rank: this, certainly, would be gross contradiction on his part; but I see no such language as this. They may have been "*impares*" as to the hour of their appointment to the ministry, (one may have been called at the first, and another at the third, hour of the day;) but, remember, the question is, not as to the hour of their calling, but their station and authority in the Church when called. In *this respect*, Cyprian states that they were "*Pares*," and he does not contradict himself by saying, that, in *this* respect, they were "*Impares*." He makes the last *equal* to the first, in respect of their duties, their honours, their powers, their penny reward; *ergo*, say I, no supremacy in any one particular Bishop over the rest. It is in vain, then, for you to say, in defence of supremacy, "*Super unum*." I say, as you do, "*Super unum*;" but only as respects the *origin* of Christ's Church on earth, not its *government*. You may not be able to see the distinction between "*unity or priority as to time*," and "*unity or priority as to power and rank*;" but it is the distinction (and not without an important difference) for which I am contending. The one simply constitutes the elder brother; the other, that the elder should *rule* the younger. St. Cyprian (in Epis. 73.) says, as both you and I do, "*Super unum*;" but he says also, what you do not, "*Ecclesia, quæ una est, et super unum, qui et claves ejus accepit,*

Domini voce fundata est. Hæc est una quæ tenet et possidet omnem sponsi sui et Domini potestatem; *in hac præsidemus*, &c.;"—making himself as much president or supreme, in this one Church of Christ, which was founded "*super unum*," as Stephen himself. As to the conjunction, "*tamen*," in Cyprian, on which you lay so much stress, I need scarcely say, that it refers to the "*unitatem manifestaret*," to the "*unitatis originem*," to the "*ab uno incipientem*," in short, to the origin of our Lord's Church. It joins, according as our Lord arranged (*disposuit*), *parity* as to power and rank, with *unity* as to origin, two distinct things; but you would swallow up the first in the last, and then make this last word, *unus*, signify "*supremus*," whereas it does not even signify "*superior*." As to the supplemental quotation, I need not have added it, (my first being so full and pointed,) but, most certainly, I need not retract it. My argument is not, as you suppose, that Cyprian denied the supremacy of Peter because he, in his humility (a virtue for which he was not distinguished), did not insist upon it, but because he did not insist upon it at all with any spirit, either good or bad, either according to Cyprian, or according to Scripture. He ought, as St. Paul himself did, to have "*commended himself*, even though he might appear a fool in his glory;"—he ought, if he was "*the very chiefest apostle*," to have said so, on such an occasion, or his supremacy must be denied as "*nothing worth*." But, says St. Cyprian, he did not arrogantly say "*se primatum tenere*," (as some are inclined to do,) he did not even allude to it, but knocked under. "*Consilium veritatis admisit, et rationi legitimæ, quam Paulus vindicabat, facile consensit*" (Epis. 71). Thus much for your first remark.

2. My second argument you only head thus, in your remarks: "*From the Equal Power of Deposition and Excommunication*," and argue upon these words, leaving out the words, "*in Cyprian and Stephen*." If it was not offensive, I would say, that it is one of the "*miserable fallacies*" with which, in your letter to me, you would charge Rigault,—you lay down *your own* premises, and then reason upon them *as mine*. I added the words, "*in Cyprian and Stephen*," for this reason, that, having proved in my first argument the "*parity of the episcopal order*" *in general*, I would now, in my second, prove it *in particular*. You should, therefore, have added these last words, and reasoned upon them also; for (remember) the question here is, not about the equal power of the bishops of Gaul, but Cyprian's view of *the power of the Bishop of Rome*. I might, therefore, cut short "*your one remark*" with which you favour me, as sufficient, with one only on my part, that "*it is nothing to the purpose*." I said nothing about "*the equal power of the bishops of Gaul*," nor that "*they wrote to Carthage, to entreat Cyprian* (which does not appear) *to write to Rome*." Foreign aid, on account of the divided state of the Church in Gaul, and the alliance probably of the civil power with one party in it, was no doubt solicited by the bishops of Gaul, that Marcion, finding himself discountenanced and excommunicated abroad, might be more easily deposed at home: but that aid was *equally sought* and *equally given* in the Church of Carthage as of Rome; in the latter case, at the instigation—I might almost say, at the command—of Cyprian. "*Diri-*

gantur literæ," says he to Stephen; and he adds this reason alone for his interference in the matter, not that he was the successor and representative of St. Peter, and endowed, on that account, with any especial privilege, but that he was the "vicarius et successor" of Cornelius and Lucius, his immediate predecessors, who had already condemned the heresy of Novatianus in Rome, out of which this of Marcion arose. Thus much for the equal power of Rome and Carthage, as respects Marcion: *ergo*, no supremacy. I may add, that the conduct of the bishops of Gaul, on this occasion, seems to be most exemplary, and to illustrate well that power which our Lord gave, and that discipline which he required, in his Church (Matt. xviii.). Marcion, their brother, had trespassed against them; they tell him, among themselves, his fault; he "neglects to hear them;" they, therefore, "tell it to the Church," to the authorities of the Church "*libram gubernandæ Ecclesiæ tenentes*," that, if he neglected to hear them also, he might become as a "heathen man, and a publican."

3. Your third remark, in respect to the case of Basilides, is as little to the purpose as that relating to Marcion. Basilides had been deposed by the authorities of the Church in Spain, and his bishopric filled up. But the Bishop of Rome, on the application of Basilides, was inclined to interfere, and reverse the sentence. "No," says Cyprian, on the application of the bishops of Spain, "you cannot: he has been 'justly deposed.' You cannot in this matter, any more than myself, do or undo what you please. The question as to Basilides has been already before the authorities of the Church in Spain, and been by them disposed of." You need not ask, then, "what becomes of Arguments the first and second, built on the parity of the episcopal order?" I answer, that they stand fast, as does this also, against the supremacy of the Bishop of Rome: the first and second from the *parity* of Rome and Carthage, as respects Marcion, and their apostolic calling; the third, against the supremacy of the same Bishop, when attempting to be an *ἀλλοτρίω ἐπίσκοπος*, a "busy body in other men's matters." I perfectly agree with you, that Basilides was a fool in going to Rome; he said in his heart, "Tush, the Lord does not see" my heretical or schismatical spirit; and, therefore, like another fool of whom we read, he said to his "soul, Take thine ease; Rome may yet build up a greater barn for my episcopal goods than I had before." But what must we think of the Bishop of Rome in this matter? Why surely, as Cyprian speaks, that he was a fool also. "*In hac parte, juste indignor ad hanc tam apertam et manifestam Stephani stultitiam, qui sic de Episcopatus sui loco gloriatur, et se successionem Petri tenere contendit*," &c. (Epis. 75.)*

4. My fourth argument, which you notice in your remarks, respecting Cyprian's denial of the right of appeal to Rome, is already

* This Epistle, by the way, was not written *by*, but *to*, Cyprian, by whom it was translated from the original Greek. The writer was Firmilian, Bishop of Casarea, in Cappadocia. He elsewhere says, *Eos, qui Romæ sunt, non ea in omnibus observare, quæ sunt ab origine tradita, et frustra Apostolorum auctoritatem prætereire*, &c. Thus the mystery of iniquity was gaining ground rapidly.—Ed.

established, by the above case of Basilides, when Cyprian withstood Stephen. He does the same exactly with Cornelius, at that time Bishop of Rome, when Felicitissimus and Fortunatus had gone there with their complaints. They had gone there, "having (as you say) no just ground or cause for appealing." If, then, Stephen could not receive an appeal in the case of Basilides, (a case of injustice, as he possibly thought it,) nor Cornelius in a just one, it is evident from each case separately, and still more from the two together, that Cyprian denies the right of appeal to Rome. The authorities of Spain and Carthage were alone competent, in their respective cases, and they had decided them, "after a fair trial," without allowing any interference on the part of Rome. As to the "four last words,"—"to that of Rome," objected to as an *addition* to the *text* of Cyprian, I need only say, that they were not added to the text, either by myself or, I believe, Rigaltius. They are added only as a comment on the text, to complete the sense of the words "minor esse." * Whether these words ("minor esse") refer generally to the power of bishops elsewhere, or to the power of the Bishop of Rome in particular (as seems most probable, from the letter being addressed to the Bishop of Rome, and about the schismatics within it), they must in either case make good my point, either by including, or especially alluding to Rome.

5. In your fifth remark, upon Cyprian's declaration of his independence of Rome as Bishop of Carthage, you say you "have looked in vain for any such declaration." I grant, he does not say in vulgar terms, that he "does not care a fig for Stephen;" but he says it in effect, and proves it by his direct opposition to Stephen on a matter with which he was in controversy with him, where he says (Epis. 72.), that "*habet in Ecclesie administratione voluntatis suae liberum arbitrium unusquisque præpositus.*" As to the introduction to the African council, you say, in effect, What is this to the purpose? Cyprian is speaking to African bishops. Yes; he is speaking directly to them, but indirectly to Stephen; for in consequence of the dispute with Stephen was this council held, and the opinions of the eighty-seven bishops there assembled were not delivered before Cyprian's correspondence with Stephen on the subject had been read. (Sententia 8.) This declaration, therefore, of Cyprian's is not in vain as respects Rome. I never could be supposed to say, as you put it, that "no bishop could judge another, or be judged by another," having acknowledged, in my preceding arguments, that all bishops alike had that power in certain cases. But this I say, from Cyprian's declaration, that "no bishop in particular, certainly not the Bishop of Rome, as such, had more to do with the question than any other bishop;" that "no individual bishop, as such, and by his own personal authority, constituted himself a bishop of bishops, and therefore no Bishop of Rome could do so."

Thus the controversy ended; and in whose favour our readers will, we think, easily determine.

* Bishop Fell's *addition* is — *Quam vel Cornelii ipsius, in Petri Cathedra Romæ sedentibus.*—ED.

ORGANO-HISTORICA;

Or the History of Cathedral and Parochial Organs.

NO. XIII.—THE ORGAN AT THE CHAPEL OF THE FOUNDLING HOSPITAL.

IN describing the organ at the Temple Church, noticed in our number for October, 1833, we had occasion to refer to the instrument now under our criticism, which was at that time undergoing an extensive repair by Mr. Bishop. Those repairs and improvements being now completed, we lay them before our readers in detail.

The organ at this chapel was built by an artist of the name of Parker, in 1769, and possesses the same peculiarity as that at the Temple Church, namely, its having quarter tones. These are the only two organs in England thus distinguished; but the former having three distinct changes, is to be preferred. The quarter tones in the Foundling organ are produced by means of slides over the draw stops, which effect the required changes, there being no division on the short note, as in the organ at the Temple.

The temperament of this instrument is the same as any other. First, we have the common note; then a change takes place to another set of pipes, a few commas flatter, and then to another set a few commas sharper. But on the Temple organ you have merely the G sharp and A flat, which must, of necessity, be used according to the key in which the performer is playing, whether in sharps or flats. In this respect, therefore, the organ at the Foundling is to be preferred, as also from its having quarter tones in the swell, which the Temple organ has not. The only inconvenience in using the slides at this organ is, that the performer must cease playing to effect the change required; whereas, if the change took place by means of pedals, similar to the composition pedals, the performer might then without interruption make the necessary change, according to the key into which he may have modulated.

The instrument contains the following stops:—

GREAT ORGAN.		4 Principal.
1 Stop Diapason.		5 Fifteenth.
2 Open ditto.		6 Cremona.
3 Ditto ditto.		
4 Principal.		452 pipes.
5 Twelfth.		
6 Fifteenth.		
7 Tierce.		
8 Sexquialtra.	3 ranks.	
9 Furniture.	2 ranks.	
10 Trumpet.		
11 Claribella.		
12 Double Diapason stopped.		
13 Pedal Pipes.		
	1161 pipes.	
CHOIR ORGAN.		
1 Stop Diapason.		
2 Dulciana.		
3 Flute.		
		411 pipes.
		452 ditto.
		1161 ditto.
		Total number of pipes 2054

The compass of the great and choir organs is from G G to E in alt,

58 notes, including G G sharp; that of the swell from E in the tenor to E in alt, 37 notes.

This instrument underwent an extensive repair in 1805, at a cost of 120*l.*; since which time, however, it has never stood well in tune, although on particular occasions it has even been tuned on the Sunday morning. The greater part of the following stops were new at that time, viz.:—The *cremona*, *sexquialtra*, *tierce*, *furniture*, and *cornet* in the swell. The *hautboy* and *clarion* in the swell, and *cornet* in the great organ, were entirely new. Previous to this, it had undergone a repair by Mr. Green, who put in a large pair of horizontal bellows, with three separate feeders, and re-voiced the instrument.

By the repair it has lately undergone, the original tone and quality of the instrument is restored, although several stops in the organ are still bad, never having had any decided character (as to quality) about them. These are the reed stops in the swell, which are seldom to be heard nicely in tune. The new stops and improvements added to the instrument by Mr. Bishop, are the double diapason pedal pipes, of the same compass and scale as those in St. Paul's Cathedral; a *dulciana* in the choir organ, in the place of the former one; a *claribella* in the great organ, in the place of the *cornet*; also a new *cremona* in the choir organ. The double stop diapason, to C C C, has been rendered more effective by being left as open pipes, in unison with the diapasons. In addition to all this, it has a new set of German pedals, of an octave and a half in compass, with stops to unite them to either the great or choir organs; and also two coupling stops to unite the swell or choir organs, together or separate, to the great organ, and which adds greatly to the splendour of the chorus. Another particular of great importance is, that the wind has been rendered perfectly steady, by means of Mr. Bishop's admirable invention for that purpose. The swell also is greatly improved, and rendered more effective, by means of the Venetian front.

The situation of this organ is very bad, there not being sufficient space for the vibration. The organ should be brought forward, and the pedal pipes placed at the back (their present situation being outside the organ case), and the roof raised at least eight feet above them to get their proper speech. With this improvement, and the addition of a *clarion* to the great organ, and the further extension of the swell to G gamut, we think it would be equal to any of our London organs of the same class.

Previous to this repair, the metal pipes of the whole organ were in a shamefully neglected state, having been nearly all cut to pieces by injudicious tuning: great praise therefore, we think, is due to Mr. Bishop for having saved so fine an instrument from destruction.

LAW REPORT.

NO. XXV.—ON REINSTATING THE SPIRE OF A CHURCH.

LORD VISCOUNT MAYNARD v. BRAND AND PHILLIPOT.*

THIS suit was promoted by Lord living of St. Mary Thetford, in Essex,
Viscount Maynard, patron of the and impropiator of the great tithes,

* Dr. Phillimore's Reports, Vol. III. p. 501.

against the churchwardens of the parish for refusing to rebuild or repair the spire of their parish church.

On the 7th of July, 1820, articles were brought in:—they pleaded:—

That from time immemorial there had been and still was a parish and parish church known by the name of St. Mary Thevetel, in the county of Essex, within the archdeaconry of Middlesex, and the diocese of London, with a tower at the west end, appendant to or forming a part thereof; and that until the 14th of June, and the 16th of December, 1814, when the same was blown down or destroyed, there was a spire built on and upon the said tower, with a vane on the top of the same.

That the said church, tower, and spire, were all built of free-stone, in an uniform style of architecture;—that from the summit of the vane of the said spire to the ground-floor of the said tower was a perpendicular height of sixty yards and one foot, the height from the spring of the said spire, from the tower to the top of the vane, forming thirty-three yards one foot of such whole height. That on the 15th of June, 1814, the upper part of the said spire, to the extent of about forty feet from the top, was injured by lightning, and the churchwardens and parishioners undertook the repairs thereof, and for that purpose raised a scaffolding; but not being able to complete the same before the winter came on, and by reason of the snow and ice which had accumulated on the said scaffolding, or of other defects which had taken place in the said tower, on the 16th of December, in the said year, the remainder of the said spire, to within twenty-five feet of its junction with the said tower, was blown or fell down upon the roof of the said church and much injured the same, and also the body of the

said church. That the parish have repaired the body and roof, but refuse to rebuild the spire, although duly admonished thereunto at the archidiaconal visitation of the said parish, and often entreated and urged by Lord Maynard to do so.

On the 13th of December, 1820, an affirmative issue was given to these articles.

Phillimore and Addams moved the Court to admit the articles, and to monish the churchwardens to repair and reinstate the spire in its original form.

Seabey contra.

Though the churchwardens have given an affirmative issue, it does not follow that they have confessed all the matters pleaded in the articles. Lord Maynard, the patron, could have called upon the parties by a civil process; there was no necessity for a criminal proceeding of this description; and there are difficulties in rebuilding the spire which cannot be surmounted.

Phillimore, in reply,

Contended that the affirmative issue which had been given to the articles was conclusive as to the admission of the facts, and a bar to any argument in opposition to the relevancy of them.

PER CURIAM—

I shall certainly issue a monition to the churchwardens to repair the spire as prayed. An affirmative issue has been given:—if there are difficulties which cannot be surmounted, reference must be made to the Court: but I have no reason to presume there are any such.—The monition must go to repair and reinstate.—But, for the protection of the churchwardens, they should be informed that they must make their rate before they commence their repairs.

I shall not give costs;—I presume they are not pressed in this case.

MONTHLY REGISTER.

CHURCH SOCIETIES.

S. P. C. K.—EXETER.

THE Exeter Diocesan Committee of the Society for Promoting Christian

Knowledge, having had their attention drawn to the late proceedings of the Parent Society, beg most respectfully

to submit the following observations to the Standing Committee in London.

In so doing, they disclaim all intention of protesting or remonstrating against the conduct of the Society, although they have seen cause to regret some of its recent decisions. But at the same time, they feel compelled to implore the members of the Society in London, not to hazard its present harmony and future welfare, by any sudden infringement of its *fundamental* principles; nor to risk the loss of attachment and support in the country at large, by any unnecessary changes in the Society's list of books and tracts. The sale and distribution of both, in the Exeter District, has been for many years the largest in the kingdom; and the Committee are fully convinced, that if any of the works on that list should be summarily erased, or even if any mode of discontinuance, other than the present, should be adopted, consequences might ensue, injurious alike to the interests of the Society, and the faith of its members.

Pious and sober-minded men have long been in the habit of regarding the Society's list as in some sort a standard of doctrine; and frequent alterations in it, or the removal of tracts to which they have been accustomed, would assuredly alarm and disturb them; and in the judgment of the Exeter Diocesan Committee, not only would the sale of their publications be diminished, but feelings of doubt and distrust would spread among their members.

They would, therefore, most earnestly and respectfully suggest to the Standing Committee in London, and through them to the Board, the great importance of communicating with the distant members of the Society throughout the country, on all matters affecting the *fundamental* principles and regulations of the body; and, while they disclaim all invidious comment, and deprecate all invidious discussion upon the names of individuals, they cannot conceal their conviction of the necessity of entrusting the selection and revision of books and tracts to such hands only as have merited and received the confidence of the Society at large.

S. P. C. K.—LINCOLN'S INN FIELDS.

At the meeting in the early part of last month, the Refractories were out-voted, on Mr. Hill's motion, by ten to one. A special meeting is appointed for the 2d of May, at one o'clock, for the purpose of taking into consideration the appointment of a Book and Tract Committee, with three Bishops for referees; and to which Committee all questions relating to books and tracts shall be referred.

S. P. C. K.—SALISBURY DIOCESAN AND DISTRICT COMMITTEE.

THE nineteenth report of this Society, which was read at the last annual meeting, is now printed. And we are happy to find in it the following gratifying statements respecting its receipts, and the distribution of its religious publications during the year past. The amount of receipts, including the balance of last year, is 447*l.* 17*s.* 2*d.*, whilst the expenditure has been 387*l.* 16*s.* 1*d.*; leaving a balance of 90*l.* 1*s.* 1*d.* to meet any future calls on the aid of the Society. The distribution of religious books during the year in the district of Salisbury and its neighbourhood, has been as follows; Bibles, 388; Testaments and Psalters, 549; Prayer Books, 1009; other bound books, 609; half-bound and stitched, 3640; and card-papers, &c., 1814; making a total of 8009. It is understood, that the Committee propose that a public shop should be opened in the course of the year, in a convenient situation in the city, for the sale of the books and tracts of this admirable Society, including those of the General Literature Committee, under whose superintendence the Saturday Magazine is published.

S. P. C. K. AND S. P. G.—STAMFORD DISTRICT COMMITTEE.

A LARGE and most respectable meeting took place lately at Stamford, in behalf of the above Societies. The Marquis of Exeter in the chair. After numerous and eloquent addresses, a collection was made, amounting to 71*l.* 5*s.* 6*d.*, exceeding the previous year's collection, by 19*l.* 12*s.* 3*d.*

POLITICAL RETROSPECT.

DOMESTIC.—The “sayings and doings” in the political world, since our last publication, have been of the most overwhelming importance. There is a defilement in the Customs of 716,699*l*. Cambridge—we blush for the degenerate sons of our *alma-mater*!—has poured forth her legion of *matricides*; professors of astronomy and geology, botany and medicine, swaddled as they were in the Church, have unnaturally turned against their parent.

The resident members of the senate, however, could not tamely see this attack upon their bulwarks without a solemn protest; and a counter-petition, of tenfold respectability, was resolved upon; on the presentation of which, the Bishop of Exeter nobly vindicated the character of the Universities from the dark insinuations basely flung against them by the Lord Chancellor.

But this may be looked upon merely as the skirmishing of the light troops—the heavy dragoons, under Colonel Altherp, soon “charged with all their chivalry,” and the Church rates, the funds for the repairs of the house and altar of Almighty God, were swamped in a few hours! It is true a sum of money was voted, as a compensation fund, out of the land-tax, which only plundered the Church of some *sixty per cent.*! but, as the grant must be *annually* brought before the House, the Church will be periodically subjected to the disgusting slanders of papists and heretics; and the filth of infidel tongues will be iterated by the Christ-denying Socinians, against all that is holy and venerable in the land.

The abolition of tithes is another episode in the history of the Reformed House of Commons, in which the Whigs have taken an active part. The programme of the Bill, which abounds with characteristics of Whig modesty and justice, aims at *nothing* else than, as we think, the *overthrow* of the Church. For when the glosses of the sage commentators are stripped of their sophisms, this is the only conclusion at which we can arrive. The entire measure of Church Reform is,

indeed, nothing more than a holocaust to the Moloch of Dissent. The pastor and his flock are set in battle array one against the other; religion being inconsistent with whiggery, and opposed to revolution, is to be voted a national evil—and the Universities, those hallowed spots, for centuries the bulwark and palladium of Christianity, are to be mixed up with the unassuming Binneys, Bennetts, and Broughams. The bill, however, is, at present, only *in transitu*; and, therefore, till the *abomination of desolation* actually pollutes our altars, we will follow the Roman maxim, and not despair of the welfare of the Church.

The repealers and papists have sustained a signal defeat in the House of Commons, on the question of the Repeal of the Legislative Union between Great Britain and Ireland. O’Connell’s popularity is evidently in the “sear and yellow leaf.”

The question of the Poor Laws has been introduced in the lower house, and some judicious amendments propounded; whilst that distinguished patriot and excellent nobleman, Lord Kenyon, has, in the other house, called the attention of Government to the crying nuisance of the beer-shops—a nuisance which has encouraged arson and murder throughout the land, and tended more to demoralize the nation than all the mischievous exploits of all the radicals.

FRANCE.—Our readers, doubtlessly, recollect the brief notice we gave a month or two ago, that the revolutionary volcano was beginning to smoke in this unhappy country; since that time an eruption has taken place, and the lava-tide has overwhelmed Lyons, the second city of the empire!

BELGIUM is the counterpart of France! and the cry of the reformers in both countries is, *Blood, blood!!*

SPAIN AND PORTUGAL continue a prey to civil dissensions.

RUSSIA, AUSTRIA, PRUSSIA, SWEDEN, AND DENMARK.—These empires and kingdoms have adopted a strictly conservative policy.

CALENDARIUM ECCLESIASTICUM.	
MAY, 1834.	
SAINTS' DAYS, &c.	AUTHORS to be CONSULTED.
ST. PHILIP and ST. JAMES THE LESS. (May 1) . . .	Dr. Glasse. 173. Scriptural Essays. II. 131. R. Nelson. Ch. XIX. Dr. A. Littleton. 172. Dr. M. Hole. IV. 109. 117. Dr. G. Stanhope. IV. 262. 281. Dr. Robinson's Theological Dictionary, under <i>James</i> and <i>Philip</i> .

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

MRS. HANNAH MORE.—Our readers are aware that a monument to the memory of the late Mrs. Hannah More is to be erected by public subscription in the parish church of Wrington, where she spent by far the greatest part of her protracted life. The Rev. John Vane, the Rector, on accepting the benefice, found the church-rate burdened with a heavy debt, in consequence of the public-spirited manner in which the parishioners had restored that exquisitely beautiful edifice. He, therefore, most generously, made over to the parish the amount of all fees claimed by him for the erection of monuments in his Church. The parish, however, resolved in a most numerous and highly respectable vestry, to accept no fee for the monument to Mrs. More's memory. Here we have one more proof of the rapacity and extortion of the Clergy, in pressing their claims; and of the indifference of the people to their established religion, shewn by first repairing their parish church at very considerable cost, and then declining to diminish that cost, solely from their respect to the memory of a CHAMPION OF THE CHURCH.

REV. JOSHUA LINGARD.—The Rev. Joshua Lingard, M.A. Gentleman Commoner of St. Mary Hall, and incumbent of St. George's Church, Hulme, has lately been presented with a very handsome set of robes, and a very elegant silver waiter, by the ladies of his congregation, as a tribute of respect for his public character and private worth.

REV. C. T. JAMES.—A short time since, the parishioners of Luppitt, near Honiton, Devon, presented to their curate, the Rev. C. T. James, B.A. of Exeter College, a handsome piece of plate, as a humble token of their gratitude and esteem for his faithful discharge of the sacred duties of his office since his residence in that parish.

MARQUIS OF LANSDOWNE.—The following act of munificence of our Noble Lord Lieutenant, the Marquis of Lansdowne, deserves well to be made known in the present day. Last year it appeared to the inhabitants of Bremhill, Wilts, that additional church-room was required for the benefit of a portion of the parishioners who lived at a very considerable distance from the parish church. Under these circumstances it was proposed that an ancient chapel, the remains of which stood within the limits of the parish, should be restored and fitted up for the purpose. Accordingly, the Rector of the parish, the Rev. W. L. Bowles, having liberally consented to provide for the duty of the chapel when restored, a subscription was entered into with that view, and an application was made to the Noble Marquis, requesting his assistance as Lord of the Manor, who immediately desired them not to proceed any farther in collecting subscriptions, for that he would readily bear the whole expense of restoring the chapel himself. This chapel, it appears, had been founded some centuries back by the Hungerford family, with an endowment of 4*l.* per annum, for the support of a minister; but, from the want of trustees, this endowment had been lost, and the

building itself had fallen into a state of complete dilapidation. The chapel was opened for the celebration of divine service in the summer of last year. We should add, that a large and handsome Bible and Prayer Book, with an appropriate pulpit-cloth and covering for the reading-desk and communion table, were presented by the Marchioness of Lansdowne. It is expected that the burial-ground will be consecrated, by the Lord Bishop of Salisbury, in the course of the present year.

REV. B. BUDGE.—The late Rev. B. Budge, of Bath, has bequeathed the following sums to charitable purposes:—Bath General Hospital 100*l.*; Bath United Hospital, 100*l.*; Bath National School, 100*l.*; Monmouth Street Society, 100*l.*; Bath Female Orphan Society, 100*l.*; Society for Promoting Christian Knowledge, 100*l.*; Gresham National School, 100*l.*

REV. H. GAUNTLETT.—A subscription has been commenced for the family (consisting of ten children) of the late Rev. H. Gauntlett, vicar of Olney, Bucks. The Earl of Dartmouth has subscribed 200*l.*; H. Hugh Hoare, Esq. 100*l.*; J. B. Praed, Esq. 25*l.*; the Bishop of Lincoln, 10*l.* &c.

BISHOP OF BATH AND WELLS.—Amongst the daily acts of benevolence and charity performed by this venerable prelate, his Lordship has granted new leases for three lives (without taking any fine or heriot) to fifteen cottagers, within the manor of Banwell. To further his Lordship's good intentions, his steward also liberally remitted the whole of his fees on the leases.

REV. HENRY HEAP.—The Archbishop of Canterbury has recently been pleased to confer the degree of B.D. on the Rev. Henry Heap, vicar of Bradford, in a manner highly flattering to him.

REV. MR. LAKE.—It is stated in the *Western Luminary*, that the Rev. Mr. Lake has been removed from the curacy of Liskheard, by order of the Bishop of Exeter, upon information forwarded to his Lordship, that Mr. Lake had suffered a Wesleyan Minister to officiate in the desk of the parish Church.

REV. MR. WEIGHT.—The Rev. Mr. Weight, assistant to the late Rev. Rowland Hill, is about to resign his connexion with the Dissenting interest, and to take orders in the Church of England.

LORD FITZALLEN.—A Catholic nobleman, Lord Fitzallen, the son of the Earl of Surrey, and grandson of the Duke of Norfolk, is now a member of Trinity College, Cambridge. A short time since, Mr. Phillips, a Catholic gentleman, eldest son of the Member for Leicestershire, was a Fellow Commoner of Trinity College.

NEW CHURCHES.—The new Church at Ide was opened for divine service, on Sunday, April 12th.

Arrangements have been made for the erection of a new Church in the township of Broughton, the sole expense of which will be defrayed by the Rev. John Clowes; and a subscription has been commenced for the erection of a Chapel of Ease, in the hamlet of Moulsham.

A new Church is about to be erected in the township of Cheetham, on a plat of land which the Earl of Derby has generously given for the purpose. The building, we understand, will cost 4,000*l.*, the whole of which is subscribed, 2,000*l.* being given by two individuals.

ORDINATION.—An Ordination will take place on Trinity Sunday, at St. Margaret's Church, Westminster, by the Lord Bishop of Gloucester.

ANNIVERSARIES.

May 7th and 9th.—The Anniversary Meeting of the Sons of the Clergy will be held in St. Paul's Cathedral. Service to commence at two o'clock.

May 14th.—Adult Orphan Institution, to elect Six Contributory Wards. The Poll to commence at two o'clock and close at four.

May 22d.—Examination of the Clergy Orphan School, at ten o'clock.

May 27th.—Anniversary Dinner of the Society for Promoting Christian Knowledge, at the Freemasons' Tavern.

June 5th.—Anniversary of the Charity Schools of London and Westminster, will be held in St. Paul's Cathedral.

ORDINATIONS.—1834.

<i>Bath & Wells</i> . . .	April 13.	<i>Lichfield & Cov.</i> . .	April 13.
<i>Chester</i> . . .	April 6.	<i>Rochester</i> . . .	April 6.
<i>Salisbury</i> . . .			April 13.

DEACONS.

<i>Name</i>	<i>Degree.</i>	<i>College.</i>	<i>University</i>	<i>By Bishop of</i>
Allen, Ebenezer Brown		Queen's	Camb.	Chester
Bacon, John	M.A.	Corpus Christi	Camb.	Bath & Wells
Bamfield, John Hichins (<i>let. dim.</i>)	B.A.	Clare Hall	Camb.	Rochester
Cardew, James Walter	B.A.	St. John's	Camb.	Bath & Wells
Dibdin, Rob. William	B.A.	St. John's	Camb.	Chester
Fish, George (<i>let. dim.</i>)	B.A.	Trinity	Camb.	Rochester
Groves, William John (<i>let. dim.</i>)	B.A.	Trinity	Oxf.	Rochester
Hillyard, Temple	M.A.	Brasenose	Oxf.	Lichfield
Hiscock, Thomas Edmund	B.A.	Queen's	Camb.	Chester
Hodgson, Joseph Stordy	B.A.	Caius	Camb.	Chester
Hoskins, Henry James	M.A.	University	Oxf.	Salisbury
Mackenzie, Henry (<i>let. dim.</i>)		Pembroke	Oxf.	Rochester
Mallock, William	B.A.	Balliol	Oxf.	Bath & Wells
Mariotti, George W. (<i>let. dim.</i>)	B.A.	Sidney	Camb.	Rochester
Mellor, Abijah (<i>let. dim.</i>)	B.A.	Jesus	Oxf.	Rochester
Parker, James	B.A.	Catharine	Camb.	Lichfield
Parsons, Daniel	B.A.	Oriel	Oxf.	Salisbury
Pidsley, Edward	B.A.	Worcester	Oxf.	Bath & Wells
Rogers, George Boardien	B.A.	Pembroke	Oxf.	Salisbury
Rowlandson, John	B.A.	Queen's	Oxf.	Bath & Wells
Sawbridge, Charles (<i>let. dim.</i>)	B.A.	St. Peter's	Camb.	Rochester
Sheppard, Watler	B.A.	Exeter	Oxf.	Salisbury
Smith, Robert (<i>let. dim.</i>)	B.A.	St. John's	Camb.	Rochester
Swale, Hogarth John	B.A.	Queen's	Oxf.	Chester
Taylor, Henry John	B.A.	Emmanuel	Camb.	Bath & Wells
Terry, George Thomas	B.A.	Trinity	Dublin	Chester
Thomson, William	B.A.	Trinity	Dublin	Chester
Townsend, Richard	B.A.	Brasenose	Oxf.	Salisbury
Whipham, Arthur Peregrine	B.A.	Trinity	Oxf.	Bath & Wells
Wilkins, John Sebastian	B.A.	Queen's	Camb.	Chester
Williams, John	B.A.	Magdalen	Camb.	Salisbury
Wither, Walter John Percival Bigg				Chester
Woodgate, George Stephen	B.A.	University	Oxf.	Rochester

PRIESTS.

Brooke, Joshua (<i>let. dim.</i>)	B.A.	Exeter	Oxf.	Rochester
Borlase, William	B.A.	St. Peter's	Camb.	Bath & Wells
Boulay, Francis Du	B.A.	Clare Hall	Camb.	Bath & Wells
Campbell, James William	B.A.	Trinity	Camb.	Bath & Wells
Carlyon, John	B.A.	Pembroke	Camb.	Bath & Wells
Carpenter, Charles Thomas	B.A.	Sidney Sussex	Camb.	Bath & Wells
Cotes, Septimus	B.A.	Wadham	Oxf.	Salisbury
Cricklow, Henry M'Intosh	B.A.	Trinity	Camb.	Bath & Wells
Daniel, Alfred (<i>let. dim.</i>)	M.A.	Exeter	Oxf.	Rochester
Daniel, John	B.A.	St. John's	Camb.	Bath & Wells
Dansey, Edward (<i>let. dim.</i>)	B.A.	Downing	Camb.	Rochester
Dicken, Edmond Ashton	B.A.	Sidney Sussex	Camb.	Bath & Wells
Drummond, William	B.A.	Trinity	Oxf.	Rochester
Eyre, Frederick Drought	M.A.	Christ's	Camb.	Lichfield
Garlike, Thomas Charles	B.A.	Clare Hall	Camb.	Bath & Wells
Goddard, George Ashe	M.A.	Brasenose	Oxf.	Salisbury
Havart, William James	B.A.	St. John's	Camb.	Bath & Wells
Hussey, Edward	B.A.	Exeter	Oxf.	Salisbury

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University</i>	<i>By Bishop of</i>
Laffer, John A. H.	B.A.	Christ's	Camb.	Bath & Wells
Le Gros, John Samuel (<i>let. dim.</i>) . . .	B.A.	Downing	Camb.	Rochester
Martin Edward William (<i>let. dim.</i>) . . .	B.A.	St. John's	Camb.	Rochester
Nash, George Edward	Lit.			Rochester
Penny, Charles	M.A.	Pembroke	Oxf.	Salisbury
Rigden, William	B.A.	Magdalen	Oxf.	Salisbury
Scott, James Woodward (<i>let. dim.</i>) . . .	B.A.	Exeter	Oxf.	Rochester
Scott, John (<i>let. dim.</i>)	B.A.	Trinity	Camb.	Rochester
Sweeting, Henry	M.A.	Queen's	Oxf.	Bath & Wells
Vawdrey, Alexander Allen	B.A.	St. John's	Camb.	Bath & Wells
Warren, Richard Peter	B.A.	Exeter	Oxf.	Bath & Wells
Wilcocks, Edward John	B.A.	Lincoln	Oxf.	Bath & Wells

• Deacons, 33.—Priests, 30.—Total, 63.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Grenville, Hon. & Rev. George Neville . . .	Chapl. in Ordinary to His Majesty.
Alderson, William Thompson	Chapl. to Wakefield House of Correction.
Brackenbury, J.	Chapl. and Sec. of Magdalen Hospital.
Butterton, G. A.	Head Mast. of Wakefield Prep. School.
Drake, R.	Domestic Chapl. to the Earl of Cavan.
Dixon, T.	Curacy of Clonmulsh, Leighlin.
Fiddling, Henry, M.A.	Chapl. and Vic. of Christ's Coll. Manchester.
Ford, J.	Chapl. to Devon and Exeter Hospital.
Heslop, H.	Curacy of Paul. Ch. of St. Mary, Birch Middleton.
Howells, Edward, M.A.	Succentor of Hereford Cath.
Rakes, E. J.	Domestic Chapl. to Earl of Dunmore.
Reed, John	Afternoon Lect. St. Nicholas, Newcastle.
Richardson, J.	Mast. of Brampton School.
Stuart, C.	Chapl. to Lord Gray of Gray.

PREFERMENTS.

<i>Name</i>	<i>Preferment</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Airey, T.	Peel, P. C.	Lancas.	Chester	Lord Kenyon
Benson, G. L. T. L. B.	Homington, P. C.	Wilts	Salisbury	D. & C. of Salisbury
Boutflower, H. C.	St. John's Chap. Bury, P. C.	Lancas.	Chester	Rector of Bury
Brookes, G. J.	Clavering cum Laugley, V. Middles.	London	Gov. of Ch. Hosp.	
Corfe, Joseph	Stratford Sub-Castle, P. C.	Wilts	Salisbury	D. & C. of Salisbury
Cory, John James	Aylesham, V.	Norfolk	Norwich	D. & C. of Cant.
Curwen, J.	Plumbland, R.	Cumb.	Carlisle	J. C. Curwen, Esq.
Davies, John	Rynalton, R.	Glam.	St. Dav.	C. R. M. Talbot, Esq.
Fisher, William	Can. Res. in Salisbury Cath.			D. & C. of Salisbury
Furlong, Charles J.	Wartfield, V.	Berks	Salisbury	M. Windle, Esq.
Green, John	South Otterington, R.	York	York	Trustees of the Late Rev. John Sampson
Gretton, Thomas	Pipe, V.	Heref.	{ P. of D. & C. of Heref. }	•
Haines, Percy B.	{ Corby, V. Deene, R. }	{ Northam. Peterboro' }	Earl of Cardigan	•
Henson, Francis	S. Kilvington, R.	York	York	Sidney Coll. Camb.
Higman, Y. P.	Fakenham, R.	Norfolk	Norwich	Trinity Coll. Camb.
Jones, Albert	Breinton, P. C.			Dean of Hereford
Littchales, Thomas	Butlers Marston, V.	Warwick	Lichfield	D. & C. of Ch. Ch.
Manisty, J.	Shildon, New Ch.	Durham	Durham	Bp. of Durham
Martin, Henry	Angrin			Bp. of Clonfert
Neathman, W. G.	St. Paul's, Stonehouse, P. C.	Devon	Exeter	{ Vic. of St. Andrew's, Plymouth }
Oakeley, Sir H. Bt.	Bocking, R. & Deanery	Essex	London	Abp. of Canterbury
Onslow, Archd.	Stoke Edith, R.	Hereford	Hereford	R. J. Foley, Esq.
Parry, Thomas	Baunton, P. C.	Gloster	Gloster	Miss Master
Packington, Roger	Skegness, R.	Lincoln	Lincoln	Earl of Scarborough

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Purton, John . . .	Oldbury, R.	Salop	Hereford	Lord Chancellor
Roy, William, D.D.	Skirbeck, R.	Lincoln	Lincoln	Rev. Wm. Vollans
Sumner, C. V. H. .	Byfleet, R.	Surrey	Winchest.	Lord Chancellor
Taylor, Charles . .	Moreton-on-Lugg, R.	Hereford	Pec.	Pr. of Moreton Magna
Turner, James . . .	Kiddernminster, V.	Worcester	Worcester	Lord Foley
Vaughan, John . .	Upton Lével, R.	Wilts	Salisbury	The King
Wilcox, William . .	N. Wootton, V.	Norfolk	Norw.	{ Hon. F. G. Howard and Wife
Williams, Thomas .	Imber, P.C.	Wilts	Salisbury	Marquis of Bath

CLERGYMEN DECEASED.

The diocese of Nova Scotia has recently sustained a very serious loss, in the sudden decease of the Rev. MATHER BYLES DESBRISAY, M.A., of King's College, Nova Scotia, and Missionary in the service of the Society for the Propagation of the Gospel in Foreign Parts, for the district of Dartmouth, in the harbour of Halifax. Like the right-minded and zealous Bishop HOBART, of New York, this sound Churchman and most exemplary Christian, was descended from an ancestry, (the MATHERS, of Boston, New England,) who would have looked forward with a degree of superstitious horror to the chances that any of their posterity might admit what they would have termed the abomination of Episcopacy, and embrace the *unevangelical* doctrines of the Protestant Episcopal Communion. His second name of BYLES he derived from the Protestant Episcopal Missionaries of that name, a record of whose labours in the early state of the Protestant Episcopal Church in North America, may be found in the reports and correspondence of the Society for the Propagation of the Gospel. Being the son of an officer in the British army, he was brought up in his earlier years under the discipline of the College of Cadets in England, and was destined by his family for that service. A decided preference, however, for the pastoral office, led him, in maturer years, to seek a degree in the University of Windsor; an institution which has been eminently useful in furnishing the Colonial Church in North America with many most exemplary missionaries: the support of which, however, has been so deplorably curtailed, through the late withdrawal of the Parliamentary grant to the S. P. G. F. P. that it is feared it may no longer be a nursery, as it has been wont to be, for the education of the children, and for the training of the future ministers of the Church.

The amiable manners of Mather Byles Desbrisay, his scrupulous morality, his diligent attention to every collegiate, above all, to every religious obligation, while he was *in statu pupillari*, commanded the esteem and regard of all, of every age, connected with the College: and his sound evangelical piety, and love for the apostolic Church, gave early promise of the great exertions which he afterwards put forth, and of the success and uniform acceptance which would attend his future ministry. The estimation which he has left behind him, of his labours and of his character, is, indeed, delightful: his admiring flock, and his brother clergy, feel alike that they have lost an example which it was a privilege to have before them. An extensive round of churches, and a circle of congregations more numerous than the churches, under his charge, among some of whom he had first planted the standard, and with persuasive eloquence proclaimed periodically among them all the doctrines of the Church, will long feel their bereavement of this zealous missionary. That he might do all is the power of man,—aye, and he has been known to exert himself even beyond that power, although of extreme delicacy of constitution,—that in a country so inadequately provided with pastors, he might do all he could for the edification of the scattered members of the Church, he has been, for several years, in the habit of holding service on weekdays, in different and distant points of his extensive mission; besides the performance of three services on each Lord's day, when he took, together with the centre church of Dartmouth, the churches at the Eastern Passage, at Lawrence Town, and at Porter's Lake, in rotation; seldom retiring to his bed on Sunday night without having travelled from twenty to five-and-twenty miles, often considerably more. He met his death at the early age of 31 or 32, as nearly as the writer can ascertain; and it was occasioned by a brain fever, the effect of a fall from his horse, which occurred, it is believed, while he was in the execution of some one or other of his arduous duties. The writer has frequently heard him express with gratitude, (and more than once, when, in moments of fatigue, he has drawn from his waistcoat pocket a portable folding cup, for drinking of the pure stream of the

forest, in his missionary wanderings,) that he was much indebted to his early discipline for the military life, for that buoyancy with which he could now go through his missionary toils, with no other refreshment than the pure brook, and the biscuit which he carried with him, would afford. A memoir of this indefatigable and pious missionary would, in the opinion of those who knew him, be read with deep interest and profit, and would not suffer from comparison with the recent memoirs of Pastors Oberlin and Neff. He died early in February, and was buried where he had often expressed the wish that his remains should lie, beneath the altar of the Church at Dartmouth, from the pulpit over which altar he had so often affectionately called on his flock to watch, for they knew not the hour when the Son of Man would come; and had dealt so frequently from its rails the blessed Sacrament of Christ's body and blood for the comfort and refreshing of their souls. May God, (as in the course of conversation while in perfect health a few days previous to his sudden decease he was heard to remark, he doubted not, God would, and could, in the event of his being called away from his scene of duty,) raise up a faithful successor, and many, many, such labourers, in the room of him who has now gone to his rest and his reward!

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bluett, T. L. . . .	Mullion, V.	Cornwall	Exeter	Bp. of Exeter
Blundell, James . . .	{ Crowland, R. & Whaplod Grove, P.C.	Lincoln	Lincoln	{ Marq. of Exeter Trustees
Bulmer, Peter . . .	{ Thorpe, St. Peter, V. and Orby, V.	Lincoln	Lincoln	Bp. of Lincoln
Cory, John James . .	Aylsham, V.	Norfolk	Norwich	D. & C. of Cant.
Croome, John . . .	Bourton-on-the-Water, R.	Gloster	Gloster	R. Croome, Esq.
Hare, Augustus Wm. .	Alton Barnes, R.	Wilts	Salisbury	New Coll. Oxford
Knipe, Francis . . .	Sandon, R.	Essex	London	Queen's Coll. Camb.
Overton, William . .	Full Sutton, R.	York	York	Lord Feversham
Starkie, John . . .	Charlinch, R.	Somerset	B. & Wells	A. B. Rolt, Esq.
Tatham, E. D.D. . .	{ Lincoln Coll. R. with Twyford, P.C. ann. and Whitchurch, R.	Bucks		
Vilett, John W. . . .	Fyfield, P.C.	Berks	Salisbury	St. John's Coll. Oxf.
Walker, Thomas . . .	Wolverhampton, P.C.	Stafford	Lichfield	Dean of Windsor

<i>Name.</i>	<i>Appointment.</i>
Bishopp, Sir G. W.	Dean of Lismore, and Archd. of Aghadoc.
Harrison, Joseph	Curate of Great Oakley.
Humphreys, P.	Rector of Portland, Jamaica.
Jones, Pelham	Curate of St. James, Latchford, Cheshire.
Jones, William, B.D. F.A.S.	Fell. and Sen. Dean, and Lady Margaret's Preacher in the University of Camb.
Lewis, D. C.	Minor Can. of Windsor, and Lect. of Colnbrook Chap. Bucks.
Mant, Venerable R. M.	Archd. of Down.
Raws, J.	Assistant Curate and Mast. of Grammar School of Burnley, Lancashire.
Richardson, William	Minister of Butterton, Staffordshire. •

OXFORD.

ELECTIONS.

Senior Proctor.—The Rev. James Hardwick Dyer, M.A. Fellow of Trinity College.

Junior Proctor.—The Rev. William Harding, M.A. Fellow of Wadham College.

The former was presented by the Rev. James Ingram, D.D. President of Trinity College, the latter by the Rev. Benjamin

Parsons Symons, D.D. Warden of Wadham College. After taking the oaths, and being admitted by the Vice-Chancellor, with the usual formalities, to the office of the Proctorship, the new Proctors respectively nominated the following gentlemen to be their Pro-Proctors for the ensuing year:—Rev. John Wm. Hughes, M.A. Trinity College; Rev. George Fuller Thomas, M.A. Worcester College; Rev.

Robert Walker, M.A. Wadham College;
Rev. William Weldon Champneys, M.A.
Fellow of Brasenose College.

Mr. William Scott has been elected a Scholar, on the Michel Foundation, at Queen's College.

Another Election of Exhibitioner on this Foundation will take place on Thursday, the 15th of May next. Candidates must be natives of the Province of Canterbury, who have attained the full age of fifteen, and have not exceeded the age of twenty years; and if Members of the University, must not have been matriculated longer than twelve calendar months. Certificates of baptism, testimonials, &c. must be delivered to the Provost of the said College, on or before Saturday, the 10th of May.

IN CONVOCATION,

The following gentlemen have been nominated Delegates of Privileges for the ensuing year :—

Jas. Ingram, D.D. Pres. of Trinity Coll.
B.P. Symons, D.D. Warden of Wadham Coll.
T. Wintle, B.D. Fell. of St. John's Coll.
Thos. Short, B.D. Fell. of Trinity Coll.
Robert Walker, M.A. Wadham Coll.

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Chas. J. Meredith, Fell. of Lincoln Coll.

BACHELOR IN CIVIL LAW.

Rev. Jas. Gillman, Fell. of St. John's Coll.

MASTERS OF ARTS.

William Wayte Andrew, St. Mary Hall,
Grand Comp.

Charles King, Magdalen Coll.

Rev. Wilham Coope, St. Mary Hall.

John Hopton, Brasenose Coll.

Frederick Wrench, Trinity Coll.

Rev. John Pavitt Penson, Worcester Coll.

J. W. Childers, Christ Church, Gr. Comp.

W. Sneyd, Christ Church, Grand Comp.

Rev. Henry Gregory, Christ Church.

Rev. J. L. Galton, St. Edmund Hall.

J. W. Richards, Schol. of Corp. Christi Coll.

W. H. Whitworth, Schol. of Corp. Chr. Coll.

G. E. Deacon, Schol. of Corp. Christi Coll.

C. Balston, Schol. of Corp. Christi Coll.

E. H. Grove, Fell. of Brasenose Coll.

Arthur Edw. Knox, Brasenose Coll.

Edward James, Brasenose Coll.

Rev. J. Guilleward, Fell. of St. John's Coll.

Rev. Wm. Maskelyne, Pembroke Coll.

BACHELORS OF ARTS.

Joshua W. Bryan, Worcester Coll.

Hon. Edward C. Curzon, Christ Church.

Wm. Bell Mackenzie, Magdalen Hall
James Whytt, St. Edmund Hall.
Rev. Hinds Howell, Merton Coll.

On Wednesday, April 16, the following Petition of this University, on the subject of the London University, was presented to his Majesty on the throne, by his Grace the Duke of Wellington, Chancellor of the University, attended by the Vice-Chancellor, and the following Members of Convocation, appointed as Delegates upon the occasion :—

R. Jenkyns, D.D. Mast. of Balliol Coll.

A. T. Gilbert, D.D. Princ. of Brasenose C.

John Fox, D.D. Provost of Queen's Coll.

E. Cardwell, Princ. of St. Alban's Hall.

J. Kidd, D.M. Regius Prof. of Medicine.

John Ady Ogle, D.M. Aldrichian Prof. of Medicine.

Robert Marsham, D.C.L. Warden of Merton Coll.

P. Bliss, D.C.L. Registrar of the University.

H. A. Dodd, M.A. Fell. of Queen's Coll.

J. P. Lightfoot, M.A. Fell. of Exeter Coll.

A. Short, M.A. Stud. of Christ Church.

Robert Walker, M.A. Wadham Coll.

The following is a copy of the Petition :—

“ **TO THE KING'S MOST EXCELLENT MAJESTY.**

“ The humble Petition of the Chancellor, Masters, and Scholars of the University of Oxford,

“ Sheweth—

“ That your Majesty's petitioners have been informed that the council of a literary and scientific Institution, lately founded in London, have renewed their solicitation for a charter of incorporation under the title of ‘The University of London.’

“ That on the occasion of a similar application formerly made, the insertion of certain clauses was suggested restricting the said institution from conferring degrees in Arts and Theology, bearing the same names and titles with those conferred by the Universities of Oxford and Cambridge; and likewise providing that no graduate of such institution should be enabled to practise in the ecclesiastical courts, or enjoy sundry other privileges now appertaining to graduates of the existing Universities.

“ Your Majesty's petitioners, however, have since been advised, that a body incorporated under such title may thereby be enabled to confer degrees in the manner of the ancient universities, notwithstanding any prohibitory clauses whatsoever.

“ Under these circumstances your petitioners venture dutifully to represent to your Majesty,

"That the existing Universities studiously educate the youth entrusted to their care in the principles of Christianity after the doctrine and discipline of the Church of England; and that accordingly their degrees in Arts and Civil Law, as well as in Theology, have been recognized as qualifications for many offices, both ecclesiastical and civil.

"That your Majesty's petitioners anticipate with alarm serious injury to numerous ancient institutions of the land, and much consequent evil to the public, if similar privileges shall be conferred by a royal grant, either expressly or by implication, upon a society disavowing all connexion with the Established Church, and educating its members in no system of religion whatever.

"That your petitioners by no means desire that an institution formed for the promotion of literature and science should be restricted from bestowing suitable marks of distinction on its members; but they, at the same time, with all humility submit that such marks of distinction in the faculties of Arts and Civil Law, as well as of Theology, should not bear the same titles as those which, for a long series of years, have been conferred by the Universities of Oxford and Cambridge.

"Your petitioners, therefore, earnestly implore your Majesty to take these matters

into your Majesty's most gracious consideration, and to withhold your royal sanction from a charter in its proposed form, fraught with danger to principles and establishments, which, under the blessing of God, have essentially contributed to the welfare and happiness of our country.

"And your petitioners will ever pray.

"Given at our House of Convocation, under our common seal, this 21st day of March, in the year of our Lord 1834."

The King was pleased to receive the Petition in the most gracious manner; after which, the members of the Delegation had the honour of being severally presented to his Majesty, and of kissing hands.

MARRIED.

The Rev. Henry Jenkins, Fellow of Oriel College, and Professor of Greek in the University of Durham, to Harriet, eldest daughter of the Right Hon. Henry Hobhouse, of Had-pen House, in the county of Somerset.

The Rev. Joseph Carter, B. D. Fellow of St. John's College, and Rector of Bainton, Yorkshire, to Elizabeth Anne, third daughter of the late Rev. Robert Barker Bell, formerly Fellow of New College, and of Windlesham, Surrey.

CAMBRIDGE.

ELECTIONS.

The following gentlemen of Trinity College have been elected Scholars of that Society:—

Heisch	Musgrave	Osborne
Cooper	Scrivener	Conway
Dickinson	Hall	A. Smith
Greathead	Walton	Atkinson

Westminster Scholars.

Ingram	Charlton	Hemery
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DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. John R. Rushton, Clare Hall.

HONORARY MASTER OF ARTS.

Hon. R. Cavendish, Trinity Coll.

MASTERS OF ARTS.

Wm. H. R. Read, Trinity Coll.

Joseph W. Blakesley, Trinity Coll.

George Perry, Trinity Coll.

Christopher Whitchote, St. John's Coll.

William Darby, St. Peter's Coll.

E. S. Dixon, Corpus Christi Coll.

John T. Day, Corpus Christi Coll.

John B. Doveton, Downing Coll.

BACHELOR IN CIVIL LAW.

Rev. Edw. Price, St. John's Coll.

BACHELORS OF ARTS.

Fred. V. Meulen, Trinity Coll.

John Newman, Trinity Coll.

Anthony Peacock, Trinity Coll.

Peter Moncrieffe, Trinity Coll.

Edward Thompson, Trinity Coll.

Henry O'Brien, Trinity Coll.

Gervase Parker Busho, Trinity Coll.

Wm. F. Dobson, St. John's Coll.

Thos. J. Boys, St. John's Coll.

Frederick Braithwaite, Clare Hall.

George Mackie, Pembroke Coll.

Roger Wood, Caius Coll.

Louis A. Norgate, Corpus Christi Coll.

Chas. J. Dashwood, Corpus Christi Coll.

Ebenezer B. Allen, Queen's Coll.

Stephen Bridge, Queen's Coll.

Thomas Bennett, Queen's Coll.

Edward Kelly, Catharine Hall.

Andrew Warechope, Catharine Hall.

Richard C. Saunders, Catharine Hall.

Daniel Haigh, Catharine Hall.

Frederick A. Crow, Christ's Coll.
Walter J. Whiting, Magdalene Coll.
John Lettis, Sidney Coll.

John Hume Spry, D.D. Oriel College,
Oxford, and Charles Atmore Ogilvie, M.A.
Balliol College, Oxford, have been admitted
ad eundem of this University.

PHILOSOPHICAL SOCIETY.

A meeting was held last month, Professor Airy, V. P. in the chair. Various presents were received, among which were the Memoirs and other publications of the Royal Academy of Science at Brussels. Professor Airy read a communication containing an account of his determination of the latitude of the Observatory of Cambridge, by means of observations with the Mural circle. The latitude thus determined appears to be $52^{\circ} 12' 51''.72$, which Professor Airy considers to be accurate within a small fraction of a second. Mr. Whewell made some remarks on the subject of Sir John Herschell's hypothesis respecting the absorption of coloured media, proposed in the Philosophical Magazine for December, 1833. The object of these remarks was to show that the theory might be simplified; and it was further added, as suggested by Mr. D. Heath, that the same hypothesis would lead to an explanation of dispersion by refraction on the undulatory theory. These statements led to communications and remarks from several other members.

The following is a draft of the Petitions which were signed on Wednesday, April 16, by 258 members of the Senate, then present in the University, and has since been forwarded to every other member of the Senate, in order to afford them an opportunity, which will, no doubt, be very largely embraced, of recording their opinions upon the highly important question to which they refer.

" TO THE, &c.

" The humble Petition of the undersigned Members of the Senate of the University of Cambridge,

" Sheweth—

" That your petitioners have learned with the deepest concern, that a petition from certain members of the Senate, resident within the University, has been

recently presented to your ——— House, praying for the abrogation, 'by legislative enactment,' of 'every religious test exacted from members of the University before they proceed to degrees, whether of Bachelor, Master, or Doctor in Arts, Law, or Physic.'

" That, in the judgment of your petitioners, a compliance with the prayer of the aforesaid petition, must have the effect of admitting into the several Colleges, persons whose religious opinions are avowedly adverse to the tenets of the Established Church, and possibly opposed to the truth of Christianity itself: and that under such circumstances, the maintenance of any uniform system of wholesome discipline, or sound religious instruction, would, as your petitioners are firmly convinced, be utterly impracticable.

" That, notwithstanding the assertion of those petitioners, that they are only asking for 'a restitution of their ancient academic laws and laudable customs,' your petitioners beg leave to assure your ——— House that a conformity to the doctrine and discipline of the Established Church has been required from all members of the University, according to their several orders, both by its own laws and the statutes of the realm, ever since the time of the Reformation, except during the calamitous period of the overthrow of the Church and Monarchy in the middle of the seventeenth century.

" That the tests now sought to be removed, appear to your petitioners to have been originally introduced, and after the Restoration re-established, in a manner similar to that in which various other statutes and ordinances have been given by royal authority, for the government and good order of the University.

" Your petitioners, therefore, humbly and most earnestly pray, that your ——— House will not lend its countenance to the changes suggested in the petition above referred to, and thus, in effect, formally recognize and sanction dissent from the Established Church, within the University itself; but will strenuously endeavour to preserve inviolate that constitution of the University, under which it has so long ministered to the public good, and has now for many years been enjoying, under Divine favour, uninterrupted internal peace, and continually increasing prosperity."

NOTICES TO CORRESPONDENTS.

THE Case and Opinion from our friend "W." is most acceptable. — We have not forgotten "T." and we hope he has not forgotten us. — Many thanks to "E. B.," from whom we shall be glad to receive any communication; as also from our kind friend, "T. U." — "J. S." has been received. — "J. D. M." is under consideration.

THE
CHRISTIAN REMEMBRANCER.

JUNE, 1834.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*A Commentary on the Epistle to the Hebrews. By the Rev. MOSES STUART, M.A. Associate Professor of Sacred Literature in the Theological Seminary at Andover, United States. Republished under the care of E. HENDERSON, Doct. Philos. London: Fishers and Jackson. 1833. 8vo. Pp. xii. 604.*

IF our readers will do us the favour to refer to the 160th page of our 11th volume, they will spare us the necessity of present observation on the principles of Scripture translation generally, and on the character of the Epistle to the Hebrews in particular. Suffice it for this occasion to say that the more translations of the Scriptures we peruse, the better we are commonly satisfied with our own authorized version. Revisions of that version, retranslations of particular passages, may frequently present improvement; but most rarely does the private translator realise *on the whole* the excellence of our national standard. We do not think Professor Stuart's work deserving exception from the above observations: (for, though intitled a commentary, and although undoubtedly such in its most important feature, it embraces a translation also;) but it is enriched with a great mass of valuable matter which well qualifies it for the shelf of every Biblical student. And Dr. Henderson's share of the labour, such as it is, is very ably and respectably executed.

Mr. Stuart investigates in detail several important questions connected with this epistle, which have been discussed by various divines, especially of the modern school of Germany; as, the character of the epistle—the meaning of the term *Hebrews*—the church to which it was addressed—its antiquity and canonical authority—its author—testimony of the ancient church—internal marks—original language. He refutes sundry reveries of German objectors; and concludes his Prolegomena with an apparatus of critical and exegetical helps to the study of the epistle.

To attempt an analysis of the argument whereby these important points are defended would far exceed our bounds. The result is, that the epistle was addressed by St. Paul, in Greek, to the Christians of Palestine; and, most probably, to those of Caesarea. We do not say that Mr. Stuart has succeeded in proving this *to a demonstration*, which was not possible. But the *essential question* is not left in doubt, that the epistle is the production of the Holy Spirit. This established, the human agent in the work will be rather a matter of curiosity than importance. We do not rely materially on the supposed quotations of this epistle in Clement of Rome; although, no doubt, those passages are not unworthy consideration; but there are historical facts abundantly sufficient for the purpose. The Epistle to the Hebrews is found in the Peshito Syriac, and the old Latin version; both translations of the *second* century; at this early period, therefore, both the Eastern and Western churches received this epistle as Canonical, which is scarcely conceivable unless it was so really. In the Alexandrine church, the learned and inquisitive Pantaenus, the preceptor of Clement of Alexandria, received it without hesitation, and as St. Paul's. Origen, the critical and profound Origen, states explicitly that the ancients had handed down this epistle as Paul's; mentioning, however, a more partial tradition that Clement of Rome, or the Evangelist Luke, wrote Paul's sentiments in their own words.* When we consider that Origen flourished in the early part of the third century, and that St. John nearly witnessed the completion of the first, we must perceive that persons whom the former could term "ancients," could be no other than such as had the means of knowing the truth beyond a doubt. After this time, the reception of the Epistle to the Hebrews in the Eastern church is matter of notoriety. In the Western church there was indeed some question. But we have seen that the epistle had found its way previously into the old Italic version, which sufficiently proves its early reception by that church; and the doubts which were afterwards entertained on the subject did not refer so much to its inspiration, as to its genuineness. Nor did even these affect the church

* Περὶ τῆς πρὸς Ἑβραίους ἐπιστολῆς ἐν ταῖς εἰς αὐτὴν ὁμιλίαις ταῦτα διαλαμβάνει [ὁ Ὁμιγένης]: ὅτι ὁ χαρακτήρ τῆς λέξεως τῆς πρὸς Ἑβραίους ἐπιγεγραμμένης ἐπιστολῆς οὗτος ἔχει τὸ ἐν λόγῳ ἰδιωτικὸν τοῦ ἀποστόλου, ὁμολογήσαντος ἑαυτὸν ἰδιωτὴν εἶναι τῷ λόγῳ, τυνὶ ἐστὶ τῇ φράσει. Ἀλλὰ ἐστὶν ἡ ἐπιστολὴ συνθέσει τῆς λέξεως Ἑλληνικωτέρα, πῶς ὁ ἐπιστάμενος κρίνειν φράσεων διαφορὰς ὁμολογήσαι αὐτὸν. Πάλιν τε αὖ ὅτι τὰ νοήματα τῆς ἐπιστολῆς θανμάσια ἐστί, καὶ οὐ δευτέρα τῶν ἀποστολικῶν ὁμολογουμένων γραμμάτων· καὶ τοῦτο αὖ συμφέσαι εἶναι βληθὲς πῶς ὁ προσέχων τῇ ἀναγνώσει τῇ ἀποστολικῇ. Τούτοις μὲν ἕτερα ἐπιφέρει ἄλλων· Ἐγὼ δὲ ἀποφαινόμενος εἶποιμ' αὐτὸν, ὅτι τὰ μὲν νοήματα τοῦ ἀποστόλου ἐστὶν· ἡ δὲ φράσις καὶ ἡ σύνθεσις, ἀπομνημονεύσαντός τινος τὰ ἀποστολικά, καὶ ὡς περὶ σχολιογραφῆσαντος τὰ εἰρημένα ὑπὸ τοῦ διδασκάλου. Εἴ τις οὖν ἐκκλησίᾳ ἔχει ταύτην τὴν ἐπιστολὴν ὡς Παύλου, αὐτὴ εὐδοκιμεῖτω καὶ ἐπὶ τοῦτοι. Οὐ γὰρ εἰκὴ οἱ ἀρχαῖοι ἄνδρες ὡς Παύλου αὐτὴν παραδεδώκασι. Τίς δὲ ὁ γράψας τὴν ἐπιστολὴν, τὸ μὲν ἀληθὲς Θεὸς οἶδεν· ἡ δὲ εἰς ἡμᾶς φάσασα ἱστορία, ὑπὸ τινων μὲν λεγόντων, ὅτι Κλήμης ὁ γενόμενος ἐπίσκοπος Ῥωμαίων ἔγραψε τὴν ἐπιστολὴν· ὑπὸ τινων δὲ, ὅτι Λουκίος ὁ γράψας τὸ Εὐαγγέλιον καὶ τὰς Πράξεις.—Euseb. Eccl. Hist. vi. 25.

at large ; they were the opinions of a great number of private persons, but not of the most learned, or the most eminent. Jerome, in the Latin church, followed Origen in the Greek. This partial rejection was, perhaps, owing, after all, to the earnestness with which the Montanists urged certain texts of the epistle in support of their opinions, which their adversaries could not answer more conveniently than by denying the inspiration of the documents. But the persuasion was only temporary. The Epistle to the Hebrews acquired its legitimate authority, and is now received by all churches as inspired Scripture.

The account which Origen gives of this epistle, from a tradition almost indubitably apostolical, that the sentiments are Paul's, and the language another's, is exactly what the internal evidence avouches. It seems impossible, in particular, to read the 13th chapter, and doubt if the spirit of Paul, if not indeed his hand, are present. It appears from several passages in his acknowledged epistles, that he was not in the habit of writing the bulk of them with his own hand, but that he invariably wrote the *salutations* himself,† in order that the genuineness of the epistle might not be doubted. This he seems to have done in the Epistle to the Hebrews ; and to have written at the same time the whole of the chapter which contains the salutations ; which, certainly, is so similar in point of style to St. Paul's undoubted writings, that, had imitation been designed, nothing could have been more skilful or successful. It is quite certain, however, that no imitation could have been intended, or it would not have been confined to one chapter. Either the chapter is Paul's, or a very peculiar style, far from easy of imitation, has been copied with the utmost exactness, *by accident*. It is somewhat remarkable that commentators, who have been ordinarily so forward to proclaim the general discrepancy between the style of this epistle and that of St. Paul's, have passed over in silence this curious but obvious circumstance. Perhaps, in other cases, the amanuensis only fairly copied out what Paul had written ; while in this, Luke, or whoever received it from Paul's dictation, might alter the language as he proceeded, and that too, with Paul's own approval. But, when the matter of the epistle was complete, Paul might proceed to subjoin the salutations, and might be induced at the same time to add a few words of desultory instruction : and this will explain verse 22, *καὶ brevέως ἐπέστειλα ὑμῖν*. “ I have written you a short epistle ;” for this will hardly apply to the epistle itself, but is perfectly explicable on the supposition that he had written the 13th chapter. He might then say, I intended to write a salutation, but, see ! I have written you a little EPISTLE ! (*ἐπέστειλα*.) The most cursory reader cannot fail to observe the correspondence of the turn of thought here with Gal. vi. 11.

There is, indeed, another opinion, respectably vouched by antiquity, that St. Paul wrote to the Hebrews in their own language, and that the epistle was translated in the apostolic times. This would account for the phenomenon; but it would not be possible, at this distance of time, to determine the question, *with precision* any way; except that the Greek copy which we now possess is entitled to its place in the canon.

We have already observed that new English versions of the Holy Scriptures generally inpress us with the truth, "the old is better." We shall take accordingly a few renderings of Mr. Stuart's, and setting them beside the original, and the Anglican version, leave scholars to determine how far our opinion is well founded.

Passage.	Original	Authorized Version.	Prof Stuart's Translation
i. 14.	εἰς διακονίαν.	to minister.	to assist
vi. 1	ἐπε τὴν τελειότητα.	unto perfection	{ toward a mature state of religious knowledge
vii. 25.	ἐντυγχάνειν ὑπὲρ αὐτῶν	{ to make intercession for them	{ to interpose in their behalf
ix. 22.	ἄφεσις	remission	forgiveness {The meaning of the words is identical, so that the alteration seems merely wanton, but it is impossible not to perceive the superiority of our version in the preservation of the original idea—the abandonment of a claim—Mr Stuart, in his note on the passage, actually renders ἄφεσις remission, and so too in x. 18.]
xii. 2	αἰσχυνε καταφρόνησας	despising the shame ¹	not regarding shame
11.	κάρπου εἰσηλακόν.	peaceable fruit	happy fruits.
23.	ἀπολυμέιουσιν	set at liberty	sent away

This is a fair specimen of the generality of the differences between Mr. Stuart's version and that of the Church. We think it will be allowed therefore that, on the whole, it is no improvement. With regard to the last instance, that text has always been the snare of commentators. It is almost the only passage in the whole epistle from which any chance of determining the external questions connected with it can be expected—and as long as it is rendered in this way, all such expectation must be abandoned. It may be well, therefore, to examine the grammatical idea of ἀπαλύω, and show how far it is possible that this word could ever be taken in the sense which Professor Stuart and some other interpreters have given it. Its proper meaning then, is, 'evidently, to loose from constraint; to unbind, to release, to "set at liberty." It has *always* this meaning, either in a *literal* or a *figurative* sense; the constraint being sometimes physical, and sometimes moral. Thus (Acts xix. 40) ἀπέλυσε τὴν ἐκκλησίαν, he *dissolved* the meeting, he *unbound* them from their legal connexion with each other; or, perhaps, he *released* them from their attendance. 'Απόλυσον αὐτήν, in Matt. xv. 23, is, "*release* her from her attendance;" satisfy her request, and thus *dissolve* the necessity that constrains her to remain, *set* her at liberty from this necessity. The meaning is seldom

ambiguous, the context commonly determining what it is with the utmost exactness. But, where the word is used *absolutely*, there seems to be no doubt that it can only be understood in the sense which our translators have given it. Indeed there is no English word to which the usage of this verb approaches nearer than to that of the verb *to dismiss*, though the composition is different. Let us use this verb then in the three instances just cited, and see what will be the effect. "He *dismissed* the assembly." "*Dismiss* her, for she crieth after us." "Know ye that our brother Timothy is *dismissed*." In what sense could this expression, taken wholly without explanatory context, as in the epistle, be understood, other than that of liberation from some *physical* constraint? And, though the silence of Scripture on Timothy's imprisonment could be no argument against the fact, yet the Scripture is not altogether silent. Timothy is spoken of as *a confessor* in 1 Tim. vi. 12, which he could not have been, unless his life had been jeopardized for the faith.

There are, however, we humbly think, *some* improvements on our version in this translation. As for instance:—

Passage	Original.	Authorized Version.	Prof. Stuart's Version.
iv. 8	{ τί γὰρ αὐτοὺς ἰησοῦς καταπαύσει. }	{ For if Jesus had given them rest. }	{ Now, if Joshua had given them rest. }
13	πρὸς ὃν ἡμεῖς ὁ λαός	with whom we have to do.	{ unto whom we must render our account. }
xiii. 5	τιμὸν ὁ γάμος ἐν παντί	{ marriage is honourable in all }	{ Let marriage be honourable among all [Although our translation certainly gives the most obvious meaning of the words, yet we think the very peculiar con- struction of this chapter requires the passage to be rendered as Mr Stuart has given it. See the following verse in the Greek] }

But these improvements are not to be regarded as furnishing any specimen of the general character of the work.

Although, however, we would not speak very highly of the translation, the commentary is a very valuable accession to the stores of the biblical student. We very readily concur in the testimony of Dr. Henderson:

To engage in labours of this description, few were better qualified than Professor Stuart. Intimately acquainted with the minutiae of Hebrew and Greek Grammar; familiar with the diversities which characterise the style of the Sacred Writers; trained by long study of the laws of Biblical exegesis to a matured and refined tact in seizing the point, the bearing, the various shades and ramifications of meaning which are couched under the sacred phraseology; versed in the theological learning of Germany; imbued with a sincere love of Divine truth, and a profound reverence for its dictates; and, withal, endowed with a manly and richly cultivated intellect—his talents and acquirements peculiarly fitted him for translating and commenting upon the Epistle to the Hebrews:—a task replete with difficulties, but which he has here performed with so much credit to himself, and so much advantage to the church of God.

—Advertisement.

Professor Stuart has brought from the deep mines of German theology a rich abundance of precious material, and a mind uncontaminated with the deadly fire-damps of Neology and Socinianism. His knowledge of the Hebrew language especially qualified him for the illustration of an epistle to the right understanding of which it is in some measure necessary. And this knowledge he has applied, for the most part, with sobriety and judgment.

We shall now proceed to remark on some of the Professor's criticisms as they occur to us. And first, on ii. 9, which is one of the most demonstrative proofs in the whole Bible of the glorious doctrine of universal redemption.

Χάριτι Θεοῦ means, *by the goodness, kindness, mercy of God*. *Ἐνὲν παντὸς* means, *all men without distinction*, i. e. both Jew and Gentile. The same view is often given of the death of Christ. See John iii. 11--17; iv. 42; xii. 32. 1 John ii. 2; iv. 14. 1 Tim. ii. 3, 4. Tit. ii. 11. 2 Pet. iii. 7. Compare Rom. iii. 29, 30; x. 11--13. In all these and the like cases, the words *all*, and *all men*, evidently mean, Jew and Gentile. They are opposed to the Jewish idea, that the Messiah was connected appropriately and exclusively with the Jews, and that the blessings of the kingdom were appropriately, if not exclusively, theirs. The sacred writers mean to declare, by such expressions, that Christ died really and truly as well, and as much, for the Gentiles as for the Jews; that there is no difference at all in regard to the privileges of any one who may belong to his kingdom; and that all men, without exception, have equal and free access to it. But the considerate interpreter, who understands the nature of this idiom, will never think of seeking, in expressions of this kind, proof of the final salvation of *every individual* of the human race. Nor do they, when strictly scanned by the *usus loquendi* of the New Testament, decide directly against the views of those who advocate what is called a *particular redemption*. The question, in all these phrases, evidently respects the *offer* of salvation, the opportunity to acquire it through a Redeemer; not the actual application of promises, the fulfilment of which is connected only with repentance and faith. But whether such an offer can be made with sincerity to those who are reprobates, (and whom the Saviour knows are and will be such,) consistently with the grounds which the advocates for particular redemption maintain, is a question for the theologian, rather than the commentator to discuss.—1 p. 304, 305.

Calvinistic ingenuity has often explained away the positive declarations of Scripture that Christ died for all, for the whole world, &c. by saying, this only means, for the elect Gentile as well as the elect Jew—for elect people of all nations and countries. This gloss, like most others from the same quarter, is directly opposed to the plain tenor of the words, and what none would extract from them who had not a hypothesis to support: but there is no manner of pretence for applying it to the text now before us—for there the word is *παντὸς*, not *πάντων*; *every man*, not *all men*; and it is impossible to avoid the particularization. How then could Professor Stuart have the disingenuousness to contend, that these words in the "*usus loquendi* of the New Testament" do not "decide directly against the views of those who advocate what is called a *particular redemption*?" That were a strange "*usus*

loquendi" indeed, where they did *not* so decide!—if once such an "usus" were to obtain currency, there must be an end of all meaning in language, and words would be no representatives of ideas. And if this be the "usus loquendi" of the New Testament, how are we to know that Matt. xvi. 27, does not mean "the Son of Man shall reward *a few people* according to their works?" and why should we not translate Gal. iii. 10, "Cursed are *some people* (ἐπικατάρατοι πᾶς) who continue not in all things that are written in the book of the law to do them?" The Professor should have substantiated *by examples* his proposition that *every* is the "usus loquendi" of the New Testament for *some*. With all his erudition, we defy him to *that* proof. It is easy, but neither dignified nor fair, to back out of a difficulty by sinking the divine in the commentator; but if Professor Stuart really believes the offer of salvation can be made with sincerity to reprobates, consistently with the doctrine of particular redemption, he is bound to

"Vindicate the ways of God to man."

Our critic, as we have intimated, has escaped the contagion of German rationalism; but, we are sorry to say, he has not escaped the characteristic temerity of our days, to which the German absurdities, revolting as they are, may be clearly and legitimately traced. Professor Stuart is a firm believer in the divinity of Christ, and the unity of the Godhead; and he is no Sabellian. But once allow some of his doctrines, and a transition to these errors will be no difficult matter. There is nothing more admirable in the spirit of our Church than her deference to primitive antiquity; there is nothing more perilous in all the ventures of the present age than its deliberate contempt of that authority; a sentiment which invariably issues in a contempt of the Scriptures themselves. To identify the principle of reverence for christian antiquity, as is sometimes done, with the superstitious attachment of the Papists to ungrounded traditions, is a confusion which no well informed or well constituted mind will admit. Professor Stuart is not pleased with the doctrines of the eternal generation of the Son; and therefore he scruples not to bestow hard words on the Council of Nice, and on their creed, which asserts it. Thus then he speaks,

There can be no doubt in the mind of any man who carefully examines, that the Nicene fathers and the Greek commentators, one and all, held that Christ as to his *Divine* nature was *derived* from the Father. So the Nicene creed, Θεὸς ἐκ Θεοῦ, φῶς ἐκ φωτός. So Chrysostom, commenting on the phrase in Heb. i. 13, κάθον ἐκ δεξιῶν μου, affirms, that "the apostle says this for no other reason, than that you may not suppose the Son to be ἀναρχὸν καὶ ἀνάιτεον," i. e. *sine principio et sine causâ*; most evidently in the very spirit of the Nicene creed. Yet we may ask the question—we cannot help asking it, Is then the Son, who is *God over all and blessed for ever*—is he, in his *DIVINE* nature, *derived* and *dependent*? Has he, as *very God*, an αἰτία and an ἀρχή? And

is it possible for us, to make the idea of *true* and *proper divinity* harmonize with that of *derivation*, and consequent *dependence*? No; it is not. The *spiritual* views of the nature of God, which are now generally entertained by enlightened men, forbid this; in fact, they render it absolutely impossible. But not so in the days of the Nicene council, and of the Greek commentators. That they believed in the *Divine* nature of Christ, I consider as altogether certain; but that their views of what is necessary to constitute a rational and defensible idea of a nature truly Divine, were correct, is what no one, I think, who has read their writings and judged for himself, will now venture to maintain. Their views of the Divine nature were built on the metaphysical philosophy of their day; but we are not bound to admit this philosophy as correct; nor is it indeed possible, now, for our minds to admit it.—P. 557.

Let us here examine a little.

"Is it possible for us," inquires the Professor, "to make the idea of true and proper divinity harmonize with that of derivation, and consequent dependence?" and he answers, "No; it is not." And so we answer too. But it does not follow that, because *we* cannot harmonize the ideas, that therefore they cannot be harmonized. It is not our "spiritual views," and our "enlightenment," as the Professor thinks, which forbid us to perceive the harmony; but our terrestrial views, and our natural blindness and ignorance, that "render it absolutely impossible." Let it be recollected here, that there is no *absolute contradiction*, although certainly a great *difficulty*, in the doctrine of the Son's eternal derivation. Where there is an absolute contradiction, assuredly one side only of a question can be true. The Son is called "*ἀπαύγασμα τῆς δόξης* of the Father;" (Heb. i. 3.) and Theodoret finely observes that brightness is derived from fire, and yet co-essential, and contemporaneous. The Professor attacks this writer for illustrating the nature of the Deity by material objects. We readily grant that such illustrations must be inadequate; yet they show thus much, that, in the pride of our enlightenment, we sometimes pronounce things impossible, the possibility of which nothing but pride could overlook, as lying at our very feet.

Ἔστι δὲ φύλον ἐν ἀν-
θρώποισι μεταίττατον,
ὅστις, αἰσχύων ἐπιχώ-
ρια, παπταίνει τὰ πόρσω,
Μεταμόνιυ θη-
ρεῦν ἀκράνιοις ἔλπισιν.*

That things may be derived, and yet contemporaneous with their source, Theodoret's instance evinces, and this was all he meant to shew; and his case is beautiful and ingenious. But what a strange slip has the Professor made on this subject! "Is not the sun," says he, "the cause of light? and does not the cause exist before the effect?" †—How is it that a Professor of SACRED LITERATURE could so far forget THE FIRST CHAPTER OF THE BIBLE, as not to remem-

* Pind. Pyth. iii. 36.

† Page 556.

ber that the assertion implied is the very reverse of the truth, light having existed *three days* BEFORE the creation of the sun!?

And then, after his flourish about the spirituality and enlightenment of our days, he complacently says, "not so if the days of the Nicene Council, and of the Greek commentators." The commentators here intended appear to be especially Chrysostom and Theodoret: and does Professor Stuart feel himself qualified to look down on these, especially the former, with *absolute contempt*? As for the Nicene Council, it was the most learned theological assembly that ever met on earth—and little more than 200 years after the death of St. John. And yet they could not declare the doctrines of Scripture as well as Professor Stuart! Most assuredly, had they taken on themselves to promulgate doctrines on any other authority than the Bible, they would be no authority to us; and we may be ready to grant further, that, in questions purely philological, the advantages we possess in the art of printing, and consequent multiplication of books, might sometimes turn the balance in favour of modern biblical learning; but to speak contemptuously of such men as Chrysostom, and such an age as that of the Nicene Council, becomes not a Christian of the 19th century.

We have distinctly acquitted our author of any leaning to Socinianism. But what shall we say of the following observation on Chap. xiii. 8?

Ἰησοῦς Χριστὸς . . . αἰῶνας, *Jesus Christ is the same yesterday, to-day, and for ever.* That is, Christ is always the same, always ready and willing to aid you in all your trials: compare ch. vii. 3. 15—17. 21. 25. 28; also ch. v. 6. 9; ii. 18; ix. 24; x. 12—14, 23. Ὁ αὐτὸς corresponds with σὺ ὁ αὐτὸς εἶ. Ps. cii. 28 [Septuagint, ci. 27.] in Hebrew, עַד כָּל יְמֵי, which there designates *immortality or eternity*; for the parallel distich is, *Thy years shall not come to an end.* The absolute eternity of Christ (à parte ante, et à parte post) is not here directly asserted; but the simple object of the writer is, to show that "he ever liveth to aid his disciples."—P. 524.

"The absolute eternity of Christ (à parte ante et à parte post) is not here directly asserted!" Indeed! then what is? or is this another "usus loquendi?"—"The simple object of the writer is to shew that 'he ever liveth to aid his disciples.'" If so, why mention *yesterday*? What advantage could Christ's existence yesterday afford his intercession to-day or to-morrow? and then the Professor contradicts his whole theory by adding,

Χθὲς, καὶ σήμερον, καὶ εἰς τοὺς αἰῶνας, is a Hebraism, used to express the *past*, the *present*, and the *future*; and ὁ αὐτὸς, joined with these, denotes *immortality*. (!!!)—P. 524.

And this is no absolute eternity!

On the 17th verse of the same chapter we have—

Ὑπὲρ τῶν ψυχῶν ὑμῶν, i. e. for you, ὑπὲρ. Ὡς λόγον ἀποδώσουσες, viz. to God, to whom "every one must give an account of himself;" particularly, every one put in a place of trust with regard to spiritual duties.—P. 528.

It might be supposed that if men could be found sufficiently destitute of correct feeling to attempt the legislative coercion of the vast majority of their body into a measure which they conscientiously abominated, Government, Parliament, it least, would pause. The outrageous effrontery of the proceeding, the flagrant injustice of the prayer, the immeasurable peril of the precedent in the abstract, by breaking up all the bonds of social confidence, these things, it might be thought, might produce hesitation even in a reform ministry, and reflection even in a reformed parliament. And, doubtless, so they would, had not the Church been the first intended victim of the scheme. This, however, being the case, the unreasonableness, the iniquity, the danger of the precedent, were taken no account of; for it is a precedent which would perfectly justify the Repeal of the Union; Mr. O'Connell and his tail being only what Professor Sedgwick and *his* tail are—a small minority. Yet, this notwithstanding, it is taken up, *if it was not originated*, by Lord Grey. We know, from past events, how to estimate that upright and religious minister's professions of attachment to his Church; but this would be a sufficient assay whereby to try them.

If the measure were excellent as it is reprehensible, the means employed to effect it would still remain what they are—disorderly, and, above all, illiberal and oppressive. But let us look at the measure itself. It is most unjust. It is said indeed by Mr. O'Connell that our Universities were founded for Romanists, and that opening degrees to Romanists would only be a return to first principles. Were the reasoning true, it would amount to a complete exclusion of Protestant Dissenters. But the reasoning is not true. The Universities were founded for the education of young men in the principles of the Church. The Church in this country reformed herself; and she did not, by reforming herself, become disintituled to her property or her privilege. Let the advocates of modern Reform shew, if they dispute this conclusion, upon what principle the House of Commons, which also, according to them, reformed itself, retains all its ancient rights and immunities. If Mr. O'Connell's argument were worth any thing, it would put the property of the whole nation where it was in the time of Henry VIII. The mansions of some of our greatest Whig Lords would be converted into monasteries—and, as, of course, it would be great partiality to make these the sole exceptions, a popish priest would be forthwith inducted to every benefice in the kingdom. Whether Government is quite ripe for such things as these, we cannot say—but we will answer for the PEOPLE—they are not. But, even allowing Mr. O'Connell's argument, what must we think of disturbing, by Act of Parliament, a title THREE CENTURIES OLD? What dissenting seminary can shew such a prescription as this? Beside, there is no immunity guaranteed to the colleges of Emmanuel and Downing; foundations, on Mr. O'Connell's principle,

inviolable, because founded for scholars of the Church of England, as now established. The pretence that this measure is a simple return to the state of things in Cambridge before King James's Letter, is the merest vanity. In the period referred to, dissent had no recognized existence. We might as well expect an especial exclusion of an outlaw in the statutes of our Universities, as of a Dissenter. The oaths and observances of the University were so framed as to exclude persons holding opinions different from those of the Church of England; but the elasticity of some dissenting consciences adapting itself to their use, the King's Letter added a further security. The real question, however, is, not, whether the present usage is the most ancient, but, whether, after its subsistence with good effect for 200 years, there is any sufficient ground for its abolition. We contend, on the contrary, that there is every ground for its retention.

Our Universities are (may they ever be!) places of religious education. This, however, if the pending bill pass, they must forthwith cease to be, unless they are to be places of irreligious education at the same time. They must be either Gower Street Universities, or they must have tuition and public worship for every shade of heresy and schism, not to say of unbelief and paganism. Papists, Socinians, Swedenborgians, Quakers, Ranters, must all have their separate institutions and rituals. Synagogues, mosques, and pagodas must be provided for their respective frequenters. The youthful seceder may now matriculate at Cambridge, but he comes not *in that character*. He is therefore obliged to conform to all the religious observances, and to share all the religious studies of the place. And frequently does he become ashamed of his dissent, and graduates as a Churchman. But, once permit him to appear as a dissenter, about to graduate in that character, and he will have conscientious scruples about lectures and chapel. These scruples it would be wrong to disregard—they must not be disregarded. What is the alternative? Either that the dissenters can have no religious instruction and worship at all in the Universities, or that such must be provided separately for every sect. Thus we shall have the Romanist, Socinian, &c. PROFESSORS OF THEOLOGY! So much for the security of excluding dissenters from divinity degrees! It could not be done. The first necessity which the bill would create would be that of a supply of authorized dissenting teachers. Dr. Turton, in the admirable pamphlet whose title is prefixed to this article, has demonstrated the impossibility of educating together young men of different religious belief, allowing each to follow his own bias, by an examination of Dr. Doddridge's institution of this kind at Daventry. We recommend our readers to seek the argument at the fountain head, as we have not present leisure to pursue it: and they will, we think, thank us for the recommendation.

As to conciliating the dissenters, all we can say is, that we would rather endure their wrath, than purchase their love at such a cost as this. But this conciliation is a mere chimera. We have just received a pamphlet, in which the views of the dissenters are undisguisedly avowed. A few extracts from this may, perhaps, satisfy our readers, what estimate is to be taken of the probability that any measure will *conciliate* them. When they have trampled the Church in the dust, conscience may perhaps awaken them to a regretful remembrance of the mild and tolerant rule they have overthrown; but, while there is a stone of the Church standing, there will be a blot for the dissenter's arrow. Hear him:—

Lord Grey and his party might possess Downing-street till doomsday, for ought we care, provided, only, that the man of sin who has long been revealed be taken out of the way. The cabinet that destroys Babylon is the cabinet we feel attached to; it matters not to us whether the work be done by Lord Grey, Lord Durham, or the Duke of Wellington.—P. 9.

[The scriptural phrases which the old dissenters applied to Rome, are here intended for the Church of England.]

There is hardly to be found a serious Dissenter in all Great Britain, who does not in private confess that the Church of England is a conspicuous apostasy, and works great evil amongst the people; the deduction is evident, that it is a paramount duty to endeavour to destroy this evil. If the churchman cries out against this confession, and protests against the violence of the doctrine, our answer is, we have a great King's command to follow, and we dare not disobey him. The union of Church and State, is, in religion, a most sinful heresy, and, in practice, a most deadly evil; and it is just as much our duty to preach, and teach, and remonstrate, against this heresy, as it was incumbent on the Lollards, to preach and teach against the Scarlet Whore of Rome, who is elder sister of the Crimson Whore of Canterbury.—P. 26.

In my opinion, a solemn league and covenant should be drawn up by a meeting of delegate Dissenters next month; and in this document the principles of the Puritans should there be boldly avowed in the sincere language and doctrine of Prynne's days, whereby the world should understand, that we have taken up the cause of gospel truth, and that we never will give up the contest till we have completely effected the separation of Church and State. The strength of the Dissenters cannot be resisted, as soon as it is put into right action; time enough has been wasted in making it work on trifles.—1 p. 34, 35.

We would recommend our readers to look into "The Solemn League and Covenant," and refresh their memories on "the sincere language and doctrine of Prynne's days," and then see how far it is possible that any "conciliation" can be anticipated.

But the Universities will not, cannot submit. They are bound to resist by an authority which converts Acts of Parliament to waste paper—the obligation of an oath. Well says Professor Burton:—

It is idle, and worse than idle, to talk of Parliament interfering to throw the Universities open to Dissenters. If Parliament has the will, it has not the power to force men's consciences. The experiment was once tried by a King: and the fineness of a single College was the first step to that resistance which

ended in removing him from the throne. Let Parliament make a similar attempt, and every College will produce a Hough, who will resist the illegal interference.—P. 1.

Accordingly, the account of this attempt has been published at Oxford in the pamphlet at the head of this article, which we earnestly recommend our readers to procure and disseminate: we would also recommend our Cambridge friends to publish the history of a similar attempt made on their rights by the same tyrant. Even the blind impetuosity of the present administration will, we think, recoil from such precedents, and, if not sensible to considerations of justice, will not be insensible to those of more personal concern.

ART. III.—*On the Connexion between Geology and the Pentateuch; in a Letter to Professor Silliman, from Thomas Cooper, M. D. To which is added, the Defence of Dr. Cooper before the Trustees of the South Carolina College.* Columbia: printed at the Times and Gazette Office, Jan. 1833.

WE have the recollection of a remark made once on a time by a shrewd observer of human nature, that *Geneva* was left a republic in the midst of the monarchies of Europe, to shew to the world what an absurd thing a republic is! Were we to extend the remark, so as to include our Yankee cousins, it would be, perhaps, equally true, and equally forcible; and certainly, if tried by such a test as the pamphlet before us offers, ten thousand times more so. The “free institutions” of America, so much an object of praise with Americans, are properly considered, by their old-fashioned relations in Europe, an *experiment*; and, as in other cases of like nature, whether scientific or political, it is by the *result* alone that we can judge of the value of the trial. Our readers will acquit the CHRISTIAN REMEMBRANCER of any unfair bias in opinion respecting the institutions of America, when they consider how frequently we have transferred to our pages the sentiments of those venerable men who, notwithstanding the peculiarities of their situation, have done such honour to the Episcopal communions of our Trans-Atlantic brethren. Whether it be true or not, that there is a prejudice in the minds of English people against the Americans of the States, whether or not Mrs. Trollope and Captain Basil Hall have done them injustice, the most candid and disinterested inquirer would, we think, rise from the perusal of the present publication fully absolved from any charge of injustice, if he should deem, as we do, that those who regard with horror that which forms the burden of an American song or sentiment, are trembling with a dread that reason, religion, and the better feelings of humanity cannot but approve. If such be the consequences

of our English liberalism, and English "march of intellect," may God, in his mercy, rather throw us backwards into the darkness of the ages that are past, or blot our name and history from the annals of futurity!—But, for a test of the "experiment," as exhibited before us, we will briefly state the case of Dr.^d Cooper.

The College of South Carolina is, it seems, an institution of kindred name and character with our famous "London University," where all things are taught but morals and manners, and the fear of God, and reverence for his word. All religions, it seems, are within the walls of this college of equal sanctity and equal authority; and the worshipper of the dog Anubis, the devotee of Juggernaut, the pilgrim of Mecca, and the descendant of Ishmael, are thought as much of, *if not more than*, the disciple of Christ.

Students of every religious, and of no religious, denomination are, by a principle (shall we not say, want of principle?) of perfect independence, admitted into this college without any provision for their instruction in any kind of religious knowledge whatever. Such a system, we know, has found able advocates nearer home; and, because the tree of liberalism has not, in this colder climate, yet borne fruit or seed, we are called on to suspend our opinions of its obnoxious qualities, branded as bigots, and abused as tyrants. The silly argument (employed, by the way, on a large scale, on the question of Catholic Emancipation and the Jew Bill, *viz.* that, by the constitution of things, neither Catholics nor Jews are likely to obtain the power of government), that mischief is not likely to arise from this universal toleration, is fearfully and disgustingly refuted in the College of South Carolina. As religion is excluded from the college, it is not unlikely that the students may be infidels, and, therefore, according to the common course of all things, the tutors also; for it would be absurd to make that a *sine quâ non* in the master, which is of no practical use to the scholar. We are not, therefore, surprised—though, most assuredly, shocked—to find the office of president of this liberal academy administered by an avowed unbeliever of revelation! Such is Dr. Cooper, the author of this pamphlet, and President of the College of South Carolina! An infidel head of a college is, we are rejoiced to think, not exactly to be found in this corner of the globe; but how long, under the liberalizing spirit of "free institutions," a reformed Parliament, a reformed Church, and a reformed Liturgy, will leave the hitherto "*toto divisos orbe Britannos*," to enjoy *their* boasted liberty, so bepraised by orators, and besang by poetasters, is not for us to "pre-dicate," as the *Times* says. *Dii avertent pestem*, is all we can hope.

It is a grave charge to make against so responsible a person as the president of a college, to say he is an infidel; but we have the best evidence for the charge—the confession of the individual himself, and

a publication, not only setting forth, but defending and recommending, his views and notions. By this document it appears, that Dr. Cooper has, "by various publications, such as his *Political Economy*, his *Letter to any Member of Congress*, and his translation of *Broussais on Insanity*, unnecessarily advanced opinions respecting religion, offensive to the parents of students committed to his care, and to large classes of citizens, and injurious to the interests of the college: and that he has, at lectures, and on other occasions, interfered unnecessarily with the religious opinions of the students, and inculcated upon them doctrines contrary to those in which he knew they had been educated, and offensive to their parents and guardians." Such are the very words of the charge brought against the president by the board of trustees, on the 5th December, 1832, after a *year's* delay, and *six postponements!!* from the time when the proceedings of Dr. Cooper first attracted notice.

But we must commence *ab ovo*. Many of our readers are aware of the high reputation of Professor Silliman, of Yale College, Connecticut, the editor of a scientific journal which, in England, and other parts of Europe, has gained great circulation. Now, Professor Silliman having adopted, as a text-book, "*Bakewell's Geology*,"* (by the way, an admirable work,) appended to it, for the use of his class, a syllabus, in which he advocates the Mosaic history of the deluge, and applies it in illustration of his geological theories. Dr. Cooper, having openly set at naught the authority of the professor, was in danger of losing his credit with his pupils, and, therefore, to support his own views in science, he found it necessary to refute Professor Silliman by an attempt to refute the Bible, which he undertook in a public lecture. This lecture having, as he says, been misunderstood, he deemed it advisable to "state his arguments in detail;" and the result of that determination is the treatise before us.

As our main business in bringing this matter *sub judice*, is to illustrate our opinions respecting a sister institution in our own capital by a reference to what is going on across the Atlantic, we shall not detain our readers by a lengthened allusion to the arguments of Dr. Cooper. It may suffice, to establish the fact of his unbelief of divine revelation, *se teste*, and to quote a few statements as they occur to us in a cursory glance at the contents of the pamphlet.

We pass over some of the positions touching the foundations of

* Doubtless some persons may have believed our remarks on "*Scriptural Geologists*," in a former number (Vol. XV. p. 393), unjust and uncalled for. But as a happy (or rather *unhappy*) illustration of the correctness of our opinion and judgment on the point, we refer our objectors to the striking case of Cooper v. Silliman, in which the former might be said (if we would be facetious) to have changed name with the latter.

arguments for and against "genuineness" and "authenticity," and take the following :

That book is apocryphal—which contains any contradictions ;—or, any *histories* or *doctrines* contrary to those known to be true :—or, *relations* ludicrous, trifling, fabulous, or silly. (Genesis *passim*)!!!!—P. 5.

The arguments themselves are founded on certain interpolations after the time of Moses ;—on the two narratives of creation in the first chapters of Genesis (which Dr. Cooper calls, after Eichhorn, the *Elohim* account and the *Jehovah* account) ;—on anachronisms ;—on "contradictions and inconsistencies contained in the book of Genesis in particular ;"—"*the book*," says Dr. Cooper, "*in which Professor Silliman relies for the geology he thinks fit to teach the young men who attend him, and who ought to call for his proofs*," (p. 19) ;—on the "utter impossibility of writing the Pentateuch by Moses ;"—on the "ignorance by Solomon, &c. of any writings of Moses ;"—and on a few other positions, all of which, with the above, have been long ago satisfactorily replied to by our English divines. We say nothing of Dr. Cooper's learning ; he has read (*at second hand*?) a vast deal of pretended argument against Moses, and is ready with the guerilla weapons of Vater and Gesenius, the North American Review, Spinoza, Le Père Simon, Volney, and an anonymous author who wrote "*Fabrication of the Pentateuch Proved*."!! He says, also (p. 51), that he is "pretty well acquainted with theological controversies relating to the genuineness of the books commonly relied on ; but I am not acquainted with any author of repute who has yet ventured to reply to the objections which I have now stated."

We are sorry for the Americans, if this be true ;—sorry, because a *Paine redivivus* seems to demand a *Watson redivivus*. England must be out of the question ; for Dr. Cooper must, we think, allow Adam Clarke, and Thomas Hartwell Horne, notwithstanding his censures (pp. 18, 25), to be "*authors of repute*." Of the latter, by the way, we have the following, which we quote for three reasons, all satisfactory as to the character to be assigned to Dr. Cooper, as a man of candour, honesty, and devotion :

"I would have taken up *Horne* specifically ; but I cannot condescend to argue with an opponent so positive, so wreckless, and so orthodox as Mr. Horne. I have no assent to bestow but for laborious accuracy, evidence, and argument ; none for assertion even though boldly hazarded by a divine of the Church Establishment of England. The reviewer above cited (North American), remarks, p. 138, that Mr. Horne makes Adam, Abel, Enoch, Melchisedec, Abraham, Isaac, Jacob, Moses, Aaron, the Paschal Lamb, the Manna, the Rock in Horeb, the Mercy-seat, the Tabernacle, the ordinance of the Red Heifer, the Water that issued from the rock, the Brazen Serpent, the Cities of Refuge, Joshua, Jonah in the whale's belly, &c. *types of the Messiah*! I hope I may be excused from entering the lists against such a thorough allegorizing *Origenist*, such a

wholesale professor of credulities. I leave him and the Rev. Mr. Grey, the pious commentator on Solomon's Song, and his worthy widow who published them, and the commentators, Henry, Scott, Clarke, *et id genus omne*, to advance their reveries without hazard of refutation.—P. 25.

Surely the New Testament would have taught Dr. Cooper, and the sage North American Reviewer, who did, and who did not, make "Adam, Abel," &c. &c. "*types of the Messiah*." But—and this is our proof of our charge of direct infidelity against Dr. Cooper—the same authority which uses "Jonah in the whale's belly" as a "type of the Messiah," also quotes Moses as an author, and refers to Moses as an *inspired* author! (Matt. xii. 40; Luke xxiv. 27; John v. 46.) We thus perceive that the "gospel" stands or falls with the "law," and that the president of the South Carolina College has as little knowledge of Scripture as he has of logic or grammar, unless the two samples below* be Yankee grammar.

His qualifications for the presidentship of a college might be further illustrated by the following extracts from his pamphlet, which we give *abhorrent*, but still freely, that our readers may know how far we are justified in placing Dr. Cooper in the same niche of low depravity with the author of the "Age of Reason."

Livy informs us that on one occasion an *Ox* spake while leading it to the sacrifice; and on another occasion it is said that a *Crow* prognosticated or foretold the misfortunes which attended the reign of the Roman Emperor Domitian. The same historian gravely assures us that the marble statue of the gods which had been set up in the temples, at one time sweat great drops of blood. We at once smile at reading these absurdities; but what is there more absurd in these narratives than in the book of Genesis, where we are as gravely told that a serpent and an ass spake; and that all the water in the land of Egypt was turned into blood; that the Lord rained bread from heaven for forty years; and that during the whole of that period the shoes and garments of the Israelites neither needed to be repaired or renewed. Surely, surely these are very doubtful marks of divine inspiration. The individual who is so credulous as to believe all this on the authority of the Jewish books, has no better evidence of its truth than he has of the truth of what the Roman historian has written. If the one ought to be rejected as fabulous, so ought the other.—P. 54.

Surely, surely, Dr. Cooper, after this you need not doubt that an *ass* can sometimes speak!

Independently of the numerous facts by which it is demonstrated that Moses could not be the author of the Pentateuch, and in particular of Genesis, do not the books themselves afford sufficient evidence that they are unworthy of the countenance of any intelligent being? Is not the book of Genesis a collection of absurd and frivolous tales? Falling within the anathema of Jeremiah Jones? I wish the epithets absurd and frivolous were the worst that might fairly be applied; but they are not. And where is the history to be found that corroborates

* "At any rate, every Quaker throughout the Union do now hold the same opinions with Dr. Cooper." (Trial, p. 4.) "*Verba etiam et verba scribendi eadem fonte fluunt.*" (P. 15.)

rates any of the facts related from Genesis to Deuteronomy? Can any man of common sense believe that the Almighty would dictate such ridiculous stories concerning himself, as are narrated in these books? Sometimes he is represented, as a labourer, toiling and exhausting himself to such a degree that he requires rest to recruit himself; sometimes as a tailor regulating the dresses of the creatures he had formed; sometimes as a fringe and tassel maker, decorating a box of wood called the ark; sometimes as their warrior, or generalissimo, when without provocation, they invaded and plundered their neighbours. When they prayed he came and talked to them; when they sacrificed, he came and eat with them; and as is even ignorantly imagined, God had nothing to do but to be constantly at the elbows, and to attend to the wants and wishes of a barbarous and ignorant people.—Pp. 55, 56.

I am perfectly aware that although these arguments will be treated by Professor Silliman as a gentleman ought to treat them, and that from him they will receive fair and argumentative replies, yet there are many who will raise the hue and cry of infidelity, and heap calumny, falsehood, and abuse, upon the author, when they find his reasonings not within their power of confutation. All this is so much in the common course that I expect it. But it is high time, in my opinion, to resist the intermeddling of the clergy and their devoted adherents, in matters of science: Philosophy may well appeal to its own exclusive evidence, and refuse to be dragged on as a slave fastened to the triumphal car of orthodox theology. The time has arrived when the votaries of fashionable creeds must expect their tenets to undergo the searching ordeal of free discussion, if they imprudently provoke it. Nor is that man an honest man, who endeavours to keep the rising generation in darkness, for fear they should discover the weak side of his own opinions. The times call for full and unlimited freedom of examination in every department of knowledge without exception; nor ought any opinion, of any kind or description, pass current as truth, unless it be founded on such facts and such arguments as will stand the test of minute and accurate investigation before the tribunal of the public.—P. 63.

May we not again venture, after this, to allude to our opinion respecting the mischief which must ensue from the "*zeal without knowledge*" of the scriptural geologists? If Mr. Fairholme, or Mr. Bugg, or Mr. Brown, after reading this dissertation of Dr. Cooper, could consider our decision respecting themselves harsh and uncalled for, in these days when Englishmen look to America for models of thought and character, we will consent to be *keel-hauled* in the Atlantic for our presumption. *Fas est et ab hoste doceri*, we say again: "Let the Clergy, and the class of philosophers engaged in the pursuit of science, keep each to their own proper occupations. They can get on very easily if they will not interfere with each other." (*Cooper*, p. 58.) And, assuredly, despite the bold speculations of the president of South Carolina College, or the over-willing-officiousness of tender-conscienced Buggs and Browns, they will not only not "*interfere with*," but finally will be found to *coincide with*, "each other." Dr. Silliman may be right, and the Pentateuch genuine and authentic, for all that Dr. Cooper and his class of young infidels may say to the contrary.

We come now to the "*interesting trial*," as the editor of the *Columbia Times* calls it, and so the *London Times* might think it.

The charges we have already stated, we shall now briefly epitomize Dr. Cooper's defence, state the decision of the Board of Trustees, and

conclude this *instructive* lesson with a few words applicable to ourselves.

To wade through all the arguments employed in this *four hours'* trial is unnecessary. Dr. Cooper rested his defence on a few simple facts; and, though unsatisfactory to us, they were facts against which an American—and, above all, a South Carolina—jury cannot dissent, without signing the death-warrant of all their boasted liberty :

The arguments he dwelt upon were substantially as follows, to wit:—That the charges brought against him, must be proved as laid: that accusation was of itself no proof; that, if convicted, he must be convicted on the testimony produced; that the two facts, of his opinions being offensive to large classes of people, and to the parents of the young men; and that these his opinions had been injurious to the college, were facts, not to be assumed, but to be proved. He appealed to every trustee who had heard the testimony read, whether there was one syllable of evidence, that had the least bearing on either of these two facts; or any attempt to shew that the publications referred to, had been circulated in this State. The only substantial point of inquiry for the trustees, was, had Dr. Cooper's opinions lessened the number of the students? He stated it as a fact officially known to every trustee at the Board, that, during the year 1831, when the presses teemed with pamphlets against him, and the papers throughout the State with weekly invective, a greater number of students had applied for admission into college than had ever been known before, except on one occasion. He called upon every man who had heard that testimony read, to say, whether it was not, in every part of it, and from every student examined without exception, one continued and ample panegyric on his caution, his impartiality, his faithful discharge of duty, and his total abstinence from all interference with the religious opinions of the young men under his care; every one of whom when examined, declared upon oath, that Dr. Cooper was accustomed, on all occasions, to direct the students that it was their duty, while at college, to abide by the religion of their parents; and that he never did interfere in any manner with their religion, nor had they ever heard that he had done so.—*Trial*, p. 3.

He contended that every opinion complained of, as held by the President of the College, had long been held by large classes of the most respectable citizens of the United States, and were not novelties introduced by himself.—P. 4.

His opinion as to *Materialism* was held by all the fathers of the christian church, for some centuries after Christ; by all the Priestleyans and Unitarians in England and this country; some of the most eminent of modern divines of the Episcopal Church; by Law, Bishop of Carlisle; by Watson, Bishop of Llandaff; and this doctrine is, at present, a subject of controversy between Mr. Balfour, of Charlestown, (Mass) and Professor Stuart of Andover. That it is the opinion of those eminent physiologists, Cabanis and Broussais of Paris; Lawrence, of London; and McCartney, of Dublin. That it was the opinion avowed also by Thomas Jefferson. It is known to have been held by Dr. Rush; and must of necessity, in a very few years, become the prevailing opinion of every physiologist, if it be not so at this moment.—P. 4.

Dr. Cooper then proceeded to shew, that all these obnoxious opinions were, in fact, propagated by the Legislature of South Carolina as well as by Dr. Cooper; inasmuch as they are all to be found in the Rev. Dr. Channing's panegyrical view of the theological tenets of the poet and republican John Milton; to be found (as it ought to be) in the Legislative Library.—P. 5.

Dr. Cooper then took occasion to descant on the charge that his opinions were offensive to large classes of the community; and on Judge Huger's assertion in the Legislature, that unpopularity was of itself a sufficient cause of removal from office.—P. 6.

If I am (says Dr. C.) to avoid unpopular and offensive opinions, which change their character and costume almost every year, give me, if you please, under the authority of the Board, an index expurgatorius for the year; furnish me with a chart of my annual voyage, so that I may avoid the rocks, and shoals, and breakers of what is called heterodoxy. Orthodoxy means always the opinions of those who hold their own opinions to be true. Orthodoxy, said Bishop Warburton to Lord Sandwich, is my doxy; heterodoxy, is another man's doxy.—P. 9.

Does the contract of Dr. Cooper with the trustees contain any prohibition as to uttering or publishing, or avowing, defending, or professing, any speculative opinion whatever? Would the trustees have had any right, under the Constitution, to have insisted on such a condition, or to have made any discrimination or preference? Most certainly, if any such clause or condition had been proposed, Dr. Cooper would have rejected it at once. He would not, in such case, have been here now. The very proposal, by the Board, or by any member of it, would have been a crime.—P. 9.

We have, in college, sons of Calvinists and Universalists, Trinitarians and Unitarians, Arminians and Antinomians, sons of Jews, and of persons of no particular religion. What is the rule of justice and expedience in such case? Interfere with none of them: leave every opinion to fall or rise by its own value. Dr. Cooper's advice has been constant, reiterated, and uniform to the students, *as every witness examined has testified*—"Follow, while at college, the religion of your parents."—P. 9.

Would it not be a fraud on the students, to teach them one side of a question, and to prohibit or conceal all arguments on the other side? Is this the system of ethics that this Board will venture to avow? Do you require a student who comes here, to commence his studies under this organized plan of authorized deception?—P. 10.

In England, the farce of a Constitution, much talked of, no where to be found, has at length been reduced to one principle, the OMNIPOTENCE OF PARLIAMENT; a principle anxiously enforced, and strenuously urged, by the present abandoned majority in the Congress of the United States.—P. 12.

By amendment 1. "Congress shall make no law, respecting an establishment of religion: or, prohibiting the free exercise thereof: or abridging the freedom of speech, or of the press."—P. 13.

Have I libelled religion? Whose? Not my own:—there is no true religion but mine. Every man says so of his religion; I have the same right to say so of mine: that is truth, which is truth to me.—P. 13.

From these premises (we are told), Dr. Cooper deduced the conclusion, that every kind of restraint on the profession, avowal, or discussion of religious tenets, was in manifest hostility, not only to the letter and spirit of the Constitution of the United States, but of the people in general, in every State.—P. 14.

Again:—

You may believe and profess that three units added together make *one*; but if you should miscalculate and call them *three*, you are a dangerous man—begone! And this is called making no discrimination, giving no preference! And your President must conform in submissive silence to this grave mockery of the Constitution, or he is "turned out to grass!"—P. 15.

When the people of this State, by their constitutional representatives, met to form a political community, and to make with each other a mutual compact, on terms of liberal equality, they met, not as Calvinists or Arminians, as Trinitarians or Unitarians, as Christians, whether Papist or Protestant, as Jews or Deists—but as MEN.—P. 15.

Such is the defence on which I, for my own part, choose to rest this case. I take this ground, because I am ~~not~~ ^{now} fighting my own battle. Every citizen of the State is as much concerned in this defence as I am.—P. 16.

Sir, this is not a day when the right of free discussion is to be submitted to a licenser. This is not a day when the human intellect may be required to bow down before the presumptuous ignorance of civil authority, as the sufficient judge of all possible controversies. No, Sir; the TRIBUNAL OF THE PEOPLE is the only Court of Appeals in the last resort; and free and argument, with full freedom of discussion to all the parties before that court, are the means by which truth seeks to obtain its decision in her favour. The tide of public opinion long checked by the ignorance of past ages, is returning with irresistible force toward the vast ocean of unlimited inquiry; and no puny effort of civil despotism or religious fanaticism can turn it from its course, or set bounds to its progress.—P. 17.

Experience has settled the rule, WHERE THERE IS DOUBT, LET THERE BE DISCUSSION.—P. 17.

We have selected these passages from the Defence, because they are invaluable to us as grounds for our decision respecting the "free institutions" of America. We are, first of all, under no mistake as to the charge itself; Dr. Cooper does not deny it, but writes a pamphlet to *prove it in detail*. We are then told, that his infidelity is "*not offensive to large classes of people, or the parents of the young men*;" that "the number of students has not been lessened;" that "*every opinion held by him has long been held by large classes of the most respectable citizens of the United States*;" that "*these opinions are propagated by the legislature of South Carolina*;" that, *notwithstanding the seeming honesty of allowing the students to retain in college the religion of their parents*, the poison of unbelief is so insinuated there, that they depart infidels, whatever they were when they came thither; that "*it would be a fraud*"—poor things!—to let them go away as pure as they arrived; that the *constitution of England* is, thanks to a Reformed Parliament, the laughing-stock of Yankee infidels; that the *reduction of an established religion is the main prop of infidelity*; that in America, and no doubt in England, *any preference of Christianity is a crime against the rights of man*; that civil liberty consists in the rejection of a Redeemer; and that the "*Tribunal of the People*," in other words, the tribunal of blood-thirsty heathens, is the "*only court of appeals in the last resort*."

Gracious heaven! and is this the result of the grand experiment? that the youth of a free State are, in the nineteenth century, to be educated in a college, over which presides a professing infidel; and that the universal cry in religious discussions,—"*Look at America!*" settles down into this,—Look at a people who have, as it were by one consent, abjured their Saviour, to worship the majesty of a spitting, slave-driving, tobacco-chewing mob!

We are convinced that, startled as they may be at the above extracts from Dr. Cooper's Speech and Defence, our readers will be taken with ten-fold surprise when they read the following, the most powerful proof that, however we may lament the opinions of the president of South

Carolina College, he has only done his countrymen justice in asserting that they have wallowed with him in the mire of doubt, denial of God, and degradation of their best faculties :—

During the course of Dr. Cooper's speech, the plaudits of the multitude who attended as auditors and spectators, threatened to interrupt the business of the evening; but they were checked and silenced by a remonstrance from the President of the Board.

On the evening of Saturday the 8th, the Board of Trustees met in the College Library, and

Resolved, *That no charge against Dr. Cooper, shewing that his continuance in office defeats the ends and aims of the Institution, or authorizing his removal, has been substantiated by proof; and that the charges against him, be therefore dismissed.*—P. 17.

Dare any defenders of secession from the Church of England, after this voluntary evidence, presume to quote American independence, and American unity, as their authority for quitting the ranks of the Establishment? and can any argument against the use and necessity of an Established Church be found one-millionth part so bold and convincing as this brief history of the College of South Carolina is in favour of those institutions of our forefathers' wisdom, which the Dr. Coopers of the London University, and the legislature of once protestant, once christian England, are, by pursuing the example of American freedom, rapidly involving in the degradation and disgrace which, ere long, if there be truth in experience, or virtue in religion, must inevitably sink into deserved opprobrium and uncompromising hatred all the splendid triumphs of the last half century on the wide field of Trans-Atlantic independence? .

Woe worth the day, if ever a Dr. Cooper be arraigned before the trustees of an English college on such charges as these—if ever the youth of the institution increase beneath such tutelage—if ever an acquittal *must be granted for the sake of consistency!* Oh! ye expediency-mongers, ye bishop-haters, ye church-robbers, look at South Carolina, and tremble! The French revolution was one warning—the American *dissolution* will be another! Let us take care that we are not involved in the consequences of the latter; for, if there be any confidence in the signs of the times, before America can become what England was,—really free, really happy, really prosperous,—she will have to wade through an ocean of blood, deeper than that which separates the east from the west, yea, wider than the barrier which we hope will ever stretch between the “glorious freedom” of the States, and the insulted sovereignty of British liberty, which, warned by such examples as the one before us, we implore the presidents of our colleges, and the legislative boards, to shelter beneath the only shield of peace and happiness, the basis of religious truth, as taught and practised in the vindication of the Bible.

LITERARY REPORT.

Letters to a Dissenting Minister, of the Congregational Independent Denomination, containing Remarks on the Principles of that Sect, and the Author's Reasons for leaving it, and conforming to the Church of England. By L. S. E. London: Groombridge. Pp. xii. 379.

WE have often read that "they who have glass houses should never throw stones:" and never was this observation more strongly illustrated than in the position of the Dissenters of the present day. Their houses are all glass, and cracked too, and they pretend not to know it. Now and then we have a really independent Christian, who lets us into the secrets of the "independent scheme," and produces such incontrovertible *facts* as compel us to believe the Dissenters blacker than we had really conjectured. Such is the effect produced by reading the work of L. S. E. now before us. The writer was formerly a sincere and strict Dissenter, but witnessing so much wickedness and artifice among the brethren, and, after deliberate examination, finding so little ground for separation from the Church, he resolved upon uniting with her; and he has given his reasons for so doing. What our Binneys, our Bennetts, and our Jameses will think of them, we know not; or what Dissenters in general will think of them we know not; but if, when they have perused the work (being as *conscientious* and *honest* as they profess to be), they leave not such a hot-bed of hypocrisy, pride, and selfishness, we confess we shall have no hope of them at all. It is our intention often to quote from the book under notice; at present we shall give three specimens only:

DISSENTING QUALIFICATIONS FOR
"THE MINISTRY."

"The means by which many enter these Dissenting hotbeds of vice, vanity, pride, and foppery, are not *extremely* pure. The only inquiry made respecting one young man, whom his

Minister was determined to send through his own influence, in spite of the opposition of his church members, who quarrelled famously about the matter, was simply, 'Is he likely to become ultimately an *intelligent intelligible* speaker?' Another young man, when examined on his entrance, was asked, 'What can you do?' He very gravely replied, 'I can play on the violin.'!!! The Examiner then said, 'I mean, what books have you read?' To this, he doltishly answered, 'Well—I have read Pilgrim's Progress.'!!! Nevertheless, this 'intelligent, intelligible' fiddling pilgrim was admitted, and simply because of the influence of an uncle, who was one of the Committee, and who probably thought as the late Dissenting Thomas Wilson, Esq. once said, on a similar occasion, that should his request be denied, 'he would shake his purse at them'—a most powerful argument, no doubt." P. 371.

DISSENTING "CALLS."

"I may, also, mention another of your pious brotherhood, who was considered a most eloquent preacher, and who, besides the pleasure of wearing a gown, was receiving three hundred pounds a year, with a capital residence; but having 'a Call' to a meeting-house in London, with five hundred pounds a year, he immediately obeyed it, and took leave of his dear—dear people, telling them the Lord had called him to labour in another part of his vineyard, and in spite of many solicitations and tears started for town. How many 'Calls' might this worthy have had from three hundred a-year to one hundred before he would have heard them?" P. 372.

"This Doctor Bennett, they say, is a very spruce, affected, and pompous gentleman, and was some time ago a teacher of schism and democracy at a Dissenting Academy at Rotherham, whence he got a 'Call' to London. And as this 'Call' called him to a larger salary, he being, of course, a

very *disinterested* man, immediately heard it, *even* from London, and 'accepted it.' What the Doctor assigned as his motives for leaving his 'dear people' at Rotherham, I know not; but undoubtedly there was the usual cant of a 'desire to be employed in a greater sphere of usefulness' of 'trust, that the Lord had "called him" to labour in another part of his vineyard,' and other such 'good words and fair speeches,' to 'deceive the hearts of the simple.' It has often been a matter of surprise to me, that people should be so easily gulled and cheated by these 'deceivers;' for their pretences are so extremely flimsy, that it might be supposed any person would immediately see through them. In this instance, the Doctor had a 'Call' to go to London, and, of course, another from his people at Rotherham, to stay with them. Now, the souls of the people at Rotherham were of equal value to those at London, and as there were in London already several ministers whom the Doctor would acknowledge to be quite as holy, pious, and devoted as himself, the people at Rotherham were likely to be in much greater danger for want of his *disinterested* services, than those in London. But again, if this *disinterested* Doctor felt desirous of making himself more useful in 'the Cause,' why did he not go to some one of the very numerous places which are entirely destitute of what he calls the gospel, he would then have had abundant opportunity for the display of his holy zeal and devotedness? It certainly seems rather remarkable, that they should *never* be called to less salaries, at least if they be, they always take care never to hear, for I never knew one in my life to leave a greater for a less salary. There are, generally, two '*Calls*,' one richer than the other, as in the case of Doctor Bennett; he had a five hundred pound '*Call*' from London, and a three hundred pound '*Call*' at Rotherham, the one considerably louder than the other; and as '*weak* Consciences' are so widely different, it is not very difficult to divine which the Doctor heard; the weakest always goes to the wall, and so it was

with the Rotherham '*Call*.' The Doctor listened to the five hundred pound '*Call*,' satisfied his 'tender conscience' that he heard it very distinctly; and soon after went to London, leaving the good easy folks at Rotherham perfectly satisfied, no doubt, as to the *disinterestedness* of his motives and movement. Thus do such men, 'speaking lies in hypocrisy,' 'serve not our Lord Jesus Christ, but their own belly.'"—Pp. 373, 374.

DISSENTING HONESTY.

"Let us inquire for a moment or two into this subject, and see how matters stand in reference to this boasted *purity*. Let me just ask you, if all the proceedings of your Missionary Society were always conducted with the strictest purity? Was there never TWENTY THOUSAND POUNDS collected *pretendedly* for Missionary purposes, but *actually* pocketed by a few Dissenting Teachers and others, and never accounted for to the public? Was not a Mr. S —, a Dissenting Teacher, asked to 'come into the secret,' and told it would be the making of him?" Pp. 370, 371.

Advent. Twelve Sermons. By the Rev. JACOB HENRY BROOKE MOUNTAIN, M.A. Prebendary of Lincoln, &c. &c. &c. London: Rivingtons. 1834. 12mo. Pp. xi. 239.

AGREEING as we do with our author, that the supply of printed Sermons is already more than adequate to the demand, and that a comparatively small number of these are equally adapted for delivery and perusal, we are nevertheless gratified that he has yielded to the solicitations of those friends who urged him to publish the present volume. In a connected series of Twelve Discourses he has ably illustrated the leading doctrines of the gospel, and applied them with force and earnestness to the practical duties of the Christian. Two Sermons for each Sunday in Advent, two for Christmas-day, one for the end of the year, and another for the Epiphany, comprise the course; and we are not aware that we have seen a series better adapted for private or family reading.

Readings in Science; being an Explanation of some of the most interesting Appearances and Principles in Natural Philosophy, expressed in simple language, and illustrated by familiar Examples. London: John W. Parker. Pp. 404.

THE want of a knowledge of things, and of the rationale of every-day appearances, has long been, and is still felt, in every grade of society. This is a point in which our systems of education are lamentably deficient. A partial improvement has, we know, been effected, but much, very much, remains to be done, in the accomplishment of which the "*Readings in Science*" will be found of extensive service. Though admirably adapted to the comprehension of such young persons as occupy the higher stations of our schools, it claims a more exalted character than that of a school-book. It develops, in a popular form, the operation of scientific principles, and will thus be found to throw much light on the studies of those who are entering on the pursuit of mathematical honours at the Universities. Nor would it, though science is seldom favoured with a place on the shelves of a fashionable cabinet, be found dull company for any lady who aims at the acquisition of more worthy and at the same time far more novel information, than can be obtained from the flimsy productions of modern writers.

The Latter Days. By MRS. SHERWOOD. London: Seeleys. 1833. Pp. vii. 273.

AN allegorical story in illustration of the unaccomplished prophecies; a very ingeniously devised and ingeniously executed undertaking. The subject, however, is a delicate one.

A Series of Lay Sermons on Good Principles and Good Breeding. By the FETTRICK SHEPHERD. London: Fraser. 1834. 12mo. Pp. xi. 330.

SIR WALTER SCOTT'S Lay Sermons were admirable; and, though totally different in character, these of James Hogg are replete with good sense

and solid advice. They are rather Essays than Discourses; and, except that the instruction contained in them is based on sound christian morality, and that they are headed by texts of Scripture, without references by the way, the idea conveyed by the title is not a correct one. A vein of gossiping runs through most of them, which, however pleasant withal, and by no means unedifying, does not accord with the grave notion of a Sermon. True it is, that these said Sermons were neither written by a Minister, nor delivered from the pulpit;—true it is, also, that they contain much which might have proceeded from either; but they are not *sermons*. Still we firmly believe that they will circulate much more widely than sermons generally do; and we are sure that they contain enough of sound sense, and judicious remark, to do good wherever they go. The absurd preface is a discredit to the book.

Practical Sermons. By the Rev. R. C. COXE, M.A., Curate of St. James's, Westminster, and formerly Fellow of Worcester College, Oxford. London: Rivingtons. 1834. 12mo. Pp. viii. 362

UPON the whole we are well pleased with these sermons; though there are one or two points, on which we do not clearly see the preacher's drift. In the sermon on the Christian Paradox, for instance, he does not seem to us to make the subject so plain to his hearers, as it was to the conception of his own mind. That the union of God's free grace with man's free agency is a *mystery*, we are ready to admit; but really we cannot see that it is a *paradox*. The volume contains eighteen sermons on interesting subjects.

A Sermon, preached at Bury St. Edmund's, April 14, 1831, at the Visitation of the Lord Bishop of Norwich, by the Rev. S. COBBOLD, M.A. Bury: Lankester. London: Hamilton.

MR. COBBOLD, in his preface, candidly tells us that "whoever attempts to steer a middle course between two

parties, runs great hazard of being disowned by both." The greater, however, the hazard, the greater the praise due to him who steers that course with caution and judgment. We have an example of this in the author before us. He writes with such judgment, sound sense, moderation and good feeling, that far from being disclaimed by either party, every sincere Christian must rejoice in his pious endeavours to still the troubled waters in which we live. It is to be regretted that the word *party* has ever been known within the pale of the Establishment, and more particularly in days like the present, when the Church is so vigorously assailed, and systematically attacked from without;—a period when even common prudence dictates the necessity of *unity* on the part of the besieged. Mr. Cobbold has forcibly depicted the impolicy of disunion, and exhorts his reverend brethren to "avoid splitting into parties and ranging under names." "It is," says he, "the policy of our enemies to divide the Church, that they may the better effect its subjugation. But it is no mark of wisdom in us to be 'caught with their guile,' and to aid their designs by giving currency to their invidious distinctions. 'I am of Paul, and I of Apollos,' is an old stratagem of Satan to weaken the defence of the Church, and was the rock on which the Corinthian Church split; and if the Church of England falls, it will be owing more to its internal dissensions, than to its external assaults.'"—Pp. 24.

Speeches of the Rev. Joseph Coltman, M.A. Incumbent of Beverley Minister; the Rev. John Scott, M.A. Vicar of North Ferriby, and Incumbent of St. Mary's, Hull; and the Rev. John King, M.A. Incumbent of Christ's Church, Sculcoates; at a Meeting of the Clergy of the Archdeaconry of the East Riding, held at Beverley, January 16, 1834; with the Addresses to the Archbishops, &c. London: Seeleys and Hatchards. P. 44.

WE congratulate the Established Church in the East Riding of York-

shire on the possession of such able champions as the above; and rejoice to see their labours rendered more extensively useful by the present publication, which contains much sound doctrine, eloquently expressed, and an argumentative defence of our venerable Church.

Spiritual Perfection, unfolded and enforced from 2 Cor. vii. 1. By WILLIAM BATES, D.D., some time Chaplain to King Charles II., &c. With an Introductory Essay by the Rev. J. PYE SMITH, D.D. London: Hatchard. 1834. 12mo. Pp. xxxii. 335. [*Sacred Classics, Vol. IV.*]

CHRISTIAN perfection has been described as "the unwearied endeavour to make progress; the constant effort to reach perfection;" and to shew the duty, the reasonableness, and the practicability of such an effort, in every rank and station of life, is the object of this treatise by Dr Bates. The author, like its editor, was one of those characters who are an ornament to any church, and whose secession from our own communion we have good reason to deplore. In their views of non-conformity we cannot but regard them as deceived; while we are truly grateful for their exertions in promoting the cause of our common Christianity, and earnestly contending for the "truth as it is in Jesus." In the "Spiritual Perfection" there is no leaning to fanaticism on the one hand, or to lukewarmness on the other; and the "Introductory Essay" does ample justice both to the character and the history of the author. This last of his works bears evidence of the infirmities of advanced age; and the first edition was also much deformed by the inaccuracies introduced by a careless amanuensis and ignorant printer. By a careful revision the more conspicuous blemishes of style, and the errors of the press, have now been removed; and we thank Dr. Smith for the pains he has taken to add to the value of a treatise, which possessed in itself no inconsiderable claims to the attention of every sincere Christian.

Treatises, Devotional and Practical: selected from the Works of JOSEPH HALL, D. D. Chaplain to King James I., Bishop of Norwich, &c. With an Introductory Essay and Notes, by the Rev. R. CATTERMOLF, B. D. London: Hatchard. 1834. 12mo. Pp. xliv. 345. [*Sacred Classics, Vol. V.*]

By the methodical arrangement of the treatises in this volume of the *Sacred Classics*, their intrinsic value, in itself great, is very considerably enlarged. They are not thrown together at random, or printed in the order of their dates; but so as "to accord with the natural succession of the sentiments and needs of the Christian" in his onward progress towards that "spiritual perfection," which was the subject of the preceding work in the series. The introductory essay is chiefly confined to an interesting epitome of the life of Bishop Hall, whose merits are thus admirably described by his contemporary, Fuller:—He was "our English Seneca, dexterous at controversy, not unhappy at comments, very good at character, better in serious, best of all in meditations and contemplations." In this last and best character he now appears again before the public; and a more acceptable service could scarcely have been performed, than the republication of these treatises, which are only to be met with in scarce and expensive editions of the Bishop's entire works, in a form so tangible, and a manner so well adapted to religious edification.

Twelve plain Sermons, preached in a Village Church. London: Rivingtons. 1833. 12mo. Pp. iv. 236.

PLAIN indeed! almost to a fault. In reading the first of these Sermons to a family, their quaint simplicity nearly provoked a smile, at the same time that we were not a little pleased with the clear development of the argument, and the impossibility of its not being clearly understood, even by the meanest capacity. We are free to confess, however, that we consider language somewhat more elevated essential to the dignity of a pulpit discourse; and that the endless repe-

tition of the same sentiment in different words,—nay, almost in the same words,—must savour of tediousness even to a village congregation.

1. *The Use of the Holy Garments, especially of the Surplice, in the performance of Divine Worship; a Sermon preached in St. Mark's Church, Le Roy, New York. By the Rector, F. H. CUMING, A.M. Le Roy, Genesee County. P. 16.*
2. *The Spiritual Character of the Liturgy of the Protestant Episcopal Church. By the Rev. F. H. CUMING, A.M. Second Edition. New York. P. 24.*
3. *The Plan of Salvation, made familiar to Children; a Sermon preached to the Scholars of Christ Church Sunday School, Reading, Pennsylvania. By the same Author. New York. P. 18.*
4. *A Catechism of the History of our Lord and Saviour Jesus Christ, &c. By the same Author. New York. P. 51.*

THE author of the above four works has rendered a valuable service to the Church, of which he is a distinguished ornament, and to the christian community at large, by their publication. Although their style is plain, they contain matter of deep moment, impressively stated; and, with a slight pruning, the Catechism might be advantageously transplanted to this side of the Atlantic.

Christ Crucified. An Epic Poem, in Twelve Books. By WILLIAM ELLIS WALL, M.A. of Trinity College, Oxford. Oxford: Parker. 1833. Pp. xv. 515.

AMBITIOUS and imitatio-Miltonic. The matter collected from the Gospels, the commentators, and the critics, blended into one mass by aid of blank metre, which sometimes limps, and sometimes jumps. The work has merit; but it has, also, in some places, great affectation of sentiment and language,—has vast delight in out-of-the-way adjectives and participles. Nevertheless, it deserves some praise.

A Practical View of the prevailing Religious System of Professed Christians in the Higher and Middle Classes in this Country, contrasted with Real Christianity. By WILLIAM WILBERFORCE, ESQ.; *with a Memoir, by the Rev. THOMAS PRICE.* London: H. Fisher and Co. 1834.

A NEW edition of a well-known work. The Life is the only novelty. The type is clear, and the volume compact.

A Concise History and Analysis of the Athanasian Creed, with Select Scripture Proofs, and Answers to some Common Objections. By the Rev. T. H. HORNE, B.D. London: Cadell. 1834. Pp. 36.

IN this little tract is contained much useful information, which faithfully fulfils the description given in the title-page.

The Work of an Evangelist; a Sermon, preached at the Visitation of the Lord Bishop of Winchester, at Kingston, October 31, 1833, by the Rev. CHARLES CATOR, A.M. of Brazenose College, Oxford; and Rector of Carshalton, Surrey; and of Beckenham, Kent. London: Baldwin and Cradock. P. 44.

IN these times of "blind error, pestilent superstition, perilous hypocrisy, and infidelity," it is quite refreshing to observe the diligent and pious labours of our Clergy. While some are stemming the tide of popular tumult, by a steady and conscientious discharge of their pastoral duties, and by "the ornament of a meek and quiet spirit," which is of so much price before God, others are standing forward boldly in the face of the Philistines, and setting the battle in array in defence of their Carmel, wielding the sword of the Spirit against the sons of Belial, and vindicating the "truth as it is in Jesus" against our Binneys, who love that "unclean thing," schism. Mr. Cator ranks high among these honourable champions; for this is by no means his first, though, in some respects, the ablest of his works; and we fully agree with him, "that, if the Church of England be true and faithful to the trust reposed

in her of God, in the strength and power of the Son of God, Christ Jesus, she will endure the trial by which she is now assailed, and overcome the powers of the world arrayed against her."

A Letter to Sir R. Inglis, on the relative Numbers, Influence and Benevolence of Churchmen and Dissenters. London: Seeleys. Pp. 12.

A JUST, concise, and useful comparison; shewing at one view the inferiority of the Dissenters on the three points above stated.

A Short Course of Reading from the Old Testament. By the Rev. H. N. BEAVER, M.A. London: Hatchard. 12mo. Pp. 581.

THE object of this work cannot be better explained than in the author's own words. He aims "to assist those who have little time for reading, in the attainment of that general knowledge of the principal matter of the Old Testament which is so necessary both for understanding the writings of the New, and for obtaining any tolerably just idea of that plain evidence of the truth of Christianity, which is afforded to us in the present visible fulfilment of ancient prophecy."

Numerous observations are dispersed throughout the work, "to point out the relation between the Old Testament and the Gospel, the light they throw upon each other, and the evidence which they mutually afford to the divine origin of both."

IN A FEW DAYS WILL BE PUBLISHED, *The Duty of a Christian State to support a National Church Establishment. The Scriptural Character, and Peculiar Claims of the Church of England. Five Sermons preached in the Church of the Holy Trinity, at Leeds, in April, 1834.* By the Rev. JOSEPH HOLMES, M.A., Curate of Trinity Church, and Head Master of the Free Grammar School, Leeds; late Fellow and Tutor of Queen's College, Cambridge.

A SERMON FOR A FRIENDLY SOCIETY.

PROVERBS VI. 6-8.

Go to the ant, thou sluggard ! consider her ways, and be wise ; which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

How differently does God judge from man ! We say, in the pride of our hearts, “ By the strength of my hand I have done it, and by my wisdom, for I am prudent ;” but God says, “ Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God.” Let him put aside all reliance on his own wisdom, and then God will vouchsafe to teach him true knowledge and understanding. And when God does teach us, the first thing he does is to humble us. It would be no abasement of our pride to be taught by God immediately and directly from himself ; so he teaches us by those creatures of his hand which we would most despise. He says, “ Ask now the beasts, and they shall teach thee ; and the fowls of the air, and they shall tell thee ; or speak to the earth, and it shall teach thee ; and the fishes of the sea shall declare unto thee.” What can seem more contemptible, more unworthy a look or a thought from man, than a mean insect like the ant, thousands of which we trample to death at a step, without being perhaps aware of the existence of one of them ? Yet it is to this little despicable creature that the Spirit of God sends us for instruction ; and it is in disregard of that instruction which is daily sending millions to ruin, and daily setting before our eyes the most pitiable spectacles of want, disease and sin. There are many who are too proud to heed the best advice of their friends and of the ministers of Christ’s gospel, who yet might have received instruction from the ant, which would have saved them in body and in soul ; from distress, from an unpacified conscience, and from an unreconciled God.

The wisdom of the ant is, that “ she provideth her meat in the summer, and gathereth her food in the harvest.” She does not put off her maintenance to the winter, when there is little food to be had, and when the frosts would close the ground against her, and the rains hinder her progress, and chill her, and when she must live in distress and scantiness, and perhaps die at last for want of nourishment : but she works while she is healthy and able, while the sun gives her warmth and strength, when food is abundant, and easily procurable. And thus, when the winter comes, she is in plenty and ease. Her labours have provided for all her wants, and she is in no need of encountering the pinching air, and the chilling rain ; and the season which by nature is most grievous to her, becomes by her wisdom the time of quiet and enjoyment.

This is plain, practical wisdom ; it is the highest wisdom, for God gave it, and God recommends it ; and yet it is so low that the meanest

insect can practise it, and the commonest understanding can comprehend it and follow it. There is a winter to us as well as to the ant; there is old age, or there is sickness, there is a time when we shall be unable to lay up or even to gain provision, and yet when we shall be in the greatest need of it." There are a summer and a harvest to us as well as to the ant, when we may provide our meat and gather in our food for that winter. Youth and health are that summer and that harvest. Then is the time to work, then is the time to lay by, and thus, when sickness comes on, or accident or age, and the claims of a family press upon us, we are provided for all these things, and able to weather the inclement season.

And now, my brethren, let us look at those sluggards and spendthrifts whom the Spirit of God has sent in vain to learn from the ant. I say, spendthrifts, as well as sluggards; for it clearly makes no difference in the end, whether a man will not labour, or whether he throws away what he earns. The wisdom of the ant is not only to gain, but also to put by. It would be to little purpose to work so hard and gain so much, if she were not to save what she gained. And so it is to little purpose to have good wages, if they are all to be spent in intemperance and folly. These are as destructive as idleness, and so the wise man speaks of them. "The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags." O wretched misery of him who has not put by against the evil day! See him on his sick bed, with a constitution worn out by evil habits;—no means of obtaining medical relief;—scarcely the means of keeping life itself;—with none to pity, and with a starving family around crying for bread, and perhaps cursing him for having drunk or squandered their subsistence away;—for the sluggard and the drunkard must not expect to have dutiful children, and the tree will bear its own fruit. Is this saying too much, my brethren, or rather is it saying more than what many of us have seen, and what it is to be feared none of us ever need go very far to see?

I know that the dissolute and intemperate will sometimes say, "I will spend my money as I please now, for the parish must maintain me at last." But this is very foolish, and exceedingly wicked. It is very foolish; as any one may judge, by going when he will to the sick bed of a labourer who has depended on God's blessing on industry, and then going to that of another whose relief comes from the parish. There is every difference. One has cleanliness, comfort, sufficiency, peace; the other has dirt, wretchedness, distress, restlessness. No parish can possibly do that for its sick, which an honest, hearty, industrious labourer can do for himself by the honourable work of his own hands. Beside this, the laws of the land require parishes to take morals into consideration whenever they relieve; and thus the idle and the profligate, if they trust to the parish, trust to what will only save them from starvation; for no parish would give them more, and no parish could be required to do it. But it is really exceedingly wicked as well as foolish to squander money in youth and health, and then trust to the parish in age and sickness. The merciful laws of this country, my brethren, were made to comfort and relieve those who might be suffering under the dispensations of Almighty God;—but surely not as a premium for

idleness, as an encouragement for intemperance. This is altogether to pervert their whole intention. When a man squanders the fruits of his labours, and says, "I will trust to the parish," this is in effect saying, "I will live upon my neighbours." It is in effect his neighbour's property that he drinks and throws away, and not his own. It is breaking God's own awful command, "Thou shalt not steal." Let none suppose it is not a theft, because the law cannot touch it. He may escape by the laws of man; he cannot by the law of God. In that all-seeing eye he is as much judged as if he had broken into his neighbour's house, and openly rifled his goods. The Apostle warns us "that no man go beyond and defraud his brother in any matter; because," says he, "that the Lord is the avenger of all such, as we also have forewarned you and testified." In the ancient church there were funds for relieving the poor, as there are with us. And men that called themselves Christians used to spend their money as they pleased, and come upon those funds, as they do with us. And what says the Holy Spirit by St. Paul of such? "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Such men, though they have not much sense of religion, have at least thus much, that if they were called upon to deny their baptism, to say that they would put off Christ for ever, to say that they would never hope or pray for mercy, but give themselves body and soul to Satan,—if they were asked to do all these things, they would be struck with horror, and refuse with indignation; and yet in reality those who squander their own substance in reliance on the poor laws, have done all this already, in the unerring judgment of the Spirit of God, who says they have "denied the faith;" and they are worse than infidels, because they pretend to be Christians, which infidels do not, and would pass for the servants of Christ, whose faith they have denied, and whose name they have dishonoured.

Your Society, my brethren, professes to abhor and abominate these things. You profess to take a very different course. You profess to be led by the holy and humble wisdom of the text. You would be teachable disciples of the meanest insect in creation, if God commanded you to heed her teaching. You would, in the summer of strength, and in the harvest of abundance, lay up for yourselves and your brethren for the winter of sickness and age. See that you act up faithfully to this design. And remember that neither this nor any other institution, purpose, resolution or plan can come to any thing unless his blessing go along with it, who sends us for instruction to the ant; and that blessing will never go with you either as a society or individuals, unless you ardently desire it, and earnestly seek it, and be ready to give up every thing for it. If you like your sins or your pleasures better than God's blessing, you will have your own portion, as you have desired; like the prophet's book of woe, it may be sweet for a moment to the taste; but it will carry with it an abiding bitterness, the curse of the wrath of God.

For, my brethren, the ant is our example, not for this world only. There are sluggards in grace as well as sluggards in work. There are those who are "not slothful in business;" but they are sluggards in the great work, for they are not "fervent in spirit serving the Lord."

It would be great injustice to the text, to the occasion, to the place, not to look beyond the provision for this world. Yours is a society for relief in sickness; and your members may enjoy the comfortable assurance that in that hour of need, they will not want for sufficient nourishment, for needful comfort, for the blessing of medical skill. But is this all the preparation you would make for a sick bed? This is, my brethren, very little after all. There is one thing which no society can provide for you, and that is a pure conscience, and a well-grounded hope, through a living faith in Christ Jesus. If you have not that, you will be then fiercely tormented, though your pillow be down, and your food be every delicacy the world can furnish you. Then will the devil be busy with your souls, and array your sins before your faces, to confound you; then will every oath you have scattered return upon your thoughts, and you will begin to consider the real meaning of those dreadful words wherein blinded sinners call down on themselves and others the utmost terrors of a holy God; then will every broken Sabbath tell its tale of terrors to your hearts; God's Church neglected, his gospel spurned, his Spirit grieved, his word outraged and despised; then will every act of violence, and fraud, and impurity, and disobedience to authority, and slander, read its accusation against you; then will God's image sunk in brutal drunkenness, recur to your thoughts; the unholy revel, the riotous debauch; and well may the sick trembler faint before such an array! and judgment close at hand, and the features of death frowning upon you! You may send for the Minister then, whose instructions were little regarded before; so far is well and right; but what can he say? He must be faithful to his trust, and he must say then, "I tell you, as I have also told you in times past, that they who do such things shall not inherit the kingdom of God." He may pray, indeed, for the dying sinner; he may point to the one only hope, the crucified Redeemer; but, oh, my brethren, shall it be given in that moment to the wilful, self-hardened sinner to pray? Judas knew his wickedness; but to repent was not given him. Without repentance and faith none will be saved; and repentance and faith are both the gift of God. But how shall the sufferer pray? It is not so easy to learn prayer in that doubtful hour; nor can there be any assurance that one who has deliberately rebelled against conscience and the Holy Spirit all his life shall ever have power and grace to make his peace with God. But oh, my brethren! would you risk your souls upon that chance?—would you stake all your hopes and all your fears upon that miserable issue? If you were to neglect your duties to this Society, you would not expect their help in the hour of need; and will you neglect your God, your Saviour, your Sanctifier, and yet hope for mercy at last? The very thought of doing it is a temptation of God, for which you may fairly expect to be visited in the day of destitution with the abandonment of his Holy Spirit, and God may say of you as he said by his prophet of old, "Yea, they have chosen their own ways, and their soul delighteth in their abominations; I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not."

But, my brethren, the poor chance of a possible death-bed repentance is more than you can reckon on. You may be cut off without an instant's warning. Great is the probability, that at the next commemoration one at least of us shall belong to another world. Perhaps many may. Who shall say which of us they shall be? And what then is to become of you, if you are unimpressed and unprovided for the winter and the evil day of God's anger? The ant has a certain time allowed her to provide her meat, and gather her food; "the summer" and "the harvest;" but we have meat to provide, "meat which endureth unto everlasting life,"—and how long our summer and our harvest may be none knoweth but "our Father which is in heaven." But if the ant lets go the summer and the harvest, they will never return to her; if she passes one day of them in idleness, that day's profit is lost for ever. So too every hour we lose is lost irrecoverably. God will not change the season to please an idle insect; nor will he give us again the days his bounty bestowed, but our unthankfulness wasted. Our summer and harvest cannot, at most, be long: and oh, my brethren, who shall conceive our woe and our despair, if at the day of judgment we should have cause to complain with the prophet, "the harvest is past, the summer is ended—and we are not saved!" What will it profit that your Society decently commits your bodies to the dust, if you sleep not in the Lord! if your souls are wailing in torment, and those bodies which have been so carefully laid down awake to shame and everlasting contempt?

"Go to the ant" then, "consider her ways, and be wise;" and think it little to be provided for the day of sickness, unless you are also provided for the day of judgment. "Provide yourselves bags that wax not old, a treasure in the heavens, that faileth not, where no thief approacheth, and no moth corrupteth." Now is the summer and the harvest. "Work while it is called the day: the night cometh, when no man can work." If you are young, "remember now your Creator in the days of your youth, while the evil days come not;" if you are further in the road of life, the certainty that you are further in the road to death must have its weight with you. That will be indeed a fearful winter. In the grave there is no opportunity for preparation; "no work, nor device, nor knowledge, nor wisdom." "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." "Who may abide the day of his coming, and who shall stand when he appeareth?" None but he who believes in the Lord Jesus Christ, who takes him for his Saviour, and who proves his faith by his pure and virtuous life. My brethren, it is said by some that occasions like these, and institutions like yours, are productive of all manner of sin and folly. See that you stand clear of the charge. May the merciful Spirit of God, who alone worketh great marvels, grant that this day may be to you not a day of unholiness and intemperance, but a day that you may bless to your latest hour, and thankfully remember even amid the glories of heaven. May you from this day forward take counsel from the ant, and resolve to provide yourselves, by repentance, faith, and obedience, an interest in that vital food, the living bread

which came down from heaven, the Lord Jesus Christ ! In this spirit partake the temperate joy to which you devote this day. " Rejoice in the Lord." Let your pleasure be innocent, sober, quiet. " Let no corrupt conversation come out of your mouth." " Let all bitterness, and wrath, and anger, and clamour, and evil speakings be put away from you, with all malice." Let " drunkenness, revellings, and such like" vices which keep men out of heaven, be abhorred of this christian society. Let nothing be done this day which may add one pang to the terrors of death, nothing which may be objected to you before the everlasting Judge. But may your prayers this night be mingled with thanksgivings to Him who has strengthened you against temptations, and blessed your innocent rejoicings ; and may you, following the example of the humble ant, go on day by day preparing to meet your God ; that such of us as again shall assemble for our present purpose may meet more enlightened and strengthened in the ways of salvation ; and such as may go to their account may be numbered with the best of all societies, the saints of Christ in glory everlasting. H. T.

MISCELLANEOUS.

HISTORY OF CHRISTIAN SECTS.

NO. V.—PELAGIANISM.

SECT. 1.—*The Life, Character, and Writings of Pelagius.*

MANY of the early heresies, which are now nominally extinct, have been virtually revived in other sects of more modern date. Of these, therefore, it will be essential to the object which these papers have in view to furnish an account, as a means of tracing the connexion between the various forms of heterodoxy which now prevail, and those which fermented the dissensions of the primitive Church. To such as fell into speedy disrepute, or have left only a name behind, it will be superfluous to recall attention. Pass we, accordingly, from the Arianism of the fourth to the Pelagianism of the fifth century ; of which the Socinians and Anabaptists are the present representatives, and against which the thirty-nine articles of our own Church hold out a special caution.

Britain has the credit, or discredit, of having given birth to the founder of this heresy, who was a native of Wales, and a man of no mean reputation, both for talent and learning. His real name was *Morgan*, in Latin, *Marigena*, i. e. *born by the sea* ; instead of which he assumed that of *Pelagius*, of the same import, derived from the Greek.

Little is known, either of his life or opinions, except from the writings of his opponents, Augustine, Jerome, Hilary, and Prosper ; from whom it is scarcely reasonable to expect an impartial history. He is supposed by some writers to have been abbot of a monastery at Bangor ; but Stillingfleet (Orig. Brit. c. 4.) is of opinion that no

monastery had been founded in Britain at the period in question. Early in the fifth century he repaired to Rome, accompanied by Cælestius, a shrewd and intelligent lawyer, who had quitted his profession for a monastic life. According to Jerome, he was an Irishman, or, rather, a Scot; and he afterwards became an active agent in propagating the tenets of his friend. During their abode at Rome, their opinions were covertly disseminated, and so fully disguised in the form of queries, as to escape the searching eye of Augustine himself. On the approach of the Goths, however, they retired from the imperial city; and Pelagius, leaving Cælestius at Carthage, proceeded alone into Palestine. His heretical notions here attracted the notice of Jerome, who wrote to him on the subject, complaining of the ambiguous terms in which they were insinuated, and urging him to a candid statement of his views respecting the doctrine of Grace.

Cælestius, in the mean time, was more openly propagating his opinions in Africa, where they quickly attracted the attention of Paulinus, a deacon of Milan, who preferred against him an accusation of heresy before Aurelius, Bishop of Carthage. A synod was accordingly convened in that city, in the year 412, to which Paulinus presented two memorials, containing seven charges against Cælestius, but relating in the main to his denial of the doctrine of *Original Sin*, and the necessity of Infant Baptism. Notwithstanding his evasion, he was unable to escape condemnation as a heretic, and sentence of excommunication was passed upon him. He had recently offered himself as a candidate for the priesthood, though it does not appear that he had been actually ordained.

Before the close of the same year, the great Augustine, Bishop of Hippo, appeared as the champion of orthodoxy, attacking the heresy both in his writings and discourses. Pelagius, however, under the protection of the Bishop of Jerusalem, was spreading his doctrines in Palestine with considerable success. At the instigation, therefore, of Augustine, Orosius, a Spanish presbyter, accused him before an assembly of bishops at Jerusalem, in 415; but his knowledge of Greek, with which language his prosecutor was unacquainted, served him materially in obtaining an acquittal. The contempt, however, with which he treated the authority of Augustine, who was regarded as the most venerable prelate of his day, had well nigh ended in his excommunication, which was scarcely averted by the kind interposition of his patron. Within the space of a few months, he was again summoned to appear before a council of fourteen bishops, at Diospolis; and upon this occasion also, the influence of John of Jerusalem, and his own evasive statement of the tenets which he advocated, prevailed against the energetic exertions of Jerome to secure his condemnation. Elated with success, he did not hesitate to pervert the sentence of the synod into an approval of his doctrines, and re-asserted the opinion that man may *easily* live without sin; having substituted the word *easily*, which he had not dared to use before the council, for the clause, *with the grace of God*, which he had equivocally insinuated into the profession of faith, before he had been compelled to subscribe.

In the following year Orosius again preferred his accusation, before a council which met at Carthage, who came to the determination of

referring the matter to Innocent, the Roman pontiff; declaring, at the same time, their dissent from the decree of the synod of Diospolis, and recommending the excommunication of Pelagius and his followers, unless they disavowed the doctrines which they had hitherto broached. A similar declaration was forwarded to Rome from a council held about the same time at Milevum; and Augustine wrote in his own name to the Pope, exposing the dissimulation of Pelagius, and advising that means should be speedily adopted for preventing the spread of the heresy to Rome. These united appeals obtained a decree of excommunication against Pelagius and Cælestius, who, since his former discomfiture, had been admitted, or re-admitted, into the order of the priesthood. On the death of Innocent, however, which happened soon after, Pelagius wrote a letter, in justification of his conduct, to his successor, Zosimus; and Cælestius, proceeding direct to Rome, laid before him a confession of faith, most artfully drawn up, and, with pretended humility, requested to be corrected in any errors which his creed might contain. Deceived by this apparent submission, Zosimus suspended Innocent's decree for two months; but, in the mean time, a council of two hundred and fourteen bishops was assembled by Aurelius at Carthage, who renewed their former declarations against the heresy and its adherents. Cælestius being accordingly summoned to re-appear before the pontiff, secretly withdrew from Rome, to avoid a trial; and Zosimus no longer hesitated to confirm the sentence of his predecessor. The edict was immediately followed by an imperial decree, condemning to perpetual exile all adherents of the reprobated doctrines; and eighteen bishops, who refused to subscribe the declaration of Zosimus, were deposed.

After this signal defeat, Cælestius retired to Constantinople; but, subsequently returning to Rome, the decree of banishment was again enforced against him. The writings of Augustine had, moreover, given a blow to the Pelagian tenets, by which its author and his associate were effectually silenced; and the time, and place, and manner of their death, are equally involved in uncertainty. Subsequently, the heresy was introduced into Britain by Agricola, the son of Severianus, a Pelagian bishop of Gaul; but it met with most decided opposition from the orthodox party, and was at length effectually crushed by Germanus, Bishop of Auxerre, who was invited over to hold a conference with the Pelagians at St. Albans. Bede (*Eccl. Hist.* i. 17.) relates a story connected with this controversy, which is scarcely worth preserving, except as an instance of the credulity of the times. The daughter of a nobleman was brought by her parents to Germanus and his companion Lupus, Bishop of Troye, in the hope that they would be able to cure her of blindness. They were at first referred to the Pelagians, who declined to undertake the case: whereupon Germanus, in the name of the Blessed Trinity, restored her sight, and the miracle at once reclaimed the people to the orthodox faith. On a subsequent occasion, Germanus was accompanied by Severus, another Gallican bishop; and, in order to guard against the future prevalence of heretical opinions, established schools for the study of theological learning (*Stillingfleet's Orig. Brit.* §. 204.), and is said to have introduced into the British Churches the use of the Gallican Liturgy, which contributed much towards the Common Prayer Book now in use.

The moral characters of Pelagius and his companion seem to have been irreproachable. Jerome, indeed, describes the latter in no very refined terms, as a *fellow bloated with Scotch crowdies*; and Pelagius himself has been accused of luxuriousness and sensual indulgence. But the testimony of Augustine may be safely depended upon, who speaks of him as "a holy man, far advanced in christian nature, and deserving of much praise." His reverence for the Scriptures is fully evinced in a passage of his letter to Demetrias, wherein he tells that lady, that "from them only she can acquire a knowledge of the will of God," and recommends to her the study of them. Besides this epistle, his extant writings are, a Commentary on St. Paul's Epistles, with the exception of that to the Hebrews, and a Confession of Faith, entitled "Symbolum ad Damasum." They are usually annexed to the works of Augustine.

A view of the doctrines of Pelagius will conclude this article in our next number.

REFLECTIONS OF LAVATER.

THE following are the pious reflections of the well known LAVATER, as suggested by the Lessons and Psalms for one month, and which are presented to our readers as descriptive of the holy bias of his mind.

MARCH.

May my heart never forget my sacred vows, my tearful prayers, my innumerable sins; but, above all things, the great mercy of God! May I prefer nothing in this world to God and the kingdom of God! No day of my life, O Jesus, are like thy days!

March 1.—Morning Lesson, Lev. i. ii.—Evening Lesson, John xviii. Phil. iv. 6.—The meaning of the text is this:—After having considered and taken the necessary measures to trust with tranquillity in God, in all temporal and eternal concerns; and when our fortune and sagacity are too limited to be without anxiety of mind, so to pray, as if we possessed the object of our prayers, and to be heartily thankful for every preceding godly succour. May I hope for the best; be easy even in affliction; for heaven is open to me, as well as the heart of God; I shall obtain from God more than I can wish and desire; what contributes to the happiness of the soul will be conferred upon me.

March 2.—Morning Lesson, Lev. iii. iv.—Evening Lesson, John xix. Gal. v. part of ver. 26.—"Let us not be desirous of vain-glory."—Thou, my heart, art thou free from pride, selfishness, and vanity? Is not the secret motive of your actions, praise? Does your beneficence resemble that of an innocent child? Does your happiness consist in the approbation of your God?

March 3.—Morning Lesson, Lev. v.—Evening Lesson, John xx. xxi. Ps. xlv. part of ver. 10.—"Be still, and know that I am God."—If I think, in every affliction, that God directs every thing for my benefit, I bear every affliction with tranquillity.

March 4.—Morning Lesson, Lev. vi.—Evening Lesson, Acts i. Gen. xvii. part of ver. 1.—"I am the Almighty God: walk before me, and

be thou perfect."—Jesus Christ sees me. Shall I please him? Does he rejoice on my account? Do the angels of God rejoice at my conduct?

March 5.—Morning Lesson, Lev. vii. viii.—Evening Lesson, Acts ii. Matt. v. 7.—Am I only merciful to those whose misfortunes do not arise from their own misconduct? How can I expect mercy from God and mankind? God and mankind will be merciful in that way, and to that degree, in which I am merciful.

March 6.—Morning Lesson, Lev. ix. x.—Evening Lesson, Acts iii. Rom. xii. part of ver. 12.—"Be patient in tribulation."—A pure heart which is devoted to God is not afraid of any misfortune or pain; it is resigned to the will of God: it says, If God were to take away my life, he loves me still; I will be tranquil.

March 7.—Morning Lesson, Lev. xi. xii.—Evening Lesson, Acts iv. Rom. xii. part of ver. 20.—"If thine enemy hunger, feed him; if he thirst, give him drink."—Feed him; give him to drink. Do not say, I will not wish or do him any harm; the ill that I wish him will fall upon me: I will do him good; but I cannot bear to see him. O what a luxury for a humane heart, to embrace one's enemy; to pour balsam and oil on his wounds!

March 8.—Morning Lesson, Lev. xiii. xiv.—Evening Lesson, Acts v. 1 Tim. vi. part of ver. 12.—"Fight the good fight of faith."—Faith—holding fast of eternity, looking towards invisible things, placing futurity before us, the embracing of the eternal power, wisdom, goodness—how powerful thou art in subduing every allurement of passion! O may you be as powerful in me as you were in him who said, "If I live, let me live in the faith of the Son of God." I believe in thy power and goodness. O that my faith were stronger! how cheerful would be my mind! how easy would be the practice of every virtue! how trifling even the greatest suffering! how valueless the greatest joy! therefore, I pray thee, dear Jesus, fill me with faith.

March 9.—Morning Lesson, Lev. xv.—Evening Lesson, Acts vi. vii. John xvi. part of ver. 28. John xii. part of ver. 47.—"I came forth from the Father, and am come into the world: I came not to judge the world, but to save the world."—Thou descended, O God, on earth, in order to raise us up into heaven. Thou givest life to the dead, happiness to the damned; shall not then my heart rejoice on thy account, who art love? Can a man, an angel, equal thy love?

March 10.—Morning Lesson, Lev. xvi.—Evening Lesson, Acts viii. John xv. part of ver. 5.—"For without me ye can do nothing."—With deep humility I flee to thee, O Jesus Christ, strengthen me. Weak, dead, and nothing am I, O Jesus, without thee; therefore, I heartily pray thee, O Jesus, strengthen me.

March 11.—Morning Lesson, Lev. xvii. xviii.—Evening Lesson, Acts ix. Phil. iv. part of ver. 5.—"The Lord is at hand."—When the soft voice of temptation entices me in a flattering manner to destruction; when my careless heart is deaf to the voice of the love of God, may the thought that thou art here, dart before me as lightning!

March 12.—Morning Lesson, Lev. xix.—Evening Lesson, Acts x. xi. Matt. v. 6.—Justice, integrity, love of God and man, is the food, the health, the happiness of the soul. If I do not practise them, my soul is lost; if I do not feel the want of these sentiments, I am hopeless; if I

consider them as necessaries, if I hunger and thirst after them, I am happy in my tastes; for this taste will lead me to Him, who can and will abundantly satisfy me. I need only believe in and go to the Son of God, and then I shall possess every virtue, and be happy.

March 13.—Morning Lesson, Lev. xx.—Evening Lesson, Acts xii. xiii. John viii. 36.—Jesus, the powerful Deliverer, make me free through truth; give me thy light and fire, that I may become daily more faithful, wise, and holy.

March 14.—Morning Lesson, Lev. xxi. xxii.—Evening Lesson, Acts xiv. Luke xv. part of ver. 18.—“Father, I have sinned against heaven, and before thee.”—Father! what an honour that I can call thee so, whose grace, doctrine, and counsel, I have so often rejected: nevertheless, I dare appear and heartily pray before thee, and make known to thee my suffering.

March 15.—Morning Lesson, Lev. xxiii.—Evening Lesson, Acts xv. xvi. John xv. 14.—Jesus shall fill my heart; shall be all in all. To thy love and will I devote myself entirely, O Lord; all friends may fail, but Jesus never fails: the Friend of the human soul performs more than he promises.

March 16.—Morning Lesson, Lev. xxiv. xxv.—Evening Lesson, Acts xvii. Jas. i. part of ver. 6, 7.—“For let not that man who wavereth think that he shall receive any thing of the Lord.”—No! he who wavereth cannot hope that the Lord will hear his supplication; no! his ear is only open to him who honours him with confidence. Take courage, O soul, doubt is hated as much as sin; doubt not that Jesus Christ is love and truth.

March 17.—Morning Lesson, Lev. xxvi.—Evening Lesson, Acts xviii. xix. Gal. v. 24.—Be silent! die, idle lusts! Subdue, O Lord, my flesh; make my heart and senses clean and chaste. May I, at every allurements of lust, think of thy bleeding, languishing, and dying on the cross; then every fascination and lust will vanish.

March 18.—Morning Lesson, Lev. xxvii.—Evening Lesson, Acts xx. Col. iii. part of ver. 11.—“But Christ is all, and in all.”—May Jesus Christ be all in all in me! may all souls soon devote themselves to thee for ever! mayest thou, in joy and grief, be consolation and joy to all and in all!

March 19.—Morning Lesson, Numb. i.—Evening Lesson, Acts xxi. xxii. Eph. i. 4.—To walk holy and without blame; to act always as a brother; to endeavour to resemble thee, O God; to give freely; to lend cheerfully; to help, counsel, and forgive; to rejoice with the joyful; to grieve no one; to love enemies as much as friends; to be nothing to myself; but all to all.

March 20.—Morning Lesson, Numb. ii.—Evening Lesson, Acts xxiii. xxiv. Eph. i. part of ver. 7.—“In Christ we have redemption through his blood, the forgiveness of sins.”—You must feel the load of sin, the horrors of death; then your heart will rejoice at the deliverance of God; the blood of Christ will cool the hottest languishing; what you tread with your feet will be your life.

March 21.—Morning Lesson, Numb. iii.—Evening Lesson, Acts xxv. xxvi. Col. ii. 9.—In thee dwelleth all the fulness of God! I pray thee,

send a portion of thy Spirit to quicken me. Ought I not to love thee, who canst cure every wound of my faint heart?

March 22.—Morning Lesson, Numb. iv.—Evening Lesson, Acts xxvii. xxviii. 1 Tim. vi. part of ver. 12.—“Lay hold on eternal life.”—Press forward, by the power of faith, through the shadow of the night of this life; let Jesus Christ be thy pattern; seize what is invisible; let the salvation of your soul be your principal aim.

March 23.—Morning Lesson, Numb. v.—Evening Lesson, Rom. i. ii. vii. 24.—Notwithstanding my corruption, I throw myself at thy feet, O Jesus; thou canst and wilt save me. Let me not stir from the spot until thy power hast broken the chains of indolence and the yoke of self-will; they must be broken, even if I were to cry to thee for years.

March 24.—Morning Lesson, Numb. vi.—Evening Lesson, Rom. iii. iv. Jer. xxxi. part of ver. 18.—“Turn thou me, and I shall be turned.”—May I follow, O best of Fathers, thy word and precepts; remove the fetters of sin and Satan from me; enable me, by thy power, to subdue my passions.

March 25.—Morning Lesson, Numb. vii.—Evening Lesson, Rom. v. vi. Jas. v. part of ver. 13.—“Is any among you afflicted? let him pray.”—Be strong; God knows your afflictions; he weighs the heavy yoke of suffering; he strengthens the broken heart; is near when he appears distant. When you cry, Heal me, O Jesus! will he not be your Saviour? Believe, O soul, and hasten to his heart.

March 26.—Morning Lesson, Numb. viii.—Evening Lesson, Rom. vii. viii. Jas. v. part of ver. 16.—“Pray one for another.”—Give, O Father, thy compassion to the rich and poor; the strong and healthy feel thy grace; the weak and sick ought likewise to praise and thank thee; for thou art God and Father of all men.

March 27.—Morning Lesson, Numb. ix. x.—Evening Lesson, Rom. ix. x. xi. viii. part of ver. 31.—“If God be for us, who can be against us?”—I shall have more than I can wish for, if I depend upon God: my enemies must be quiet, and be reconciled, when they see God is on my side; others may seek other friends, but he shall be my trust. If he bless me, who can curse me? if he favour me, what can I desire more?

March 28.—Morning Lesson, Numb. xi. xii.—Evening Lesson, Rom. xii. xiii. 1 Cor. x. part of ver. 13.—“But God is faithful, who will not suffer you to be tempted above that ye are able.”—God, thou hast often strengthened me to resist sin; I have remarked, with thanks, that thou hearest my supplication; I often almost laughed at temptation, and said, God strengthens and helps the weak.

March 29.—Morning Lesson, Numb. xiii. xiv.—Evening Lesson, Rom. xiv. xv. Heb. xii. part of ver. 2.—“Looking unto Jesus.”—Jesus, what didst thou feel when thou wast bound naked, and suffered the stripes of savage rage; when thy hot blood dropt down thy forehead and cheeks; when thy feet and hands were stretched on the cross, in the fearful hour of torment? and when I think on thy sufferings, ought I to be impatient?

March 30.—Morning Lesson, Numb. xv.—Evening Lesson, Rom. xvi. 1 John v. part of ver. 12.—“He that hath the Son, hath life.”—I only wish, O Jesus, to be thine for ever; I am nothing, and thou art every

thing ; without thee is no peace of mind. How can my wish strive higher than after thee ? thou art truth, life, every thing ; what can I wish for more ?

March 31.— Morning Lesson, Numb. xvj.— Evening Lesson, 1 Cor. i. ii. Acts vii. part of ver. 27.—“ The Lord is not far from every one of us.”—O how near, and yet how far, am I from thee, my Saviour ; thou art farther than the stars, and yet nearer than I am to myself. May I feel thy power, be in awe of thy nearness, be ever chaste and free from sin, and practise every virtue !

The third month—the fourth part of the year—is gone : in what state was my heart at the end of the first and second months ? what answers did I make before God to the questions which were asked me ? Can I now make better and more satisfactory ? does the love of God, the love of mankind, reign in me ? has the love of the world and of myself less influence over my soul ?

‘SURELY I COME QUICKLY ; AMEN. EVEN SO, COME, LORD JESUS.’

Though many an age hath now unheeded past
Since this thy promise, Great Salvation's King ;
Though from on high no quickening trumpet's blast
Hath through the universe been heard to ring :—

Though in thine own and Father's pomp array'd,
We have not hail'd Thee, girt with flames of fire,
Nor heard the blessedness of heaven portray'd
By rested saints, or shouting seraph's choir :—

Yet *surely* wilt Thou come—for nought is time
To Thee, O, great and ever-blessed Name !
Who, thron'd beside the Majesty sublime,
Countest eternity and years the same.

And Thou wilt *quickly* come—the longest span
To mortal lent is only as a breath
Compared to thine—and then, to every man
Thy certain visitation, Lord, is Death.

O, happy Christian ! who, in this thy day,
Art keeping watch—*and looking* through the tomb
To worlds beyond, canst fervent, fearless pray,
“ Amen. *E'en so, Lord Jesus, quickly come!*”

REMARKS ON ‘THE GREAT COUNCIL OF THE JEWS IN 1650.’*

MR. EDITOR, As there have been doubts respecting the authenticity of the account which Mr. Brett has given of this Council, and some of these doubts have principally hinged upon the uncertainty

* *Vide* CHRISTIAN REMEMBRANCE, Vol. XVI. p. 35.

as to the place where it is said to have been held, I venture to offer a few remarks upon the subject, trusting to your discretion in the disposal of them.

Brett says, it was held "*in the plains of Ajaday (or Ageda) in Hungaria.*" Mr. Butler observes, that this "plain does not appear in any map or in any geographical work. On the borders of Hungary and Transylvania, a large tract of level country lies between the Danube and the Theys, which in Vischer's map is called *Campus Cumanorum*, divided, by Busching's account, between the Cumani and the Jazyges. On the Theys is *Seged* or *Segedinum*, the principal town of the county of Bodroek, famous for its sieges by the Turks and Imperialists: this level country may be the scene of Mr. Brett's narrative." (*Horæ Biblicæ*, p. 216—quoted in the CHRISTIAN REMEMBRANCER, Vol. XVI. p. 35, note.)

I shall endeavour to shew, that this statement of Brett demands more assent than Mr. Butler's "*may be*" allows.

The extensive tract of country between the Danube and the "Theys," (or Tisza) and for many leagues on the east and west of those rivers, is a plain, partly fertile and partly barren, the southern part very thinly inhabited, much lower than the sea, and bordered by marshes. A portion of this tract forms Vischer's "*Campus Cumanorum*," now parcelled out into several districts, of which three, inhabited by Cumanian tribes, are known by the names of Jasz-Orszag, Nagy-Kunsag, and Kis-Kunsag; or in plain English, the county of the Jasz, or "Jazyges," Great Cumania and Little Cumania. The Jasz lie to the north-west of Great, and to the north of Little Cumania. Jasz-Bereny, the capital, is in lat. $47^{\circ} 30' N.$, about the same distance to the west of the Thisza, that Kardszag, the capital of Great Cumania, lies to the east of that river. Felegy-Haza, in about $46^{\circ} 45' N.$, is the chief place of Kis-Kunsag, or Little Cumania; and Kardszag, the capital of Nagy-Kunsag, lies in about $47^{\circ} 5' N.$ lat.

The direction of Kardszag is between Buda (or Pesth†) and Debreczin; and Felegy-Haza lies on the post road from Buda to Szégédin, and four German posts from the latter place. The whole distance from Szégédin to Pesth (or Buda*) is exactly twelve German posts, which are equivalent to ninety-six English miles, or thirty-two English leagues; reckoning, according to travelling calculations on a map so constructed, that the German post is equivalent to four "*Stunden*," of which there are thirty in a degree. Such a map is *Ulrich's Post Karte*, published by Willmans, at Frankfurt on the Mayne. Now, by advancing six miles into the plain from Szégédin, we come to a spot "*about thirty leagues distant from Buda.*"†

It is stated by Brett, (*vide* CHRISTIAN REMEMBRANCER, p. 39,) that "this place" (Ajayday, or Ageda) "was thought most convenient for this Council, in regard that part of the country is not much inhabited, because of the continual wars between the Turk and the King of Hungary. There they have fought formerly two bloody battles; yet both

* Buda is the Hungarian designation of the town of Ofen, which is, however, regarded merely as the fortress of Pesth (on the other side of the river), as Deutz of Cologne, and Kastel of Mayence.

† The distance of Szeged (Seged) from Buda is scarcely twenty leagues.

these princes, notwithstanding their own differences, did give leave to the Jews to hold their Council there." Again (p. 39), it appears, "that the people who attended the Council, were principally Germans, Almain, (*qu. Albanians?*) Dalmatians, with some Greeks, and a few Italians, but not one Englishman more than himself; for," says he, "*I was informed that the King of Hungary, not favouring the reformed religion, did give no encouragement to any Protestant Churches to send any divines thither. But he did allow there should be some assistants sent from Rome,*" &c.

Now it is very true, that at the time mentioned by Brett, the Turks and the Hungarians were frequently in the field, and even seven years after, A.D. 1657, the former had still possession of Buda.

Heeren,* speaking of the relations of the East of Europe, says, "A more permanent peace might have existed here," (in Austria, &c.) "had it not been disturbed by the prince of Transylvania and by the Jesuits. Any lasting quiet was made almost impossible by the relations of Transylvania, whose elective princes were at once vassals of the Porte and of Hungary." "In Hungary, the religious relations produced continual excitement; since the Jesuits were able to make their projects against the Protestants agree admirably well with those of the court."

As to the wars between the Turks and Hungarians, it appears, that the battle of Eszeck was fought in the year 1538; and that, in 1566, the Turks reduced Szigeth, where Solymán died in the arms of victory. This Szigeth,† then a strong frontier town, is the *Seged* of Mr. Butler's note (p. 35), and not the Szégédin of which I am writing. Eszeck, though at some distance from Szégédin, is still but a short distance from the country in question, but Szigeth is on the upper Theiss, at the extremity of the "*Campus Cumanorum*," and 120 miles off.

The town of Szégédin is a strong fortress, built on the Tisza, *vis-à-vis* to the confluence of the Mureschul (or Marosch) and that river; and on the edge of the thinly-inhabited plain, which not far to the south is traversed by the *Kayser Franzen's Canal* (Canal of the Emperor Francis), which by a cut, fourteen German, or nearly sixty English miles in length, unites the Danube and the Theiss.

Mr. Butler mentions the county of Bodrog, "*of which Seged is the capital*," which makes me quite certain of my position: for although about sixty miles to the east of Szégédin are the villages of Bodrog and Uj Bodrog (or New Bodrog)—the river Bodrog, passing by the town of Bodrog near Tokaj, falls into the Theiss two or three miles above Szigeth.

There are two degrees of latitude and one of longitude between the Bodrog to the south near Szégédin, and the river Bodrog to the north,* at its junction with the Theiss. It is, therefore, very clear that the *Seged*, or Segedinum of Mr. Butler is Szigeth and not Szégédin.

I shall now attempt to shew, that, though both these places are on the plain and on the Theiss, the latter is the place meant by Brett. Without entering into particulars respecting the three Cuman tribes, of which the Jasz or "Jazyges" are one, it may be sufficient to say,

* "Political System of Europe and its Colonies." Vol. I. pp. 149, 150.

† It is frequently written "Szoged," which, perhaps, is the right way. For in German the diphthong *ü* has oftentimes the sound of the English *i*, and the terminal *d* is sounded *t*; in Spanish the final *d* is *th*, and sometimes in Hungarian also, where *Sz* has the sound of *Si*. The Slavonic is a very soft language.

that I incline to believe that they are of *Finnish* origin; though from intermixture with the Hungarians and Turks, their character and language have changed. Those who are curious on the subject, may refer to the treatise "*De Jazygum et Cumanorum initis et moribus*," published at Pesth, in 1803.

Their language is now extinct. Malte-Brun, (Tom. III. p. 481. 1.) quoting Thunmann and a Quarterly Reviewer of Adelung, (Vol. X. p. 287) says, that the last individual who spake Cuman died in 1770. The latter authority also states, that the language of Wallachia, where the *Jazyges* settled in the fourth century, has the *Italian* form. (*Quarterly Review*, Vol. X. p. 281.) The Hungarian language was that which the Cuman tribes adopted; but this language is not much known even now in Hungary, and it was only last month, (Dec. 1833,) that the Diet determined, that the Hungarian language, being so little known, should not be forced upon it by the States, and that the German language should be used.*

It is to be remembered, however, that when Brett visited Hungary, not only did the Cumans speak the language of that country, (which language is rich in words of a northern sound and shape,) but might also retain something of their native Italian-like jargon; and thus in the confusion of the time, a foreigner, who spoke not these languages, but excelled in *Italian*, (*vide* the Narrative, p. 41.) "which the Jews frequently discoursed in as their own tongue," might easily mistake the pronunciation of a word, which he evidently knew not how to spell, and so have written down "*Ajayday* or *Ageda*," as he has done, for want of a better Gazetteer or Directory than his eye or his ear.

It is to be observed, that the Cumans embraced the Christian faith in the beginning of the fifteenth century; and that, being chiefly Roman Catholics, and members of the Greek church, with some Armenians amongst them, it is not to be wondered at, that the names of the Saints should have been adopted frequently as the designation of their villages and towns.

Now it is impossible not to be struck with the numerous places in Hungary, especially in the Cuman district, which are thus dignified.

The Hungarian word for *Saint* is *Szent*; which, contracted for *St.*, is written either *Szt.* or more commonly *Sz.*

And thus, not to wander from the banks of the Tisza itself, we find upon the maps, *Sz. Marton* (*St. Martin*)—*Sz. Miklos* (*St. Michael*)—*Kis Sz. Gyorgy* (*Little St. George*)—*Sz. Jakab* (*St. Jacob*)—*Sz. Istvan* (*St. Stephen*)—*Sz. Andras* (*St. Andrew*)—*Sz. Thomas* (*St. Thomas*)—*Sz. Peter*—*Sz. Job*, &c. &c.; besides in other parts of the district, *Sz. Janos*—*Sz. Ivany*—*Sz. Mihalyfa*—*Sz. Imre*—*Sz. Peterseg*—*Sz. Kereszt*—*Sz. Gotthard*—*Sz. Benedik*—*Sz. Kiraly*—*Sz. Mihaly*—*Sz. Anna*—*Sz. Elek*, &c.† I know, however, that *Sz.* also commence many words in Hungarian which have the sound of *Si*; but the common method of marking down the Saints, by the significant initials

37.

* See Letter from Pesth, dated 24th Dec. 1833, in the *St. James's Chronicle* of 7th Jan. 1834.

† So fond of Scripture designations were the old colonists of this country, that there are two places near Debreczen, called *Samson* and *Abraham*. *St. George* also is much patronised, for there are "*Tatar Sz. Gyorgy*"—"Alsó Sz. Gyorgy"—*Tapio Gyorgy*, &c. &c.

Sz. may have deceived a more intelligent linguist than Mr. Brett. And so, if he should have seen *Szégédin*, or *Szégédi* (for it is now written both ways), or *Szégéde*, he might have taken the Sz. as the title of St. Egéde, and have used the word, as we now say Petersburg, without hallowing it as the city of St. Peter, simply *Egédi* or *Egéde*.

Now if it be objected that I have no right to canonize a Saint whom the almanacs have never honoured, I may say, that in the north of Europe, whence the Cumans originally came, *Egede* is a very common name, and no one can be so ignorant as not to have heard of the famous *Hans Egede*, of whom the *Quarterly Review* says, that had he been a Catholic he ought to have been made a Saint. (*Quarterly Review*, Vol. VII. p. 53.) But, I hope the readers of these remarks will not think there is any jugglery in this coincidence.

Now, nothing would have been easier for the Italian-speaking Mr. Brett, in a country where the original language was of the Italian cast, to pronounce Egéde, as Ajayday,* or to write it Egeda, from the lips of a foreign Jew, or an ignorant peasant or burgher. And, therefore, I conclude, that, when all my arguments are considered fairly, it is *more than probable*, that the "Council of the Jews" assembled under the protection of the fortress, and in the plain of Szégédin on the This, or "Theys."

The narrative of Brett is so simple in its statement, so agreeable with the state of parties at the time alluded to—a state of warfare between the Turks and the Hungarians, and a state of great excitement, particularly amongst the Jesuits, who were favoured by the King of Hungary (in all of which facts history bears out the narrator)—and the place (supposed) so conveniently situated for such a Council, on the frontiers nearly of Turkey, Greece, and Italy; and by means of the Danube and Theiss, so easy of communication with the East, whence many of the Jews came,—that for these reasons I am convinced the statement of Brett is *authentic*.

The only question remaining to be considered is, how came it to pass, that both Turks and Hungarians should agree to allow the assembling of the Council.

Whatever may have prompted the Jews to meet, it is at least certain, that they would be favoured by the King of Hungary, under the direction of the Jesuits, in the hope of converting them to the Romish creed; and it appears from Brett's narrative, that the Jesuits were, through their intrusion and officiousness, the cause why many of the Jews did not confess the Christian faith.

Now the toleration of the Turks may have arisen from various causes intermixed. Notwithstanding the character which the followers of Mahommed have ever borne, it is certain, that they have from policy, or some temporary motive, shewn great forbearance to the Jew as well as the Christian; and when we recollect, that the Mussulman's religion is propagandist, and that as much zeal has been shewn in it for converting Jews and Christians as with the Catholics themselves;† that it considers Jesus as a prophet, and in most respects acknowledges Him

* The Italian equivalents of the letters in the word *Egède*, are *Ajayda*. The accents are also on the first and second vowels.

† *Vide* Forster's Mahometanism Unveiled. Vol. II. p. 475, note 50; also p. 481, note 68; and p. 525, note 14.

in his true character ; * when we take into account the probable influence of the *Unitarians*, who are numerous in the Cuman country, and who have frequently † made overtures to the Turks, we need not be surprised at a toleration of Isaac by Ishmael, especially when it is known, that towards the Jews the Turks have frequently been tolerant beyond what might have been expected. But, after all, He who put it into the hearts of the Jews to meet, could render all parties favourable to the object they had in view.

The above may be considered by some, laborious trifling ; my object, however, has been sincere and single ; and if I have advanced anything to establish the authenticity of Mr. Brett's narrative, I have the assurance that I have not, in vain, taken up his defence, even by arguments to which *probability* may (whatever my own opinion is) be considered by others alone to attach ; for his narrative, if true, is of no small value to the reflecting Christian. W. B. C.

THEOLOGICAL STUDIES.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—Many of the Lists which have been published, recommending various works to the Clergy, have not been remarkable either for arrangement or utility ; they might produce a learned, but withal a very useless Clergy, as far as the interests of the majority of parishes are concerned. May the following be proposed ?—

Valpy's Greek Testament, 3d. edition.

Bishop Lloyd's ditto, Oxford, 12mo.

Townsend's Old and New Testament, arranged with notes, 4 vols.

Shuttleworth's Consistency of Revelation.

McIlvaine's Evidences.

Welchman on the Articles ; Cambridge, Latin edition, and as translated.

Burnet on the Articles.

Wilson's Thirty-nine Articles Illustrated.

Clergyman's Instructor.

Pearson on the Creed (Dobson's ed.)

Parkhurst's Dictionary, by Rose.

Schleusner's Lexicon.

Randolph's Enchiridion Theologicum.

Soames's History of the Reformation.

Hosker's Ecclesiastical Polity.

Hall's, Owen's, and Bishop Taylor's Select Works.

Leighton's Works.

Life of Leigh Richmond.

Wordsworth's Ecclesiastical Biography.

Bradley's, Griffith's, Milner's, and Davies' Sermons.

Horne's Introduction.

Faber's Treatise on the Holy Spirit.

Newton on the Prophecies.

Keith's Signs of the Times.

Faber's Sacred Calendar of Prophecy.

Gilly's Waldensian Researches.

Cunningham's Treatise on the 1260 Days.

Faber's Difficulties of Romanism.

Philpott's Letters to C. Butler.

Mosheim's & Milner's Church History.

Southey's Book of the Church.

Scott's Essays and Tracts.

Buck's Theological Dictionary, by Dr. Henderson.

This, though rather unjust sometimes towards the Church, is far preferable to such *trading* publications as Evans's Book of All Religions, &c.

Tracts on the Origin and Independence of the Ancient British Church, by the Bishop of St. David's (now Salisbury), 2d. edition. Rivingtons.

He who shall collect and digest these volumes, will be, in some measure certainly, "furnished" for the ministerial office.‡

* Vide Forster's *Mahometanism Unveiled*. Vol. II. p. 488, note 93.

† Vide Leslie. Vol. I. p. 206.

‡ Of the thirty-four books in the above list, twenty-two have been recommended over and over again ; nor do we think our unknown correspondent's list by any means perfect for a parochial clergyman.

ON THE TRINITY.

I SAW before the throne a countless host
 In white robes clad, of every tribe and tongue ;
 To Thee, O Father, Son, and Holy Ghost,
 Their songs they raised, their loud hosannas sung.

Ascribe to Him, they cried, the Lord of light,
 Who sitteth on the bright seraphic throne,
 All praise, dominion, glory, power and might ;
 Great King of kings, to Thee be praise alone.

Eternal, uncreated, infinite—
 Without beginning, without end of days,
 Maker of all things, source of life and light,
 Great Lord of lords, O, who can tell thy praise !

Praise ye the Lamb—a spotless off'ring slain
 To ransom sinners and the dead to raise,
 Wash'd in his blood, as kings and priests we reign,
 Sing ! ye redeem'd, your great Redeemer's praise.

For us he left his perfect bliss above,
 To dwell a stranger on earth's darksome shore ;
 O, mercy infinite, O, boundless love,
 A servant's form, a sinner's death He bore.

He rose again, triumphant o'er the grave ;
 He brake the prison-doors and set us free ;
 He rose, Salvation's leader, strong to save,
 Binding in captive chains captivity.

Glory to Thee, Spirit of truth and love—
 Spirit of comfort, purity, and grace ;
 Thou, from the heaven descending like a dove,
 Didst pour thine unction on thy chosen race.

Thine are the robes of righteousness we wear—
 Thine are the crowns upon our brows that shine—
 Thine are the palms of triumph that we bear ;
 These gifts, O, Holy Spirit, all were thine.

Sing, then, to Father, Son, and Holy Ghost,
 Your joyous songs—your hallelujahs raise ;
 Angels and saints strive who shall praise Him most,
 Through all Eternity's unnumber'd days.

HABAKKUK, CHAP. iii. 17.

THOUGH the fig-tree shall not flourish,
 Neither fruit be in the vine ;
 Though in the fold the flock shall perish,
 In the stalls the herd shall pine ;—
 Cease thee, Christian, from thy sadness,
 Sing to God with songs of gladness.

Thou, by Him, redeemed art
 From sin's curse, and from the grave ;
 Thou in heaven hast thy part—
 Jesus died thy soul to save. Cease thee, &c.
 He below the angels made thee,
 To become Salvation's heir ;
 He by streams of life shall lead thee,
 Where is bliss beyond compare. Cease then, &c.
T.

WRITTEN IN A FOREIGN LAND, WHERE THERE WAS NO
 PROTESTANT CHURCH.

O, WHEN so dear to Judah's pride
 Was Zion's holy seat,
 As when, by swift Euphrates' stream,
 They lav'd their captive feet ?
 How lovely then that land they'd left—
 The land of song and mirth,
 Where Salem, as a widow reft,
 Her bulwarks bowed to earth !
 O, then what love, what zeal they felt
 For great Jehovah's name,
 Who in Shekinah's brightness dwelt.
 Between the cherubs' flame !
 Then mused they on offended Heaven,
 Whose anger long had slept—
 His prophets slain, his warnings given—
 And smote their breasts and wept.
 " God of our fathers ! (such their cry)
 For their sakes, not for ours, spare ;
 Look down in pity ere we die—
 God of our fathers, hear our prayer !
 " For infidels thine house have trod,
 Each chalice of the Lord profan'd ;
 Thrown down the altars of our God,
 Or with unhallow'd offerings stain'd.
 " Yet, though Thou wilt that Salem mourn,
 That Zion's daughters captive be,
 Yet, well we know thy wrath will turn,
 And Israel once again be free.
 " And as of yore, in Egypt's land,
 Thou heard the groanings of our race,
 So faith instructs that thou wilt stand
 Our Saviour in the day of grace."
 Thus, by Euphrates' monarch-stream,
 The bards of Israel wept ;
 Their harps responded to the theme
 By plaintive zephyrs swept. T.

The compass of the great and choir organs is from G G to E in alt, 57 notes; that of the swell, from fiddle G to E in alt, 34 notes. Up to the present period, the quality of tone in this instrument has been preserved entire; but the late partial repair has been done, as we think, without either improving the reed stops or any other part of the organ. Notwithstanding the new horizontal bellows the wind is very unsteady, which was not the case during the existence of the old diagonal ones. This instrument has a set of German pedals, but we do not find that it has any of the modern improvements, such as composition pedals, coupling stops, Venetian swell, or pedal pipes, which we think it wants. These additions would improve the organ generally, and enrich the chorus, which still wants more weight in the bass. The late organist, Mr. Groombridge,* was rather scrupulous about modern improvements: his saying was, "Let well alone," which we think would have been prudently attended to before the late repair.

LAW REPORT.

No. XXVI.—ON THE RIGHT OF REMOVING TOMB STONES.

Ex-parte, the Vicar of A—.

CASE.

In the month of May, 1831, Lancelot Francis, a Roman Catholic Priest, of the parish of A—, was buried in the church-yard of that parish in the usual manner. In September, 1832, without any communication having been made to the Vicar, the Roman Catholic Priest of the neighbouring village caused a tomb-stone to be erected over the grave of Lancelot Francis, bearing the following inscription—"Catholic Pastor of this Parish;"—and shortly after left 2s. 6d., the accustomed fee, at the vicarage, which was retained by the Vicar. The objectionable inscription escaped the Vicar's notice some time; and there only being one stone-mason near, and he being a Roman Catholic, seven or eight months were suffered to elapse before the Vicar took any step to remove the inscription. About twelve

months after the stone was placed, the Vicar caused the inscription to be altered thus: "Roman Catholic Pastor in this Parish." The Vicar is now threatened with legal proceedings being instituted against him for altering this inscription, and requests your opinion.

Whether he has not power to prevent tomb-stones being erected in his church-yard, and also a discretion as to the inscriptions to be engraven thereon; and if so, whether the acceptance of the fee, as above stated, will be considered to prevent the exercise of such right. (See *Spooner v. Brewster*, 3 Bingham Co. Litt. 18 b.) Assuming that you are of opinion that the Ordinary has full power to prevent the erection of any tombstone, and to remove the same, or erase any offensive inscription, do you consider his right in this case can in any degree be prejudiced by the before-stated act of the Vicar?—And whether, in the event

* He was organist at St. John, Hackney, and St. Stephen, Coleman-street, and died at an advanced age, about seven years ago. He always spoke in such exalted terms of Avery's organs, that it might be justly said, "he revered them." He preferred, he said, the organ at Coleman-street to that at Hackney, on account of the brilliancy of the compound stops. Mr. Groombridge was universally allowed to be a most chaste and correct organist; in his accompaniment of the psalmody, few equalled—none excelled him.

of the Vicar satisfying the offended parties by reinstating the tombstone to its original state, the Ordinary might not immediately cause it to be removed from the church-yard, or the inscription to be altered? (See *Hopper v. Davis*, 1 Lee's Ecc. Cases 240.)

OPINION.

1. I am of opinion that the Vicar has mistaken his course upon the present occasion. If a tombstone was erected in the church-yard without his consent, his proper remedy was to apply to the Ecclesiastical Court to cause it to be removed, which, I apprehend the Court would not have hesitated to do. Such also should be his course, if an improper inscription was engraved on any tombstone; but in this case the Vicar takes the law into his own hands; at the same time, I doubt if he would have been amenable if he had not taken a fee; for this case is very different from that of *Spooner and Brewster*, where the stone was removed by a mere wrong-doer. The circumstance, however, of having taken the fee, I think is conclusive against the Vicar, averring that the stone was placed without his

consent, and coupled with the lapse of time, will prevent his justifying the act done by his own exclusive authority.

2. I am of opinion, that the right of the Ordinary is not prejudiced by the act of the Vicar; for I think—and I conceive the position established by all the cases—that the Ordinary, that is, the Ecclesiastical Court exercising Ordinary authority, has a full right to cause any tomb-stone to be abated, or any inscription erased, which to that Court may appear improper or injurious, provided it was not erected in virtue of a faculty. This power, if not exercised with due discretion, may be corrected on appeal. Such was the case of *Hopper and Davis* cited. So in this case, if the Vicar were to satisfy the offended party, and reinstate the inscription, I am of opinion, it is possibly competent to the Ecclesiastical Court, provided it deemed it right so to do, to cause the stone to be removed, or the inscription altered.

STEPHEN LUSHINGTON.

Doctors' Commons,
Dec. 18, 1833.

MONTHLY REGISTER.

CHURCH SOCIETIES.

S.P.C.K.—LINCOLNS-INN-FIELDS.

THE following Resolutions were agreed to at a Special General Meeting of the Society for Promoting Christian Knowledge, on Friday, the 2d of May, 1834, His Grace the ARCHBISHOP OF CANTERBURY, President of the Society, in the Chair. The attendance was extremely numerous. Nine Bishops were present; nearly one hundred gentlemen remained on the staircase, and numbers left for want of gaining admission.

1. That a Tract Committee be appointed, consisting of seven members of the Society.

2. That all questions relating to books and tracts be referred to such Tract Committee, in like manner as

they are now referred to the Standing Committee.

3. That such Committee be authorized to procure and recommend additional books and tracts, for the use of this Society, in like manner as is now done by the Standing Committee.

4. That the Rev. Dr. D'Oyly, the Rev. Dr. Dealtry, the Rev. Mr. Baker, the Rev. Mr. Cunningham, the Rev. Mr. Lonsdale, the Rev. Mr. Rose, and the Rev. Mr. Ward, be such Tract Committee; to be aided by a Council of not less than five Bishops, to be nominated by His Grace the President, and to be referred to on all occasions of difficulty or doubt arising in the said Committee of seven, whose power of recommending books and tracts to the ballot of the Board shall be limited

to such as, after notice to the Council, have not been objected to by the Episcopal Referees, and such Committee shall not propose to the Board to suffer any book or tract on the Society's Catalogue to remain out of print, or to be removed from the Catalogue, until the consent of the Episcopal Referees has been obtained.

5. That it be referred to the Standing Committee to consider and report upon the period during which the appointment of the present Tract Committee shall continue; and also upon the best method of appointing such a Committee in future; and upon any other measures which may be necessary for the effectual discharge of the duties with which the Tract Committee are entrusted.

Agreed unanimously, that the cordial thanks of this meeting be offered to His Grace the President, for his courteous and christian-like conduct in the Chair.

S. P. G.—DIOCESE OF NOVA SCOTIA.

ALLUSION was made, in the last CHRISTIAN REMEMBRANCE, to the effect which the removal of the annual Parliamentary Grant from the S. P. G. F. P. was likely to have upon the late flourishing university institution at Windsor, in Nova Scotia, where candidates for holy orders in that diocese had been wont to receive their ministerial education and their degrees, and where exhibitions, founded by that Society, have very mainly contributed to the support of fit candidates for orders, until they could be sent, where many of them are now faithfully labouring, into the missionary field.

The last two numbers of the "Churchman," a religious periodical published at New York, in the United States of America, which have reached England, convey the information that a candidate for holy orders, in the diocese of Nova Scotia, had removed into the United States of America that he might receive the benefit of his theological education in the admirable theological seminary of the Protestant Episcopal Church, which

has been established in New York, chiefly through the influence and instrumentality of the great and good Bishop Hobart.

Every English Churchman must rejoice to find that Churchmen there are awake to the importance of uniting religious with their other instruction in their seminaries; and that, since a minute doctrinal religious education is impracticable upon the comprehensive scheme, they have the wisdom to effect their object, as Presbyterians and others do, through colleges and seminaries which are strictly sectarian or denominational. The increasing reputation of this and of the other theological schools of the Protestant Episcopal Church in America, must, also, delight every Churchman on this side of the Atlantic; and we wish them multiplied, and all filled to overflowing, with pupils of piety and promise; but we could not read the above notice without emotion. When Churchmen hear read, as they do, of one and another missionary's leaving our own Colonial Church in British North America (the supply of whose Clergy is, notoriously, lamentably inadequate), and joining the sister Church in the United States; and when they trace up this, as they do the fact of any young candidate for orders going to reside for education in America (whence, in all probability, he will never return,—so great is the want of Clergy there also) to the obstacles which the Church in our own Colonies has met; and when it is known that the precarious state of the Church, and the uncertainty of the maintenance of the Clergy, has occasioned several very promising youths who were about to enter orders in Nova Scotia, and New Brunswick, and the Canadas, to alter their holy intention,—the thought comes across the mind of the English Churchman, that the withdrawing of that parliamentary grant from the S. P. G. F. P., and the breaking up of those solemn engagements which former Governments had made to that Society, is an instance of most atrocious niggardliness on the part of those, whoever they may be, who may have recommended it. Surely, if the possession

of those colonies be of any value to the mother-country, policy, at least, would seem to recommend that the members of the Church there, who are *utterly unable to support the*

teachers of religion for themselves, should enjoy the means of that worship which has hitherto linked them closer *far* than any other tie to this, the land of their fathers!

INDIA.

THE following Pastoral Letter was, in July last, addressed to the native Churches and Missionaries in Southern India, by the Bishop of Calcutta, and upon which, a private communication, which we have just received from Trichinopoly, has the following remark: "Our good Bishop has lately sent a very decided order to Madras, to do away with the distinction of caste among the native Christians, which some religious people regret, because they think, as this prejudice is so deeply rooted in the native mind, and is one of so many years' standing, that the effort, all at once to do away with the least observance of it, may tend to keep them heathens; but the result remains to be proved." We know that the views of Bishop Heber coincided with the above, as appears from a letter dated March 21, 1826, to the Rev. D. Schreivogel. The decision of the present Bishop is, however, a bold one, and we hope his expectations will be fully realized, and his labours amply rewarded.

CASTE AMONG NATIVE CHRISTIANS.

To the Reverend Brethren, the Missionaries in the Diocese of Calcutta, and flocks gathered by their labours, or entrusted to their care.

Palace, Calcutta, July 5, 1833.

REV. AND DEAR BRETHREN.—Having heard that some usages of an unfavourable nature prevail in certain of the native Churches, and more particularly in the southern parts of the peninsula, I am led by the obligations of my sacred office to deliver to you this my paternal opinion and advice. My honoured and revered predecessors in this See, now with God, laboured to abate the inconveniences to which I allude. And I am much relieved in discharging my own share of this duty, by the memoirs of their previous admonitions which I have had the opportunity of consulting. Their

abstinence from any official interference ought to have commended their advice to your cheerful acquiescence, and to have superseded the necessity of my now entering upon the subject. But as their forbearance and kindness have failed to produce the desired effect, you will not be surprised, if I feel compelled, as the Pastor and Bishop of souls, under Christ our Lord, in this diocese, to prescribe to you what seems to me essential to the preservation of the purity of the christian faith amongst you.

The unfavourable usages to which I refer arise, as I understand, from the distinction of castes. These castes are still retained—customs in the public worship of Almighty God, and even in the approach to the altar of the Lord, are derived from them—the refusal of acts of common humanity often follow—processions at marriages and other relics of heathenism are at times preserved—marks on the countenance are sometimes borne—envy, hatred, pride, alienation of heart, are too much engendered—the discipline and subjection of the flock to its Shepherd are frequently violated—combinations to oppose the lawful and devout directions of the missionaries are formed. In short, under the name of Christianity, half the evils of paganism are retained.

These various instances of the effects of the one false principle, the retention of caste—might be multiplied. They differ, no doubt, in different places. In some stations they are slight and few; in others, numerous and dangerous. Many, many native congregations are, as I trust, free from them altogether. Many have nearly accomplished their removal. I speak therefore generally, as the reports have reached me; I throw no blame on individuals, whether ministers or people. It is to the system that my present remarks apply; and it is in love I proceed to give my decision.

The distinction of castes, then, must be abandoned, decidedly, immediately, finally; and those who profess to belong to Christ must give this proof of their having really "put off, concerning the

former conversation, the old, and having put on the new man" in Christ Jesus. The gospel recognizes no distinctions such as those of castes, imposed by a heathen usage, bearing in some respects a supposed religious obligation, condemning those in the lower ranks to perpetual abasement, placing an immovable barrier against all general advance and improvement in society, cutting asunder the bonds of human fellowship on the one hand, and preventing those of christian love, on the other. Such distinctions, I say, the gospel does not recognize. On the contrary, it teaches us, that "God hath made of one blood all the nations of men:" it teaches us that whilst "the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them," it must not be so amongst the followers of Christ; but that, "whosoever will be great amongst them is to be their minister, and whosoever will be chief amongst them, is to be their servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The decision of the apostle is, accordingly, most express. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." For if the strong separation between the holy nation and the Gentiles, which was imposed by God himself, and had subsisted from the first legation of Moses, was abolished, and the wall of division dug down, and all the world placed on one common footing under the gospel; how much more are heathen subdivisions, arising from the darkness of an unconverted and idolatrous state, and connected in so many ways with the memorials of polytheism, to be abolished!

Yet more conclusive, if possible, is the holy apostle's language in another epistle:—"Seeing ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where" (in which transition, when this mighty change has taken place) "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." So overwhelming is the flood by which all petty distinctions of nation, caste, privilege, rank, climate, position in civilization are effaced, and one grand distinction substituted—viz that between those who are

renewed after the image of God, and those who remain in the state of fallen nature.

* * * * *

I am confirmed in my decision by two circumstances, the one, that in Bengal no distinction of castes is known amongst the converts—it is renounced in the very first instance: the other, that apostasies to heathenism have been of late but too frequent in the congregations where the distinction is permitted to remain.

In the practical execution, however, of the present award, dear brethren, much wisdom and charity, united with firmness, will be requisite.

1. The catechumens preparing for baptism, must be informed by you of the Bishop's decision, and must be gently and tenderly advised to submit to it. Of course, the Minister informs the Bishop or Archdeacon a week previously to the intended baptism of each convert, agreeably to the directions given by my honoured predecessor, in his charge delivered at Madras, in November, 1830; and this will afford an opportunity for each particular case being well considered.

2. The children of native Christians will, in the next place, not be admitted to the holy communion without this renunciation of castes—their previous education being directed duly to this, amongst other duties of the christian religion, no material difficulties will, as I trust, arise here.

3. With respect to the adult Christians already admitted to the holy communion, I should recommend that their prejudices and habits be so far consulted as not to insist on an open, direct, renunciation of caste. The execution of the award in the case of all new converts and communicants will speedily wear out the practice.

4. In the mean time, it may suffice that overt acts which spring from the distinction of castes, be at once, and finally, discontinued in the Church; whether places in the Church be concerned, or the manner of approach to the Lord's table, or processions in marriages, or marks on the forehead made with paint or mixture, or differences of food or dress—whatever be the overt acts, they must, in the Church, and so far as the influence of the Minister goes, be at once abandoned.

5. Subjection in all lawful things to the Ministers and Pastors set over them, must, further, accompany this obedience to the gospel. The resistance to due discipline, the tumults, the slanders, the

spirit of insubordination, the discontent of which I hear such painful tidings, must be renounced; and the temper of evangelical piety and obedience, according to the word of Christ, must be cultivated.

6. The only effectual means, dear brethren, Missionaries and Pastors of the native congregations, of restoring the simplicity and purity of the gospel, is to preach and live yourselves more fully according to the grace of the New Testament. The union of scriptural doctrine with holy consistency of conduct, is the secret of all revivals of the decayed piety of Churches.

* * * * *

Full of love to you all is the heart which dictates these lines. I long to be able myself to visit you, and see the effects of this my pastoral letter upon you. Think me not too harsh, severe, or rigid. God knows the tenderness with which I would cherish you, as a nurse cherisheth her children. It is that very tenderness which induces me to grieve you for a moment, that you may attain everlasting consolation. Faithless is the shepherd who sees the wolf coming,

and fleeth, and leaveth the sheep. So would be the bishop, who, hearing of the enemy of souls ravaging amongst you, shunned, from a false delicacy, to warn you of the danger. Rather, brethren, both ministers and people, I trust that my God will give an entrance to his word, by however weak and unworthy an instrument, into your hearts. Rather, I hope you will be ready, before you read these lines, "to put away from you" these practices, which weaken your strength, and dishonour the "holy name wherewith you are called." 'Yes,' let each one say, 'It is the voice of the good Shepherd that we hear—we will follow the call—we will rejoice to renounce for Christ's sake our dearest objects of affection—we will offer our Isaac upon the altar—we will give up ourselves without reserve, not only in these instances, but in every other, to Him who hath "lived, and died, and revived, that he might be Lord both of the dead and living."'

To the grace of this adorable Saviour I commend you, and am,—Your faithful Brother,

(Signed) DANIEL CALCUTTA.

POLITICAL RETROSPECT.

DOMESTIC.—If we were asked what was the *cause of dissent*? we should reply, the desire of schismatics to deprive those "who minister about holy things" of any share of the sacrifice, by which Scripture declares they shall live.

If the question were, what are the *objects of dissent*? we should answer: The plunder of the Church, and defilement of the Sanctuary.

If its *effects* are demanded, but one solution remains—Infidelity, or the substitution of human theories for the revealed will of God.

To the above *précis* we request the peculiar and undivided attention of our readers, as they are suggested by the proceedings in both Houses of Parliament. In the Lords, the Chancellor, the *sworn defender* of the Church of England, has propounded two measures relating to a reform in the Establishment—in the concoction of which he has not condescended to *communicate, directly or indirectly,*

with the Bench of Bishops—and these two measures relate exclusively to the *peculiar jurisdiction* of the spiritual Peers. What does my Lord Brougham know of pluralities, or non-residence? Absolutely nothing, but what he learns from his pious friends, the "infidels and heretics" of dissent. It may be said that our epithets are strong—but are these times to falter upon a phrase, or wrangle about a word? The house of God is surrounded by foes—the doors of the ark of our covenant are threatened with assault—the modern Belshazzars unblushingly advocate the desecration of the vessels dedicated to the service of the living God—Jesus Christ is pronounced, by one class of *patriots* to be an impostor—whilst another class of the perusers of the Penny Magazine and the Tracts of the "*Society for the Confusion of Useful Knowledge*," denounce hell as a fable, and the ministers of the gospel as "knaves and cheats." The Yahoo Howitt

raves about the "beggary elements of State creeds;" and the "brawling Binney, that bellows and bawls," curses the Established Church as the enemy of salvation!!!!

And, although the Church of England has no representatives in the Lower House, and but a fraction in the Upper—although the idea of admitting the eligibility of Clergymen, who had no official charge, to a seat in Parliament was laughed at by an *assembly of professed Christians*—although our Convocation is denied us, and our temple dismantled of her outworks, yet the Emancipation Bill for the Jews is carried in the House of Commons; and *Rabbi Iscariot* may soon introduce a bill for the abolition of the Religion of the Nazarine whom *he* crucified!!!!

Is this language too strong? We say boldly, No. The first act of the Reformed House of Commons, in *Whitsun-week*, 1834, when it might have been supposed that these pious patriots, and christian legislators, were celebrating one of the most profound mysteries of our holy faith, was to admit the Jews to a seat in the Legislature—to admit the proclaimed enemies of Christianity, the descendants of the unholy tribe of assassins who slew the Lord of Life, to a place within the Sanctuary. Their next act was, *in effect*, to vote the observance of the Sabbath a nuisance. Faugh! faugh!!

RUSSIA.—It really is delightful to turn from the contemplation of such disgusting and abominable *sayings and doings* to a country, where, if the religion does not appear so pure, it at least is respected—where, if the tenets of the national faith do not, in our opinion, accord so strictly with the canon of Scripture, as received by Protestants, at all events, Jews, Turks, Infidels, and Heretics, are not encouraged to insult the established faith.

These observations force themselves upon us by the accounts of the ceremonial of the administration of the oath to the Grand Duke Alexander, heir apparent to the Russian throne, which appears to have been very magnificent and impressive. The emperor and empress, and all the court, were present, and the young duke was led

by the emperor to the desk, on which the New Testament was placed; and then he swore, "Faithfully to serve the emperor, my father, in all things, even to the last drop of my blood, and to maintain, to the best of my power, all the rights and privileges of his Imperial Majesty; and, as successor to the throne of all the Russias, as well as of Poland and Finland, to maintain, in full force and unimpaired, all the ordinances respecting the succession to the throne and family institutions which are contained in the laws of the empire, as I shall have to answer to God in his last judgment. O Lord God, the Father and King of kings, teach, enlighten, and guide me in the great work that awaits me! send down thy Holy Spirit, that I may comprehend what is pleasing in thy sight, and conformable to thy commandments. Into thy hand I give my heart. Amen."

He was much affected while reading the latter portion of the prayer. He may have, indeed, a great part to play on the theatre of the world, and the happiness and misery of millions upon millions will depend upon him. May he labour to deserve that the prayer, which we doubt not he uttered with all the sincerity of a youthful heart, be heard with favour! The remainder of the ceremony was solemn and affecting.

SPAIN AND PORTUGAL.—In the former country Zumalacarreaguy continues bravely and successfully to maintain the interests of his legitimate sovereign, despite the disgraceful league entered into between France, England, Portugal, and Spain; whilst, in the latter, King Miguel's cause is gaining ground. The rebel generalissimo, Don Pedro, has so thoroughly disgusted the foreign troops, that the majority of the British officers have resigned; having, in this instance, followed the example of that distinguished officer, General Anthony Bacon, who, with characteristic honour, refused to serve under a man who had violated every public and private pledge, and proved himself destitute of all principle.

BELGIUM.—The family of King Leopold are plunged into the deepest

distress by the sudden death of the Duke of Brabant, the heir-apparent to the throne.

FRANCE.—Lafayette is dead; and the Parisians have been indulging their national bias, in splendid funeral processions, orations, encomiums, &c. &c. Louis Philippe, we believe, is in existence, but seldom spoken of.

THE COLONIES.—The West Indies at present continue politically tranquil; but in St. Vincent there have been several severe shocks of an earthquake, which has done considerable injury.

IRELAND.—The Lord of Misrule still reigns.

CALENDARIUM ECCLESIASTICUM.		
JUNE, 1834.		
SAINTS' DAYS, &c.	AUTHORS to be CONSULTED	SUBJECT OF SERMONS
ST. BARNABAS, (June 11)	Bp. Mant. Bp. Conybeare II. 13 Bp. Sherlock. Dis. XV Scriptural Essays II. 149 R. Nelson. Chap. XXV	Biographical Notices, p. 287 Contention between Paul and Barnabas. Observations upon the Life, and Illustrations of the Service appointed for St. Barnabas Observation of the Festival.
ST. JOHN BAPTIST, (June 24)	Bp. Mant. Scriptural Essays. II. 166. J. C. Franks. Prize Essay. Bp. Weston II. 49. Bp. Van Mildert. II. 19. Dr. A. B. Evans. I.	Biographical Notices, p. 319. On the Nativity of the Baptist. The "Baptism of John" The Dignity of the Baptist's Office The Divine Mission of the Baptist The Character and Example of John Baptist.
ST. PETER, (June 29)	Bp. Mant. Scriptural Essays. II. 181. H. Blunt. Mr. John Hales. 116. R. Nelson. Chap. XXVII. Dr. M. Hole IV. 157. Dr. G. Stanhope. IV. 361.	Biographical Notices, p. 345. Observations on the Life of St. Peter, and upon the Services appointed for the Festival. Lectures on the History of St. Peter. On St. Peter's Fall. A general Account of St. Peter. On the Liturgy, Epistles, and Gospel.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

REV. JAMES MAYOR.—The Rev. James Mayor, M. A. Vicar of Avebury and Buckland, Wilts, has received a very elegant silver teapot, "as a mark of respect and gratitude from his late parishioners of Gussage All Saints, Dorset."

REV. THOMAS BISLAND.—The congregation of St. Paul's, Winchmore Hill, Middlesex, have presented to the Rev. Thomas Bisland, M. A. of Balliol College, and Rector of Hartley Manditt, Hants, a very handsome piece of plate, together with a valuable collection of books, as a manifestation of their appreciation of his services while Minister of the Chapel. The poorer members of the congregation had previously begged his acceptance of a Bible, as a small tribute of their affectionate regard.

REV. T. L. WORSHIP.—The parishioners of Mendlesham have presented to their Curate, the Rev. T. L. Worship, an elegant piece of plate, in the form of a silver waiter, in testimony of the faithful discharge of his pastoral duties, and for his kind and charitable conduct during a residence of fifteen years.

REV. JOHN PARRY.—On Monday last a deputation from the congregation of St. John's, Bethnal-green, waited upon their late Minister, the Rev. John Parry, late Fellow of Brasenose College, and Rector of St. John of Wapping, and presented him with a very handsome silver salver.

REV. WILLIAM BETTRIDGE.—A service of plate was presented, on Tuesday last, to the Rev. William Bettridge, minister of St. Paul's, Southampton, on his quitting England for a station at Blandford, in Upper Canada.

REV. SIR H. OAKLEY, BART.—A beautiful piece of plate has been presented to the Rev. Sir Herbert Oakley, Bart., on his retirement from the vicarage of Ealing, and promotion to the deanery of Bocking, "as a token of respect and affection of his late parishioners, and in furtherance of an unanimous resolution of the vestry."

LADY CHAPEL.—We have just read an excellent article in the "Dublin University Magazine," on the Lady Chapel, St. Saviour's, and the contemplated destruction of the London Churches; and gladly would we have transcribed many of its observations to our pages, had we space. To our surprise, we learn, that T. Saunders, Esq. who was so active in the restoration of that "pure and elegant design of early pointed architecture," as he is in every good work, should still be in advance of more than 1100*l.* beyond the subscriptions received. Surely the bare statement of such a fact will be readily met by a conservative and enlightened public.

ALL SOULS, BRIGHTON.—The New Church of All Souls, Brighton, built by voluntary subscription, for free open use of the poor, has been consecrated by the Bishop of Chichester.

ST. ASAPH'S CATHEDRAL.—The splendid organ, built by Mr. Hill, was opened on the 20th of April. The Dean and Chapter presented the old organ to the parish Church.

ARCHDEACON WILLIS.—We regret to learn, that the Venerable Archdeacon Willis, of Halifax, Nova Scotia, has been most alarmingly indisposed; and that his lady, after a fortnight of incessant anxiety in nursing him, sunk under exhaustion, and died on the 11th of April.

SCOTTISH DECLARATION.—We understand that a Declaration is in course of signature among the Bishops and Clergy of the Scottish Episcopal Church, having for its object the announcement of sympathy, on the part of this venerable body, with the Church of England, in its present state of danger and distress. After the signatures have been completed, it is intended that the declaration shall be formally presented by the Scottish Primus to his Grace the Archbishop of Canterbury.

CLERGY OF FRANCE.—The following is a statement of the ordinations, &c. of the clergy in France during the last four years:—

Ordained.	Priests.	Deacons.	Sub-Deacons.	Priests d
1830	2357	1553	1923	1212
1831	2197	1895	1854	1055
1832	2125	1702	1834	1262
1833	1933	1700	1694	1045

The number of students in the seminaries were:—grand seminaries, (1832), 9,507; (1833), 8,670. Secondary schools, (1832), 13,623, (1833), 12,910.

THE BLESSINGS OF THE VOLUNTARY SYSTEM, as advocated by Messrs. Binney, Bennett, James, and Co.—On Sunday, May 18, a scene most disgraceful to the chief actors, and most derogatory to the honour of the Christian Church, was enacted in the *Tabernacle*, Moorfields. At a quarter before ten (three-quarters of an hour before the time of commencing the service), the *soi-disant* trustees assembled, and put the Rev. Mr. Mulley, of Mark's-gate, into the pulpit, and the clerk into the desk, they themselves, with John Wilks, Esq., M. P. at their head, taking their station at the bottom of the pulpit stairs. At the usual hour the congregation assembled, and were evidently much disappointed to find a stranger in the pulpit. Mr. Bateman, as the friend of Mr. Campbell, who is the regular minister, proceeded to the pulpit to serve Mr. Mulley with a written notice, to the effect that Mr. Campbell was there, and ready to do his duty. Mr. Campbell then presented himself, but was immediately repelled by the trustees, and it appeared that if he had attempted to ascend the pulpit, they would have given him in charge to some policemen who, under the orders of an attorney (Mr. Wilks's son) and his two clerks, were in attendance in the vestry. Upon this he turned to Mr. Wilks, and said, "If your father was here, Sir, would he not weep?" Mr. Selby, who is one of Mr. Campbell's principal friends, expostulated with Mr. Wilks, who answered that he could not help it; that if Mr. Campbell had any legal claim, he might assert it; things must take their course. In the meantime Mr. Campbell withdrew, and having disrobed himself, took his seat in the body of the chapel.

The conflict now began. The clerk attempted to give out the hymn; Mr. Mulley attempted to preach; but the congregation, exasperated on perceiving that their chosen pastor had been refused admission to his own pulpit, drowned the voices of both Minister and clerk by their reiterated cries of "Shame, shame!" "Down with Mulley!"—"We will have Mr. Campbell, and no one else!" and other expressions of a similar tendency, intermingled with groans and hisses. This unhallowed scene continued for a considerable time; and, in the midst of it, Mr. Campbell, who preserved the calmest demeanour, was led out between two of his supporters. In the meantime the trustees had separated to their respective seats; and a gentleman, who sat immediately behind Mr. Wilks (and who, we are informed, was the Rev. Dr. Henderson, of Highbury College) audibly accented the honourable member, asking him, twice over, "if he called that Protestant liberty," and then, expressing his disgust, immediately left the chapel.

Mr. Bateman came forward, and exhorted the congregation to retire in peace; for, if not, the trustees would employ force. With the exception of a very small number, those who were present obeyed this suggestion, and retired, some remaining in the yard to discuss the events of the morning, and the rest proceeding to other places of worship. The uproar was such as to defy our powers of description, and the females were so terrified that they fainted away on every side.

CHURCH MISSIONARY SOCIETY.—The subscriptions exceed those of last year by upwards of 3,000*l*.

SUSPENSION.—A Wesleyan Minister, at Ashton-under-Lyne, has been suspended from his ministerial duties for connecting himself with a Church-and-State Separation Society.

PAROCHIAL HISTORY.—In Germany there exists in every village a huge volume, deposited in the church, in charge of an officer called the *Schultheisz*, in which the history of every castle, town, or object of importance, is carefully preserved, and open alike to inhabitants and to strangers.

SALE OF BIBLES IN BRITAIN.—The number of Bibles sold annually in Scotland is rather above 60,000; viz. about 36,000 at 2*s*. wholesale; 25,500 at 1*s*. 10*d*.; and from 3,000 to 5,000 at 6*s*. 6*d*. The number printed annually, in England, by the King's printers and the two Universities, is about 240,000, making in all about 300,000, exclusive of about as many Testaments, and a large number of Prayer-books, Psalms, &c.

LONDON ORPHAN ASYLUM.—This noble institution is in a very flourishing condition. During a short time after dinner, at its late anniversary, no less a sum than 2,400*l.* was subscribed.

OXFORD AND CAMBRIDGE UNIVERSITIES.—The following is a return made to Parliament of the number of Members admitted to the two Universities, and the degrees granted by the same, in the years 1831, 1832, and 1833, with the amount of duty on each degree, and the aggregate amount of each year. The number of Noblemen and Fellow Commoners admitted into the *University of Cambridge*, from the 10th of October, 1830 to 1831, 31; Pensioners, 377; Sizars, 45; Total, 453. 1831 to 1832—Noblemen and Fellow Commoners, 33; Pensioners, 335; Sizars, 41; Total, 409. 1832 to 1833—Noblemen and Fellow Commoners, 48; Pensioners, 345; Sizars, 38; Total, 440. Each person upon his matriculation pays the sum of 1*l.* to Government. The degrees conferred from October, 1830 to 1831—D. D. 8; D. C. L. 1; D. M. 5; B. D. 13; B. C. L. 9; B. M. 8; Licen. to Practise Medicine, 4; M. A. 205; B. A. 323; Total, 2,535. From 1831 to 1832—D. D. 3; D. C. L. 1; D. M. 3; B. D. 10; B. C. L. 12; B. M. 10; Licen. to Practise Medicine, 3; M. A. 185; B. A. 316; Total, 2,334. From 1832 to 1833—D. D. 2; D. C. L. 6; D. M. 3; B. D. 15; B. C. L. 13; B. M. 9; Licen. to Practise Medicine, 3; M. A. 213; B. A. 302; Mus. Bac. 1; Total, 2,558. Each person on his admission to B. A. pays to Government 3*l.*; to any other degree, 6*l.* There are, in each year, a few noblemen, each of whom, upon his admission to any degree higher than B. A. pays 10*l.* In the first of the years here enumerated there were,—in the second 6, and in the third 17.

The number of degrees granted in *Oxford University* in 1831:—D. D. 6, at 6*l.*; D. C. L. 2, at 6*l.*; D. M. 1, at 6*l.*; B. D. 8, at 6*l.*; B. C. L. 7, at 6*l.*; B. M. 1, at 6*l.*; M. A. 177, at 6*l.*; B. A. 268, at 3*l.*; Bac. Mus. 1, at 3*l.*; Total number of degrees, 471; Total amount, 2,019*l.* Certificates of degrees—10 at 10*l.* and 1 at 3*l.*—103*l.* Matriculations, 380 at 1*l.*—380*l.*—Total, 2,502*l.* In 1832, D. D. 2, at 6*l.*; B. D. 8, at 6*l.*; B. C. L. 4, at 6*l.*; B. M. 1, at 6*l.*; M. A. 175, at 6*l.*; B. A. 270, at 6*l.* Incorporations—M. A. 1, at 6*l.*; B. A. 2, at 3*l.* Total number of degrees, 640; Total amount, 1,962*l.* Certificates of degrees, 18, at 10*l.*; 6, at 3*l.*—198*l.* Matriculations, 393 at 1*l.*—393*l.* Grand total for the year, 2,553*l.* In 1833—D. D. 4, at 6*l.*; D. C. L. 3, at 6*l.*; D. M. 3, at 6*l.*; D. Mus. 1, at 6*l.*; B. D. 10, at 6*l.*; B. C. L. 1, at 6*l.*; B. M. 5, at 6*l.*; M. A. 185, at 6*l.*; B. A. 293, at 3*l.* Incorporation, 1 B. A. at 3*l.* Total number of degrees, 507; Total amount, 2,160*l.* Certificates of degree, 10, at 10*l.*—100*l.* Matriculations 363, at 1*l.*—363*l.* Grand total for the year 1833, 2,623*l.*

ANNIVERSARIES.

June 4th.—The Annual Meeting of the Society of Secretaries and Treasurers of National Schools, at the National Society's Central School, Westminster, at one o'clock. An Examination of the Children in the Central School will take place before the Secretaries, at eleven o'clock the same morning.

June 5th.—The Anniversary Dinner of the Society of Secretaries and Treasurers of National Schools, at the Freemason's Tavern, at five o'clock precisely.

June 6th.—The Public Annual Examination of the Children in the National Society's Central School, before his Grace the President and Committee, at a quarter before one o'clock, in the Central School-room, Sanctuary, Westminster, and immediately after the Examination, the General Meeting of the National Society will be held at the same place, at a quarter before three o'clock.

CHARITY SCHOOLS.—The Anniversary Meeting of the Charity Schools within the cities of London and Westminster, Southwark, and parts adjacent, will be held on Thursday, June, 6th, 1834, in the Cathedral Church of St. Paul, where a Sermon will be preached before the President, His Royal Highness the Duke of Gloucester, by the Right Rev. John Bird, Lord Bishop of Chester. Divine Service will begin at twelve o'clock precisely.

The masters, mistresses, and charity children, whose seats may be on the south side of the Cathedral, are to enter at the great south door; and those whose

seats may be on the north side, are to enter at the great north door; the company to enter the Cathedral as their tickets direct, except the Clergy, who, if in their robes, will be admitted at the great north door with west door tickets. The doors will be opened at ten o'clock precisely, and closed at twelve.

The president, vice-presidents, treasurers, and patrons of the Anniversary, as also the treasurers, trustees, and subscribers to the Charity Schools, will dine together at the London Coffee-house, Ludgate-hill, on the day of the Anniversary, at five o'clock precisely.

N. B. The treasurers of the respective schools are desired to send the school-masters, with a letter, to receive the proportion of tickets allotted for their school, anthems, psalms, &c. &c. to the Secretary, at the office of the Society for Promoting Christian Knowledge, No. 67, Lincoln's-inn-fields, on Thursday, and Friday, and Saturday, the 29th, 30th, and 31st of May, from nine until two o'clock.—And the tickets, &c. will be delivered to the patrons of the Anniversary, and all others entitled thereto, during the same hours, (Sunday excepted), beginning on Thursday, the 29th of May, and will finally close on Tuesday, the 3d of June, at twelve o'clock precisely.

SONS OF THE CLERGY.—The Anniversary Festival of the Sons of the Clergy was celebrated in the Cathedral Church of St. Paul, on Friday, May 9, 1834, when Her Majesty was pleased to attend. The collections at the Rehearsal and Anniversary, and at the Merchant Tailors' Hall, which exceeded 11,000*l.*, are appropriated by the corporation of the Sons of the Clergy in apprenticing the children of necessitous Clergymen.

BRITISH AND FOREIGN BIBLE SOCIETY.—The British and Foreign Bible Society lately held its annual meeting at Exeter Hall. Lord Bexley took the chair, and we observed the Marquis Cholmondeley, Lord Morpeth, the Bishops of Winchester, Chester, and Lichfield on the platform. The Report stated, that copies of the Scriptures are demanded for all parts of the world, particularly for France, the West Indies, and China. The income has increased 8,000*l.* in the course of the year, amounting now to the enormous sum of 83,890*l.*

JEWS' HOSPITAL.—The supporters of this establishment lately celebrated the return of their anniversary meeting by dining together at the London Tavern. The company assembled amounted to about 100 persons, among whom were the most respectable and opulent of the Hebrew persuasion. The subscriptions amounted to 457*l.*

ROYAL MUSICAL FESTIVAL.—Royal Musical Festival in Westminster Abbey, 1834, by command, and under the special patronage of their Most Gracious Majesties. Directors, the Earl Howe (Chairman), the Earl of Denbigh, the Earl of Cawdor, the Earl of Belfast, the Lord Burghersh, Sir Benjamin Stephenson, K. G. II. the Lord Saltoun (Hon. Treasurer), Sir Andrew Barnard, K. C. B. (Hon. Sec.)

The order of the performances will be as follows:—

First performance, Tuesday, June 24th:—Haydn's sacred oratorio, "The Creation," and a selection from Handel's sacred oratorio, "Samson."

Second performance, Thursday, June 26th:—A miscellaneous selection from the works of Handel, Haydn, Mozart, Beethoven, and other eminent composers, with Handel's sacred oratorio, "Israel in Egypt."

Third performance, Saturday, June 28th:—A selection from Handel's sacred oratorio, "Judas Maccabeus," and a miscellaneous selection from the works of Purcell, Handel, Leo, Pergolesi, Haydn, Cimarosa, Mozart, Beethoven, and other eminent composers.

Fourth performance, Tuesday, July 1st:—Handel's sacred oratorio, "The Messiah," by command of Her Majesty.

The rehearsals will take place on Friday, June 20, Wednesday 25, Friday 27, and Monday 30. The performances and rehearsals will commence each day at twelve o'clock. Conductor, Sir George Smart. The sum raised by the sale of the tickets, after defraying all necessary expenses, will be appropriated in aid of the funds of the Royal Society of Musicians, the New Musical and Choral Funds, and the Royal Academy of Music. The public are requested to give orders to the various music-sellers for the number of tickets they may require, which must be paid for when bespoke. Tickets for reserved seats, two guineas, each day. Tickets for seats not reserved, one guinea, each day. Tickets for the rehearsal, half-a-guinea, each day. The various tickets will only be admitted on the days they are dated.

NOTICES OF ORDINATIONS.—The Bishop of Norwich has fixed his next Ordination to be holden in the Cathedral, on Sunday, the 8th of June.—The Bishop of Ely's Ordination will be held in London, on Sunday, the 22d day of June next. Candidates for Holy Orders are desired to transmit the requisite papers to the Bishop, at Ely House, Dover-street, London, on or before the 31st instant, after which they will receive notice of the time and place of Examination.—The Bishop of Lincoln will confirm at various places in the county, during the summer, and his Lordship's visitation will be at Huntingdon, on the 4th of July.

ORDINATIONS.—1834.

Gloucester . . . May 25. | Llandaff . . . April 27.
Peterborough May 4.

DEACONS.

Name.	Degree.	College.	University	By Bishop of
Brown, Wilse (<i>let. dim.</i>)	B.A.	Emmanuel	Camb.	Gloucester
Burgess, Robert Burdett	B.A.	Queen's	Camb.	Peterborough
Cameron, Alexander	B.A.	Magdalen Hall	Oxf.	Gloucester
Clarke, Francis R. P. B. (<i>let. dim.</i>)	B.A.	Magdalen Hall	Oxf.	Gloucester
Edwards, Lodowick	Lit.			Llandaff
Knapp, Henry	B.A.	St. John's	Oxf.	Gloucester
Price, John	B.A.	Queen's	Camb.	Peterborough
Sneyd, Walter (<i>let. dim.</i>)	M.A.	Christ Church	Oxf.	Gloucester

PRIESTS.

Bliss, James	M.A.	Oriel	Oxf.	Gloucester
Dawbeny, Arthur Frederick	M.A.	Brasenose	Oxf.	Gloucester
Broad, John Samuel	B.A.	St. Edmund's	Oxf.	Peterborough
Cookson, Charles	B.A.	St. John's	Camb.	Peterborough
Jackson, Robert	B.A.	Clare	Camb.	Llandaff
Wilkinson, Wm. Atkinson	B.A.	Christ's	Camb.	Gloucester
Wright, Frank Borochoer	B.A.	Queen's	Oxf.	Peterborough

Deacons, 8.—Priests, 7.—Total, 15.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Brockhurst, John Sumner	Third Mast. of Camberwell Proprietary School.
Daubeny, E. A.	Rural Dean. of Cirencester.
Dyer, William	Surrogate for Deanery of Sarum.
Fisher, W.	Leveridge's Lectureship, St. Peter's, Derby.
Giles, John Allen	Head Mast. of Camberwell Proprietary School.
Hare, David	Curacy of Kilworth, Ireland.
Myers, Thomas	Second Mast. of Camberwell Proprietary School.
Needham, George	Curacy of Free Church, Drogheda.
Perry, —	Minister of Kilmeadon.

<i>Name.</i>	<i>Appoint.</i>
Raine, F. R.	Surrogate for Diocese of Chester.
Swane, J.	Rectory of Tethard, Tipperary.
Thompson, James	Chapl. of All Saints, Oxford.
Tighe, Hugh Usher	Rectory of Clonmore, County Louth.
Watts, J.	Minister of St. James, Guernsey.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Atkins, H.	Preb. of Wittering, in Cath. Church of Chichester			
Barnes, J.	Oneccote, P.C.	Stafford	Lichfield	Rev. T. Heathcote
Berry, J.	Nantwich, R.	Ches. ter	Chester	Lord Crewe
Red, Edward	Tattenhall, R.	Chester	Chester	Bp. of Chester
Bland, Charles	Donnington			
Cox, Thomas	Kincote, R.	Leicester	Lincoln	Lord Willoughby de Broke
Davies, T.	{ Llangaddock, V. Llanddoggaint, C.	{ Carm.	St. Dav.	Bp. of St. David's
Dodd, William	St. And. Newcastle, P.C.	Northam.	Durham	V. of Newcastle
Edmeades, John	Sharnock, R.	Wilts.	Salisbury	Lord Chancellor
Fitzroy, Augustus	Great Eddington, R.	Suffolk	Norwich	Duke of Grafton
Fludyer, John Hen.	{ Thistleton, R. Aston, R.	{ Rutland	Peterb.	G. Fludyer, Esq.
Fortescue, H. M. & Rev. J.	Preb. in Cath. Church of Worcester			
Green, —	Muston, V.	York	York	H. Osaldstone, Esq.
Harward, Charles	St. Thomas's, Exeter, V.	Devon	Exeter	J. W. Buller, Esq.
Langley, D. E.	Olney, V.	Bucks.	Lincoln	Earl of Dartmouth
Lowther, Joseph	Wythorpe, P. C.	Cumb.	Chester	Trustees
Maberley, F. H.	Gt. Finborough, V.	Suffolk	Norwich	Bp. of Ely
Maddy, B.	Albrighton, P.C.	Salop	Lichfield	Wm. Spurrer, Esq.
Majendie, H. L.	Great Dunmow, V.	Essex	London	Bp. of London
Palmer, Charles	Leighton, R.	Warwick	Worc.	{ Lord Willoughby de Broke
Park, George	Hawkshead, P. C.	Lancast.	Chester	Lord Holland
Pilkington, C.	Wiccamical, Preb. of Wyndham in Cath. Church of Chichester			
Plummer, M.	Hewarth, P. C.	Purham	Durham	C. Liffman, Esq.
Smith, Jeremiah	Long Buckley, V.	Northam.	Peterb.	Bp. of Lichfield
Smith, John	Ealing, V.	Middles.	London	Bp. of London
Stewart, J. A.	Vange, R.	Essex	London	Sir C. C. Smith, Bt.
Wagner, H. M.	Castbourne, R.	Sussex	Chichester	Bp. of Chichester
Walker, W.	Slingsley, R.	York	York	Earl of Chichele
Watkins, D.	Thornborough, V.	Bucks.	Lincoln	Sir H. Vennay, Bt.
Williams, D. A.	{ Llanfihangel-Uloch- Gwili, P.C.	{ Carm.	St. Dav.	Bp. of St. David's
Woodward, T.	Hupton Waters, R.	Salop	Hereford	T. Botfield, Esq.

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Barwick, John	{ Boughton Matherbe, R. Charing, V. Egerton, P.C.	{ Kent.	Cant.	{ J. C. Mann, Esq. D. & C. of St. Paul's
Bell, Philip	{ Winholtham, R. Stow Bardolph, V.	{ Norfolk	Norwich	Mrs. Moor
Browne, Charles	{ Blo' Norton, R. Leiston, P. C.	{ Suffolk	Norw.	{ Rev. C. Browne Haberden's Com'v
Cole, Thomas	Long Buckley, V.	Northam.	Peterb.	Bp. of Lichfield
Cook, John	Northfield, R.	Worcest.	Worcest.	G. Fenwick, Esq.
Davison, John	{ Preb. in Cath. Churches of Old Sodbury, V. Upton-on-Severn, R.	{ St. Paul's and Worcester	Gloster	D. & C. of Worcester
Edwards, John	Berry Pomeray, V.	Devon	Exeter	Duke of Somerset
Ellis, John G.	Wooton, St. Martin, R.	Kent	Cant.	Sirs D. & J. Bydger.

<i>Name.</i>	<i>Appointment.</i>	<i>County.</i>	<i>Dioceſe.</i>	<i>Patron.</i>
Forster, William	Thistleton, R.	Rutland	Peterb.	G. Fludyer, Esq.
	Ayston, R.			
Harrison, Richard	Temple Sowerby, P. C.	Cumb.	Carlisle	Earl of Thanet
Moverley, John	Lidderton			
Musgrave, Sir Chas.	Crum Ide, R.	Kent	Cant.	Sir J. Filmer
Owen, Wm. Wynne	Llanymowddwy, R.	Merion	St. Asaph	Bp. of St. Asaph
Pattinson, Thomas	Kirklington, V.	Cumb.	Carlisle	W. Daere, Esq.
Penton, Thomas	East Wellow, V.	Hants	Winch.	D. of Buckingham
Sedgwick, James	Gary Rivell, V.	Somers.	P. of D. & C. of Well.	Earl of Chatham
Still, John	Ingleham, V.	Wilt.	Salum	Bp. of Sarum
Stuart, Henry	East Donyland, R.	Essex	London	Rev. C. Hewitt
	Steeple Bumpstead, V.			Lord Chancellor
Walker, W. H.	Great Wigston, V.	Leicester	Lincoln	Christ's Hospital

<i>Name.</i>	<i>Appointment.</i>
Dillon, H.	Rector of Ballymowward, Ireland.
Dodd, J.	Curate of Chester-le-Street, Durham.
Jones, William	Lady Margaret's Preacher in Univ. of Canb.
Knapp, Fennell	Fell. of Magdalen Coll. Oxf.
Smyth, J. H.	Senior Minister of St. Thomas's Church, Liverpool
Wernick, John	Chapl. to Embassy of Netherlands.

OXFORD.

ELECTIONS.

The Rev. Robert Meadows White, B.D. Fellow and Tutor of Magdalen College, has been elected Professor of Anglo-Saxon on the Foundation of Dr. Rowlinson.

The Rev. John Radford, B.D. Senior Fellow and Tutor of Lincoln College, has been unanimously elected Rector of that Society, in the room of the Rev. Edward Tatham, D.D. deceased.

On Wednesday, May 21, being the first day of Art Term, the following gentlemen were nominated Masters of the Schools for the year ensuing:—The Rev. William Jacobson, M.A. Vice-Principal of Magdalen Hall; Rev. Francis Atkinson Fisher, M.A. Fellow of Magdalen College; Rev. Thomas French Laurence, M.A. late Fellow of St. John's College.

Arthur Downes Gardner, B.A. Scholar of Jesus College, has been chosen a Fellow of that Society, in the room of the Rev. William Goddard, M.A. deceased.

Mr. R. W. Ashby Smith, of Merton College, has been elected Scholar of Jesus College.

William George Warl, of Christ Church, John Cole Miller, of St. John's College, and William Cole Beasley, of Lincoln College, have been elected Scholars; and John Boucher, of Exeter College, and Deodatus William Eaton, from Avonhoe School, have

been elected Lord Crew's Exhibitioners of Lincoln College.

Mr. John Baron has been elected an Exhibitioner on the Michel Foundation, Queen's College.

The following gentlemen have been elected Students of Christ Church, from Westminster.—John James Randolph, Ambrose St. John, Frederick Luttrell Moyssey.

There will be an election in Exeter College on the 30th of June, to two Fellowships, founded for natives of the county of Devon, who, at the time of their election, shall be of at least two years' standing in the University.

Also, on the 2d of June, to a Scholarship, open to all persons who have not passed the examination for the Degree of B.A. without any further restriction.

Candidates for the Fellowships are required to signify their intention to the Rector on or before the 25th of June.

There will be an election of three Postmasters in Merton College, on Monday, June 2. Candidates must have attained the age of seventeen, and not exceeded the age of twenty years.

The Second Election of an Eldon Scholar will take place on Monday, June 2, at the Thatched House Tavern, St. James's Street.

Wednesday, the 25th of June, is appointed for the Election of a **Scholar on Colonel Boden's Foundation**. The **Scholarship** is open to all Members of the University who shall not have exceeded their twenty-fifth year on the day of Election; and Candidates are required to bring to the Professor of Sanscrit, on or before the 23d of June, satisfactory proof of their age, and permission to offer themselves for examination, signed by the Heads or Vicegerents of their respective Societies.

IN CONVOCAATION.

The nomination of the Rev. Edward Denison, M. A. Fellow of Merton College, and the Rev. Francis Atkinson Faler, M. A. Fellow of Magdalen College, to be Select Preachers in the room of Mr. Jenkins, of Oriel College, and Mr. Mills, of Magdalen College, has been approved.

BACHELERS CONFERRED.

DOCTOR IN DIVINITY.

The Rev. J. K. Rulford, Rect. of Lincoln Coll.

BACHELOR IN THEOLOGY.

Rev. H. B. Wilson, Fell. of St. John's Coll.

DOCTOR IN MEDICINE.

Stephen Love Hammick, University Coll.
one of Dr. Radcliffe's travelling Fellows.

BACHELORS IN MEDICINE.

With License to practice.

Samuel Dyer, Worcester Coll.
Wm. L. P. Gre, Stud. of Christ Church.
Thomas Small, Magdalen Hall.
George Lloyd, St. John's Coll. Gr. Comp.

MASTERS OF ARTS.

Rev. Thomas Freeman, Brasenose Coll.
Robert Francis Wilson, Oriel Coll.
Rev. Wm. H. Boulton, Trinity Coll.
Henry Foster, New Coll. Superior Bachel. of Theology.
Rev. Robert Cox Clifton, Worcester Coll.
Rev. R. B. Fisher, Pemb. Coll. Gr. Comp.
A. A. Francklyn, Exeter Coll. Gr. Comp.
Rev. Thos. Henry Hawes, New Coll.
Henry Denison, Trinity Coll.
Viscount Bernard, Oriel Coll. Gr. Comp.
T. G. Corbett, Christ Church, Gr. Comp.
Rev. James R. Burgess, Oriel Coll.
Rev. T. B. L. Brown, Jesus Coll.
Edward Hulser, Fell. of All Souls' Coll.
H. G. Randall, M. A. Schol. of Queen's Coll.
Reginald Smith, Balliol Coll.
Henry C. Brookbank, Wadham Coll.
Rev. J. H. Dewhurst, Worcester Coll.
The Right Hon. the Earl of Selkirk, Christ Church, Gr. and Comp.

Rev. John Thornycroft, Brasenose Coll.
John E. Walker, Fell. of Oriel Coll.
Rev. F. Thomas, Fell. of Pembroke Coll.
Wm. Borlase, Michel Fell. of Queen's Coll.
Edward Stewart, Oriel Coll.
E. Odell, Christ Church, Gr. and Comp.
Wm. E. Gladstone, Christ Ch. Gr. Comp.
Chas. Francis Newmarch, St. Alban Hall.
Rev. Wm. Butterfield, St. Edmund Hall.
Rev. Stephen Thackwell, Pembroke Coll.
Rev. John A. Herbert, University Coll.
Edward Green, University Coll.
Rev. Thomas Forbisher, Queen's Coll.
Rev. Michael Dand, Queen's Coll.
Frid. Holmes, Schol. of Corpus Christi Coll.
Is. G. Oxton, Fell. of Corp. Ch. Coll.
Rev. John Robinson, Brasenose Coll.
Henry Auddy, Brasenose Coll.
N. J. Wetton, Brasenose Coll.
Rev. H. D. C. S. Horlock, Magdalen Hall.
Wm. John Merrick, Staple Inn Hall.
Alfred Cox, Lincoln Coll.
Rev. John P. Exton, Lincoln Coll.
Charles G. Peckham, Balliol Coll.
Rev. Morgan Davies, Wadham Coll.
Charles J. Crawford, Wadham Coll.
Edward Thomas, Wadham Coll.
John Nabbutt, Exeter Coll.
Rev. Henry Deane, Exeter Coll.
Rev. George D. Ryder, Oriel Coll.
Rev. John F. Turner, Worcester Coll.

BACHELORS OF ARTS.

Thomas Clark, Pembroke Coll.
Stanley Pemberton, Christ Church.
Roland G. Aston, Christ Church.
Anthony C. LeMay, Christ Church.
John T. White, Corpus Christi Coll.
Samuel L. Auchmuty, Brasenose Coll.
Charles F. Baldwin, St. John's Coll.
Richard J. F. Lambert, St. John's Coll.
George T. C. Lamotte, Balliol Coll.
Edward L. Barnwell, Balliol Coll.
James A. Emerton, Magdalen Hall.
J. Byng, Merton Coll.
Charles G. Bethune, Trinity Coll.
Henry M. Birlow, Wadham Coll.
Wm. D. Roberts, Jesus Coll.
John H. Nims, Worcester Coll.
Henry Allen, New Inn Hall, incorporated from Pembroke Coll. Camb.
Peregrine Allen, New Inn Hall.
Isaac Spencer, St. Mary Hall.
Henry Sogden, Alban Hall.
Nicholas Watts, University Coll.
William Grice, University Coll.
Lord Charles Thyrne, Christ Church.
Robert Smith, Worcester Coll.
John H. Harding, Magdalen Hall.
Arthur S. Geim, Magdalen Hall.
Thomas Taylor, Magdalen Hall.
Alfred Stackhouse, Lincoln Coll.
Thomas C. Burton, Queen's Coll.

Edmund Teller Yates, Oriel Coll.
 Alfred Twining, Oriel Coll.
 Henry Hemmings, Fell. of St. John's Coll.
 F. J. Kitson, Fell. of St. John's Coll.
 John Joseph Pratt, F. H. of St. John's Coll.
 Henry J. Fellers, St. John's Coll.
 James Lucy, St. John's Coll.
 Thomas Southbone, St. Edmund Hall.
 Robert H. Davy, St. Edmund Hall.
 John Richard Hill, University Coll.
 Wm. H. Egerton, Brasenose Coll.
 Daniel Topper, Brasenose Coll.
 Charles Thorp, Magdalen Hall.
 George Roberts, Magdalen Hall.
 Edmund G. Sarsden, Queen's Coll.
 Thomas E. Abraham, Balliol Coll.
 Wm. John B. Estcourt, Balliol Coll.
 Braden Lowther, Merton Coll.
 Wm. T. Spiliat, Exeter Coll.
 John Thomas, Jesus Coll.
 John Rachel Fries, Jesus Coll.
 Thomas Warburton, Jesus Coll.
 Thomas Jackson, Worcester Coll.
 W. E. C. Wood, St. Alden's Coll. Gr. Comp.
 P. H. Williams, Christ Church Gr. Comp.
 Wm. H. G. St. John's Hall.
 James Buchanan, Balliol Coll.
 H. J. Oslow, Scholar of Corp. Christi Coll.
 G. Renard, Scholar of Corp. Christi Coll.
 Samuel F. Dickson, Brasenose Coll.
 James Lee Gough, Brasenose Coll.
 Richard Thompson, Brasenose Coll.
 Henry Harrison, Queen's Coll.
 John H. Gairing, Queen's Coll.
 Alfred C. Bishop, Queen's Coll.
 Richard Wm. Barnes, Queen's Coll.
 Richard Snowden, Queen's Coll.
 Roundell Palmer, Scholar of Trinity Coll.
 Euthas Lewis, Trinity Coll.
 Charles Rew, Fell. of St. John's Coll.
 Edw. E. Chambers, St. John's Coll.
 George Austin, St. John's Coll.
 Edward Ficker, Balliol Coll.
 Edward Sampson, Balliol Coll.
 Hewitt Carey, Oriel Coll.
 Octavius Fox, Scholar of Lincoln Coll.
 John Stuart Hippisley Hornor, Exeter Coll.
 Charles George Villiers Bayly, Exeter Coll.
 Thomas Chipman, Exeter Coll.
 Leedes James Carter, Exeter Coll.
 Edward William Parlow, Exeter Coll.
 Thomas Kingston Kingdon, Exeter Coll.
 T. W. Goodlake, Scholar of Pembroke Coll.
 Rev. Charles Wetherell, Worcester Coll.
 John Richardson Bunbury, St. Alban Hall.
 Charles Evanston, St. Edmund Hall.
 Arthur Evans, Pembroke Hall.
 John David Day, Brasenose Coll.
 John Wilkinson Edwards, Brasenose Coll.
 Evelyn Philip Shirley, Magdalen Coll.
 Charles James Fox, Magdalen Hall.
 Charles Hayes, Magdalen Hall.
 John Henry Oldrid, Magdalen Hall.

Alexander James Howell, Magdalen Hall.
 Robert Blackburn, Scholar of Balliol Coll.
 A. E. Somerset, Student of Christ Ch. Coll.
 E. F. Talbot, Student of Christ Ch. Coll.
 E. Thornton, Student of Christ Ch. Coll.
 G. T. Marsh, Student of Christ Ch. Coll.
 John Mayow Talmage, Christ Church Coll.
 Thomas Lloyd, Christ Church Coll.
 John Ralph Dobson, Lincoln Coll.
 Richard Ward, Oriel Coll.
 George Winne Langmead, Exeter Coll.
 Arthur Deane, Exeter Coll.
 Stephen Terry, Trinity Coll.
 Benjamin E. Winthrop, Wadham Coll.
 Nicholas Brookings, Wadham Coll.
 John Tracey, Wadham Coll.
 Thomas Floud, Wadham Coll.
 Thomas Evans, Jesus Coll.
 William Henry Garwithen, Worcester Coll.
 Frederick Thomas Scott, Worcester Coll.
 Samuel Lacombe, Worcester Coll.

Lord Viscount Alford, M. A., of Magdalen College, Cambridge, and the Rev. William Prattman, M. A., of Trinity College, Cambridge, have been admitted as *auditors*.

The honorary degree of Doctor in Civil Law has been conferred upon William John Burchell, Esq., the African traveller.

The name of the Most Noble Arthur Duke of Wellington, Chancellor, has been entered upon the books of Christ Church.

ASHMOLEAN SOCIETY.

Friday, May 2.—The Society met at the Botanic Garden. The President stated that the following gentlemen were proposed by P. B. Duncan, Esq., as Honorary Members, in consequence of their joint and most liberal benefactions to the Ashmolean Museum:—Major Stacy; J. P. Stacy, Esq., of Calcutta; J. G. Stacy, Esq., of New South Wales; and the Rev. D. G. Stacy, B.C.L., of New College, as an Ordinary Member. They were unanimously elected. A Paper was read, communicated anonymously by a member of the Society, containing some account of a curious and scarce tract on the building of a large ship by Charles I. in 1637. A Paper was read by the Rev. Dr. Burton, on the evidence for the existence of the unicorn. A verbal account was given by Professor Wilson, of the facts relative to the existence of a species of antelope in India, which has been described as a unicorn. Further remarks on the subject were made by Mr. Stafford, Dr. Buckland, Mr. Black, and Mr. Bigge.

May 16.—Dr. Buckland in the chair. The following gentlemen were elected members.—Rev. W. B. Allen, D. C. L. St. John's College; G. V. Cox, Esq. M.A. New College; C. W. Bingham, Esq. B.A. New College. A volume of the Asiatic Society's Physical Researches was presented by Professor Wilson. A Paper was read on 'Bichromatism produced by the nature of the medium in which the focus is formed,' by the Secretary. A Paper was read on the explanation of certain ocular phenomena, by the Secretary. A Paper was read by Professor Wilson on the ancient coins of India. Dr. Bullock presented a copy of his inaugural lecture on Botany, and made a statement respecting the progress of the subscription towards the completion of the Botanic Garden, particularly relating to the magnificent donation of 1000 from the Radcliffe Trustees. The Rev. E. Jones, of Christ Church, showed an antiquary, lately discovered in the pulpit of St. Thomas's, in this city, and a short account of it by Mr. Black was read.

The following are copies of (1) the Declaration of the Votaries, and (2) of the Petition of the Bachelors and Undergraduates against the admission of Dissenters to University privileges.—

(1.) "The undersigned Members of the University at Oxford, *unanimously connected with the University and in compliance of the plea*, make this public declaration of their sentiments concerning the admission of Dissenters among them.

"They wish to state, in the first place, that the University of Oxford has always considered religion to be the foundation of all education; and they cannot themselves be parties to any system of instruction which does not rest upon this foundation.

"They also protest against the notion that religion can be taught on the vague and comprehensive principle of admitting persons of every creed. When they speak of religion, they mean the doctrines of the Gospel, as revealed in the Bible, and as maintained by the Church of Christ in its best and purest times. They also believe in their consciences, that these doctrines are held by the Church of England, as settled at the period of the Reformation; and as on the one hand they cannot allow these doctrines to be suppressed, so on the other they cannot consent that they should be explained or taught in any sense which is not in accordance with the recognized tenets of the Established Church.

"In thus stating it to be their solemn duty to provide for a Christian education,

they feel that uniformity of faith upon essential points is absolutely necessary; and that the admission of persons, who dissent from the Church of England would lead to the most disastrous consequences; that it would unsettle the minds of the younger members of the University, would raise up and continue a spirit of controversy which is at present unknown; and would tend to reduce religion to an empty and unmeaning name, or to supplant it by scepticism and infidelity.

"They therefore deem it their bounden duty to Almighty God, and to those committed to their charge, to continue their present system of religious instruction; and they hereby declare, that it is their determined purpose to the utmost of their power to maintain the same inviolate."

A further declaration of approval and concurrence in the feelings and opinions expressed in the above, has been signed by 217 members of Convocation and Bachelors of Civil Law.

(2.) "Your petitioners having understood that a measure is in contemplation, the effect of which would be to admit Dissenters of all denominations to the studies and degrees of this University, and thereby to destroy the close and intimate connection hitherto existing between that institution and the Established Church, beg to respectfully shew your right honourable House that they cannot view with any feelings of indifference, but with the greatest anxiety and alarm, a proposition which, if carried into effect, must totally change, in its most vital and important branch, the system of education hitherto pursued in this place.

"Having been accustomed to consider the instruction in religion here received, comprehending the doctrines and principles of the Church of England, to which they are warmly attached, as the great and principal benefit derived from the existing course of University education, they would hold in little value a system deprived of this paramount advantage.

"They have also learned to prize so much that cordiality and concord which uniformity of opinion has established among its members, not to dread the prevalence of a contrary feeling, should this University become, as the proposed measure would render it, a theatre of rival sects and religious animosities.

"These considerations have induced your petitioners to frame this humble remonstrance against a measure of which it requires little experience in any acquainted with academical institutions and discipline to foresee the inevitable consequences."

MARRIED.

The Rev. John Parry, M.A. Fellow of Brasenose College, and Rector of the parish of St. John of Wapping, Middlesex, to Elizabeth, widow of Everitt Gaylard, Esq.

Thomas Bradley Fooks, Esq. B.A. Fellow of New College, to Maria Susanna, eldest daughter of G. V. Cox, Esq. of Merton-street, in this city.

CAMBRIDGE.**ELECTIONS.**

The Rev. Richard Newton Adams, D.D. Fellow of Sidney Sussex College, has been elected to the office of Lady Margaret's Preacher, in the room of the late Rev. W. Jones.

Edward Warter, William Delancy Lawson, and William Foster, Bachelors of Arts, of Magdalene College, have been elected Fellows of that society.

Edward Harold Browne, B.A. of Emmanuel College, has been elected a Tyrwhitt's Hebrew Scholar of the first class; and Alexander Tate, B.A., of the same college, a Tyrwhitt's Hebrew Scholar of the second class.

GRACES.

The following have passed the Senate:

To grant Mr. Lodge, the Librarian, leave of absence during the next Michaelmas term.

To appoint Mr. Romilly, the Registry, Deputy-Librarian in Mr. Lodge's absence.

To increase the salary of Mr. Glaisher, junior assistant at the Observatory, from 70*l.* to 80*l.* a-year.

To appoint the Vice-Chancellor, Professor Musgrave, and Mr. Blick, of St. John's College, a syndicate to consider whether any, and what remission of rent ought to be allowed to Mr. Dunn, for the year ending at Michaelmas last.

To extend the time allowed to the New Library Syndicate to make their report to the end of the present term.

DEGREES CONFERRED.**DOCTOR IN DIVINITY.**

Rev. Charles Jenkin, St. Peter's Coll.

HONORARY MASTERS OF ARTS.

Hon. Atherton Legh Powys, Trinity Coll.

Hon. Francis Richard Grey, Trinity Coll.

MASTERS OF ARTS.

Rev. H. McIntosh Crichtlow, Trinity Coll.

Rev. Francis Owen, St. John's Coll.

Rev. Rd. Paul Amphlett, St. Peter's Coll.

Rev. W. G. Moore, Corpus Christi Coll.

Rev. John Shaw, Jesus Coll.

Rev. Thomas John Theobald, Christ's Coll.

George Paton, Trinity Coll.

John Lyons, Trinity Coll.

Rev. Martin John Lloyd, St. John's Coll.

BACHELOR IN CIVIL LAW.

David Malcolm Clerk, St. John's Coll.

BACHELORS OF ARTS.

John Hooper Jenkins, Trinity Coll.

John Marsh, Catharine Hall.

Henry Kett Tompson, Trinity Coll.

PHILOSOPHICAL SOCIETY.

A meeting was held on Monday evening, April 28th, Dr. Clark, V. P., being in the chair. A Paper by Professor Miller was read, on the subject of a supposed relation between the axes of optical elasticity of oblique prismatic crystals, and the axes of their crystalline forms. Professor Neumann, of Königsberg, had asserted, on the strength of observations made on certain species of crystals, that the crystalline forms might be referred to the optical axes in a manner consistent with the simplicity of crystalline relations; but, in the instances of several other species examined by Professor Miller, it appeared that this law could not be maintained. A Paper by Mr. Earnshaw, of St. John's, was also read, on the laws of motion. Mr. E. is of opinion that the three laws of motion are not proved by experience, but by means of the axiom that similar effects are due to similar causes. Having established, by help of this principle, the laws which connect motion and force, we learn from experience in what cases force exists. Mr. Willis exhibited and explained the construction and working of a machine which he had invented for the purpose of jointing together the bones of skeletons; the object being to connect the bones so that they may exhibit, in some degree, their natural motions. Mr. Willis's machine holds the bones firmly, however irregular their form, saws notches in their extremities, so that they may be jointed by means of a metal plate, and drills the holes by which the plate is fastened.

At a meeting held on the evening of the 12th of May, Dr. F. Thackeray, the

Treasurer, being in the chair, a Paper by A. De Morgan, Esq. of Trinity College, was read, containing observations upon the principles which have usually been referred to in treating of Series and of the fundamental doctrines of the Differential Calculus; several of which principles the author conceives have been assumed without due proof; and examples were given in which such principles are false. Professor Miller exhibited and explained the instrument invented by M. Say for the purpose of taking specific gravities, with some improvements of his own. Mr. Willis exhibited and explained an instrument constructed by him, which produces correct representations of the orthographic projections of irregular objects, as for instance, of bones: this he proposes to call an Orthograph. Mr. W. W. Fisher gave a statement of his views concerning the origin of tubercular diseases: such diseases, he conceives, arise from a deficiency of nutritive energy in the osseous system and from the modifications introduced by this deficiency into the character of other vital processes in the animal economy.

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PETITIONS.

Copy of the Petition against the admission of Dissenters to Degrees:—

"To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

"The humble Petition of the Chancellor, Masters, and Scholars of the University of Cambridge,

"Sheweth —

"That your petitioners view with the greatest anxiety and alarm the bill which has been recently introduced into your Honourable House, intitled 'A bill to remove certain disabilities which prevent some classes of his Majesty's subjects from resorting to the Universities of England, and proceeding to degrees therein.'

"That your petitioners are firmly convinced, that instruction in the Christian faith ought to hold the first place in the education of youth, and that to carry this primary object into effect, an uniformity of religious tenets and observances is indispensably requisite.

"That these principles have ever been recognized by this University, and that, subsequently to the Reformation, various provisions have been made by the legislature, as well as by the University itself, for the purpose of maintaining amongst all its members a conformity to the tenets of the Church of England.

"That this bill proposes to make it 'lawful for all' his Majesty's subjects to enter and matriculate in the Universities of England, and to receive and enjoy all degrees in learning conferred therein, (degrees in Divinity alone excepted,) without being required to subscribe any articles of religion, or to make any declaration of religious opinions respecting particular modes of faith and worship, provided such applicants be of unexceptionable moral character, and of competent knowledge, and willing to conform to such rules of discipline as are or shall be established by the authorities of the several Colleges or Halls."

"That in the event of this bill being passed into a law, the University will necessarily cease to be an institution for the education of youth in the principles of the Church of England, and thereby its most important object will be entirely frustrated.

"That the open recognition of dissent within the University, will either be a continual source of religious controversies and contentions, detrimental to its studies, and destructive of its internal peace, or will introduce an indifference to religion itself, the consequences of which would be still more fatal.

"Under a deep conviction of the evils which this bill, if carried into effect, would inflict upon the Universities, the Established Church, and the community at large, in their dearest and most important interests, your petitioners humbly, and most earnestly pray, that your Honourable House will not give its sanction to the measure now proposed, and that this bill may not pass into a law.

"And your petitioners, as in duty bound, will ever pray," &c. &c.

The following is a copy of the Petition from the Bachelors and Undergraduates of this University against the admission of Dissenters:—

"The humble Petition of the undersigned Bachelors and Undergraduates of the University of Cambridge,

"Sheweth,

"That your petitioners, deeply impressed with a regard for the religion to which they are attached by feeling and education, and for the ancient institutions connected with that religion, view with concern and apprehension the attempts which are being made to procure the admission of Dissenters to graduate at this University."

"That, in the opinion of your petitioners, practical experience has shewn that while it is impossible to provide any uniform system of religious instruction, for persons of different persuasions, there is no

middle course between the maintenance of one exclusive system and the abandonment of all.

"That your petitioners most earnestly implore your Honourable House not to sanction a measure which they believe calculated, by rendering the Universities no longer a seat of sound learning and religious education, to involve the subversion of its institutions, and ultimately endanger the existence of the Church itself.

"And your petitioners," &c.

The above Petition to the House of Commons was signed by 809 individuals out of 1100 now in residence. We understand that a counter-petition was also circulated in the University, and obtained 82 signatures, with which number, we hear, it has been forwarded for presentation.

Lay Petition in favour of the Established Church:—

"The humble Petition of the undersigned Inhabitants of the Town of Cambridge, in the County of Cambridge, being Lay Members of the Established Church of England,

"Sheweth,

"That your petitioners are warmly attached to the doctrines and discipline of the Established Church, but are, nevertheless, desirous that civil, religious, and political liberty should be enjoyed by all classes of his Majesty's subjects.

"On referring, however, to the demands made by many of those who are not in communion with the Church of England, your petitioners are at a loss to understand by what arguments of equity or justice the abolition of Church Rates can be maintained; inasmuch as they are a charge upon real property, of great antiquity, and equally borne by the Churchman and the Dissenter.

"Your petitioners also object to the Dissenters burying their dead by their own Minister in the church-yards of the Established Church. The church-yard, no less than the church, is devoted to the pur-

poses of the Establishment, and in the opinion of your petitioners can no more be diverted from the exclusive use of the Established Minister than the church itself.

"Your petitioners also, with reference to the claims of the Dissenters to be admitted into the Universities of Oxford and Cambridge, cannot forbear from drawing the attention of your Honourable House to the fact, that the Universities have hitherto been considered as the nurseries and the fountains of the Established Church; and that the removal of all religious tests on proceeding to degrees will not only be productive of perpetual dissension and schism in the different Colleges, but will entirely destroy that union of sound learning and religious education, for which the Universities have been long celebrated, and which, in modern times especially, has advanced the cause of religion, of morals, and of science, beyond all precedent.

"Your petitioners therefore humbly pray your Honourable House that, in legislating upon this momentous question, you will not suffer any measure to be passed into a law that can in any way tend to dissolve the connexion which has so long and so beneficially subsisted between the Church and State; by abolishing Church Rates, by permitting Ministers of every persuasion to officiate in the church-yard of the Established Church on the solemn occasion of burying the dead, and by allowing degrees to be taken in the Universities of Oxford and Cambridge without any religious test whatsoever.

"And your petitioners," &c. &c.

The number of signatures to the Petition from the members of the Senate of this University, against the admission of Dissenters, is 971, which, added to the 259 attached to the same Petition already presented to the two Houses of Parliament, makes a total of 1230. Many additional names are expected.

NOTICES TO CORRESPONDENTS.

Our best thanks to "T." for the Original Observations of Bishop Kidder on the Psalms, which shall appear as soon as possible. We are also gratified with his commendation of our *Organo-Historica*.

We are indebted to our friend at Manchester for the *Legal* communication.

In our Notices to Correspondents we lately intimated that we were preparing a selection of Psalms and Hymns for parochial worship: should our readers be disposed to aid us in this work, and would refer us to hymns that are excellent, or forward to us any they may possess, original or otherwise, we shall feel obliged. For the excellent selection sent to us by "E. B." we beg him to accept our sincere thanks.

We acknowledge the communication of "J. D. W. Z." Our publisher will attend to his request.

We are happy in accepting the kind offer of "R. P."

THE
CHRISTIAN REMEMBRANCER.

JULY, 1834.

REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *Travels of an Irish Gentleman in Search of a Religion. With Notes and Illustrations, by the Editor of "Captain Rock's Memoirs."* London: Longman & Co. Second Edition, 1833. 2 vols. 12mo. Pp. 335, 354.
2. *Guide to an Irish Gentleman in his Search for a Religion. By the Rev. MORTIMER O'SULLIVAN, A. M. Rector of Killyman.* Dublin: Curry. London: Simpkin and Marshall. London: 1833. Pp. viii. 348.
3. *Reply to the Travels of an Irish Gentleman in Search of a Religion; in Six Letters, addressed to the Editor of the British Magazine, and re-printed from that Work. By PHILALETHERS CANTABRIGIENSIS.* London: Rivingtons. 1834. Pp. 171.
4. *Second Travels of an Irish Gentleman in Search of a Religion. With Notes and Illustrations, not by the Editor of "Capt. Rock's Memoirs."* 2 vols. Dublin: Milliken. London: Fellowes.

WE adverted, in a former number, to the open assault directed by Popery against all our religious institutions, and her undisguised attempts to grasp once more at the complete political and moral subjugation of mankind. In all this there is nothing to surprise us; but for those who, five years ago, pronounced such results visionary and impossible, they must be pregnant with astonishment. Nor will we say, although not astonished at the events themselves, we are not surprised, nay, amazed, at the rapidity of their appearance on the scene. Can it be that, in five short years from the date of that fatal mistake, "the atrocious bill," as it was but too appropriately called, one half of the Protestant hierarchy has been swept from the Irish bench—without a Convocation, without an opinion asked? Can it be that nothing but a physical impossibility has saved the Irish Church from the pillage, as well as mal-appropriation, of her episcopal revenues? Can it be that, while we are writing, the administration are issuing a Commission for

the actual, undisguised CONFISCATION of church property in Ireland?—and can it be that a complete system of Popish education has been introduced into Ireland under the insulting designation of *national*? Yes, these things can be, and more—the Papists are pushing for degrees, and, of course, for fellowships, tutorships, and the possession of a recognized education and public worship in the English Universities—and the Government abets and supports them!

Good old Lord Eldon told the people five years since that the sun of England was set. They now perceive it clearly: but they probably expected a few more years of twilight before great, Christian, and Protestant England sank into contempt, ignorance, and Popery. “Her sun,” however, “is gone down while it was yet day,” † and midnight is fast travelling up the moral heaven. The slowest capacity now begins to comprehend the meaning of “liberality,” and John Bull, in astonishment at his own good nature, discovers that the largest talkers about their own generosity are not of necessity the most generous. He had long been told that the Church was illiberal, oppressive, benighted, till he felt uneasy, and hardly knew what to think:—it was strange, to be sure, that his good old Church, so long loved and honoured, so long his comforter and preceptress, whose name was associated with every tenderest thought of affection, joy, grief, and loyalty; who blest his cradle, ratified his first youthful vow, witnessed and cemented his dearest earthly bond, guided his steps, cheered his sick-bed, had received the sacred deposit of ancestral clay, and would, he hoped, speak his dust to the dust; it was strange indeed that in such an establishment he should find nothing but ignorance, bigotry, intolerance, and tyranny. But yet, when so many liberal gentlemen had come to that conclusion, what was to be thought?—Worthy John was at least bewildered. But now that he is told from the same quarter that the only enlightened, tolerant, liberal and TRUE religion is *POPERY*; that superstitions, which the 16th century scattered with indignation to the winds, are the only intelligent opinions adapted to the advancing light of the 19th; that, where Popery is, there is liberty; ‡ that the tortures, massacres, assassinations, persecutions of Rome are mere dreams; that Luther was a demon, and Borgia an angel of light; he starts in shame from the feverie he dared to indulge, and indignant at having, by a momentary

* Mr. Dominick Browne speaks out. “The real question before the House was, would they or would they not *endow* that religion which had existed in Ireland for the last 300 years in spite of every persecution? He would not conceal it that what Ireland wanted was the *recognition of the rights of the Catholic Church, and nothing short of that would pacify her*. There was nothing now for the Government to do but to make the religion of three-fourths of the people THE ESTABLISHED RELIGION, for that was the only means of securing the tranquillity of the country.”

† Jer. xv. 9.

‡ “Where shineth thy spirit, there liberty shineth too!” So Mr. Moore apostrophizes the Popish Church, in one of his Irish Melodies.

doubt, been led one step towards so monstrous a conclusion, he resolves to be seduced no more.

We have often raised our voice against the popular opinion, prevalent without examination, of the intellectual superiority of this age to its predecessors. It is with no feeling of self-gratification that we receive the triumphant confirmation of that opinion supplied by the "*Travels of an Irish Gentleman*." That such a work can be read, can reach a second edition, can require to be answered, speaks little for the intelligence or the information of the modern public. That it can be needful seriously to disprove that THE SUPREME DEITY IS A WAFER OF FLOUR—that there should be room to apprehend that such an opinion, with all its consequences, may become extensively prevalent, perhaps dominant in England, is no very high evidence of advancing light. Yet this is the case!

The person selected to introduce unmasked Popery to the English Protestant drawing-room is every way worthy of the task, as the task is every way worthy of him. It is more than popular conjecture which identifies him with a writer equally celebrated for elegance and licentiousness; for high imaginative and poetical powers, and utter laxity of religious opinion and moral feeling; for manners which adorn the most refined society, and principles which sap the foundation of all social intercourse. In all this we merely speak of the Irish Gentleman as a *writer*. With his private character we have no concern. But really, were not the subject too awful, the contrast would be ludicrous.—First, on reels Anacreon, chaunting,

"Come, send round the wine, and leave points of belief
To simpleton sages and reasoning fools;
This moment's a flower too fair and brief
To be wither'd and stain'd by the dust of the schools.
Your glass may be purple, and mine may be blue,
But, while they are filled from the same bright bowl,
'The fool who would quarrel for difference of hue,
Deserves not the comfort they shed o'er the soul:—"

then off drops the ivy crown, revealing the Romish tonsure, and the jolly bard turns out a lusty monk, covered with this same "dust of the schools," and eke of the Fathers; and so far from not quarrelling for difference of hue, he will not allow what our purple glass contains to be wine at all; and well might we think ourselves off if it were nothing

* "*Irish Melodies*." Yet the writer of these lines condemns Luther for writing (what he never wrote)

"Wer nicht liebt wein, weib, und gesang,
Der bleibt ein Narr sein Lebenlang."
(Who loves not woman, wine and song,
He lives a fool all his life long),

and pronounces from this circumstance his incapacity as a religious polemic. The Irish Gentleman, as we shall see, has a great horror of studying the Scriptures, else he might, perhaps, have exercised his "private judgment" upon Matt. vii. 3—5, without much detriment.

more unwholesome than salt and water. But no. It is hemlock and hellebore. "Hail then, to thee," (he cries) "thou ONE and ONLY true church, which ALONE art the way of life!"* "The heads of the church continued invariably to act upon the system of requiring all within the fold to follow the one shepherd; and if any resisted or *dissented*, cast them forth from the flock. To this exclusion no less awful a penalty was attached than the forfeiture of eternal salvation!"† Well spoken out! But long before the mask fell off, glimpses of the Jesuit beneath were perceptible. Our readers may remember a roundelay in those same Irish Melodies which preach so laudable an indifference to all religions save that of Bacchus, innocently enough intitled "The Irish Peasant to his Mistress," and sung as innocently by many a romantic young lady, in admiration of the generosity, fervour, and devotion of the sentiment which it breathes. No reader of that production can compare it with the ordinary language of Romanists, and especially of Irish Romanists, without being convinced that the "mistress" there addressed is "the mother and MISTRESS of all churches." When Popery had more reason to be cautious than she has now, she spoke in parables and allegories, and her votaries addressed her,

"Where shineth thy spirit, there Liberty shineth too!"

and had the audacity to quote Scripture for the sentiment. But now things are altered; the domino may be dropped, and plain language safely spoken. And now we may learn what the "liberty" is which "shineth" in the splendour of the Romish Church. We have quoted the Irish Gentleman to this point on a former occasion, but our readers will not be offended if we here cite his opinion again.

On looking back to the wide field over which my inquiries had led me, I could not but see that the *main source of all the heresies and blasphemies which have arisen, like phantoms, along the pathway of Christianity, from the first moment of its appearance in this world, lay in that FREE ACCESS TO THE PERUSAL OF THE SCRIPTURES and that FREE EXERCISE OF PRIVATE JUDGMENT in interpreting them*, which heretics have, in all ages, contended for, and the *Catholic Church has, in all ages, as INVARIABLY CONDEMNED*. It was, therefore, with a sigh to think how long-lived and unconquerable is error, that I found, on landing in Ireland, the very same cry of "the Bible, the whole Bible, and nothing but the Bible," which the Gnostics of the second century first turned to the detriment of Christianity, employed by those far from Gnostic persons, the Lortons and Rodens of the nineteenth,—however unconsciously and ignorantly, on their parts,—to the same baleful purpose.—Vol. II. pp. 320, 321.

None can brand this language with the charge of ambiguity. It is quite intelligible—and if, after hearing this from an Irish advocate of Popery, men will go on to act as if that fierce and intolerant superstition had abandoned or even lowered its claims, verily they deserve the consequences!

* Vol. II. p. 343.

† Vol. I. p. 195.

But come we to the Irish Gentleman's argument. He thus describes the circumstances that led him to investigate the relative merits of Protestantism and Popery.

It was on the evening of the 18th day of April, 1829,—the very day on which the memorable news reached Dublin of the Royal Assent having been given to the Catholic Relief Bill,—that, as I was sitting alone in my chambers, up two pair of stairs, Trinity College, being myself one of the everlasting "Seven Millions" thus liberated, I started suddenly, after a few moment's reverie, from my chair, and taking a stride across the room, as if to make trial of a pair of emancipated legs, exclaimed, "Thank God! I may now, if I like, turn Protestant."—Vol. I. pp. 1, 2.

Of course, the narrative is fiction; and none of the best. Still, however, it must be understood to convey the author's notions of "the rise and progress of religion in the soul." And hence we are to conclude that "the Editor of Capt. Rock's Memoirs" considers a change in political circumstances a very sufficient reason for a change of religion. So much for the "rise." Now for the "progress."

Though as ignorant, at that time of my life, on all matters of religion, as any young gentleman brought up at a University—even when meant for holy orders—could well be, I had by nature very strong devotional feelings, and from childhood had knelt nightly to my prayers with a degree of trust in God's mercy and grace, at which a professor of the Five Points would have been not a little scandalized. It was, therefore, with perfect conscientiousness and sincerity, that I now addressed myself to the task of choosing a new religion; and having made up my mind that Protestantism was to be the creed of my choice, resolved also that it should be Protestantism of the best and most approved description.—Vol. I. Pp. 9, 10.

We pass the sneer at the ignorance of young gentlemen brought up for holy orders; but we naturally ask, is this description intended to convey the idea of modern Popish education?—Do young Papists go to Trinity College, "ignorant on all matters of religion?" "Of the Scriptures," he says, "my knowledge had hitherto been scanty." (p 11.) In *that*, there is nothing surprising. The only wonder is that he had knowledge of them enough to misquote and burlesque them, which is all he has done. But how was it that he had been brought up in such ignorance "on *all* matters of religion," that all his "conscientiousness and sincerity," when once awakened, could do, was to settle that, before he had examined *any* religion, he would *not* abide in the creed in which he had been educated? A singular mode, indeed, but no doubt in perfect harmony with modern liberal notions! If you know nothing of religion at all, determine, before examination, whatever you ultimately rest, or float, or sink in, to abandon that of your fathers.

The inquiry thus auspiciously commenced was conducted in the same spirit. Prayer for enlightenment and guidance on so dark and tempestuous a sea would have savoured too much of old-fashioned pietism. The Irish Gentleman felt assured that his sincere zeal at least

"deserved" success (p. 12), which, perhaps, is excusable, considering he had been brought up in the doctrine of human merit; but this high estimate of his own deserts naturally led him to think little of any other dependence. He thought that he had "secured one great step towards the adoption of a new creed, in the feeling, little short of contempt, with which he looked back upon the old one" (p. 12.). Our readers, perhaps, will not be astonished to learn that one who, without reason, could reject a belief, might be content, without reason, to adopt what he had, without reason, rejected. And such was the case. The young gentleman inquired—and relapsed.

The details of this inquiry form the bulk of these volumes, which are, in effect, an apology for Popery, by first endeavouring to shew that the exercise of our private judgment must inevitably lead us thither, and next, that nothing is so dangerous and fatal as the use of this same private judgment.—That such a Milesian way of backing his friends should have resulted from the beginning already mentioned can produce no surprise. And we shall now prepare to show our readers that the method of the inquiry was well worthy the spirit in which it originated.

Thus then did our Irish Gentleman take up the subject:—

There is, among those who consider the Catholic Church to have, in the course of time, fallen from its first purity, a considerable difference of opinion as to the period at which this apostasy commenced; some writers having been disposed to extend the golden period of the Church to as late a period as the seventh or eighth century; while by others her virgin era is confined within far less liberal limits. *My great object, however, being, as much as possible, "integros accedere fontes," I saw that the higher up, near the very source, I began my RESEARCHES, the better; and, accordingly, with the writings of those five holy men who are distinguished by the title of Apostolical Fathers, as having all of them conversed with the Apostles or their disciples, I now commenced my studies.*—Vol. I. pp. 13, 14.

No doubt, "the higher up, near the very source, he began his researches, the better." Why then, not begin at the very source, with the Evangelists and Apostles? It is true that our Irish Gentleman informs us that the plan he adopted was to make his study of the sacred volume concurrent with this inquiry into the writings of its first expounders (p. 12.). But no fruits of any such study appear. Except the hackneyed text adduced by the advocates of transubstantiation, nothing is quoted from the Bible in the shape of argument or authority. Ridicule and cavil alone extort an extract from Scripture. The implacable hatred of Rome towards the word of God is easily accounted for—she cannot bend it to countenance her system—she cannot interpolate it, as she has too often done in the writings of the Fathers:—and therefore she would shut it up, and neither go in herself, nor suffer those who would. Otherwise, why lay such stress on "those five holy men who are distinguished by the title of Apostolical Fathers, as having all of them conversed with the Apostles or their disciples," and wholly omit

to notice *those very Apostles themselves*? Can it be doubted that, if relics, purgatory, invocation of saints, &c. were to be found in *their* writings, or if they could be even inferred by the utmost torture of language, the Irish Gentleman would have quoted them with at least as much complacency as he does the meagre and perverted testimonies of Ignatius and Hermas? With what consistency can we build orthodoxy on the free perusal of the Fathers, while nothing but heresy can result from free access to the New Testament? Were not the Apostles and Evangelists themselves Fathers? is not the title indeed applicable to them pre-eminently? Is Paul inferior to Clement? John to Polycarp? On the principle laid down by the Irish Gentleman, the writers of the New Testament are surely worthy a hearing.

Our Irish Gentleman, however, in the course of his researches, made the discovery that the Gnostics had perverted Scripture, and that "the multiplication of heresies, schisms, and innovations in faith has been, at all times, *in direct proportion to the diffusion of the Scriptures among the people.*" Under these circumstances, he was naturally nervous, and took good care, whatever other sources he might consult, to avoid that fruitful parent of error, the Bible. But our traveller is no exception to the proverb relative to great wits. After telling us that Gnosticism resulted from a free access to the Scriptures, he writes thus:—

The Gnostic sects had each *their special Gospels*, either forged, or corrupted from those of the Evangelists;* and each also adopted a *peculiar Canon of Scripture*, rejecting (as did Luther afterwards, in the case of the Epistle of St. James, †) *whatever happened not to suit their respective purposes.*—Vol. I. pp. 265, 266.

So then, it appears that Gnosticism did not result from reverence of Scripture, but from contempt and corruption of it! The Gnostics did not bind their faith upon Scripture, but tried to bind Scripture to their persuasions, and when it would not bend, they broke it. *They made their own Bible*; and their worship of this idol is facetiously identified with the implicit submission of the Church of England to the uncorrupted, unmutilated, word of God. These are the people, who, we were told a little while ago, cried out for the *whole* Bible and *nothing* but the Bible.‡ As to schisms and heresies resulting from the

* Thus the Ebionites made use of the Hebrew Gospel of St. Matthew, *leaving out*, however, as contrary to their belief in the simple humanity of Christ, *the three first chapters*. Marcion composed a Gospel for himself by mutilating and altering that of St. Luke;—and a question as to which was the most authentic, Marcion's Gospel or St. Luke's, has long been contested among the German Rationalists. The heretic, Tatian, instead of choosing, like the rest, some one of the four Evangelists, or some apocryphal relation, made a *Code out of the four Gospels*, which he called the *Harmony of the Gospels*.

† Luther did not ultimately reject this Epistle.—ED. CHRIST. REMEMB.

‡ In like manner he makes Valentinus a fanciful interpreter and perverter of Scripture, and yet says that he derived his doctrines from "secret communications of Christ to his Apostles." Vol. I. p. 243.

diffusion of Scripture, we deny the fact. The Scriptures authoritatively denounce schism, and can alone instruct us what heresy is. The submission of ignorance, as in Ireland, or of fear, as in Spain or Italy (not to say as in Ireland also), our traveller represents as an *intelligent acquiescence* in all the dogmata of the Romish Church! Let him remove inquisitions and censorships, and then take at random the *educated* population of any Popish country, and a like number of the *educated* population of this, and see amongst which the greatest discordance of religious opinion prevails. And, even were his position true, it would no more impeach the right of every man to read the Scripture, than it would invalidate his right to purchase a dozen of wine, because some men "put an enemy into their mouths to steal away their brains."*—There is perfect harmony between Eph. v. 18, and 1 Tim. v. 23; and so there is between John v. 39, and 2 Pet. iii. 15, 16.

By the same defect of memory whereby our traveller first makes the Gnostics clamour for the whole Bible and nothing but the Bible, and then mutilate the Bible, and add to the Bible, so does he first make the Fathers arbiters of all orthodoxy, and then proceeds to show that they could not secure themselves even from the most outrageous heresies.

Nor can we wonder that light, ordinary minds should have been whirled into these great Maelstroms of heresy, when, even among the CATHOLIC FATHERS THEMSELVES, *some of the ablest were sucked into the vortex*. In the *Clementine Homilies*, a work which though not of that high parentage its assumed name imports, seems acknowledged to have been the production of some eminent Christian of the second age, it is said of the Sophia of the Gnostics, that God himself rejoices in her alliance. *The language in which Clement of Alexandria speaks of the Gnosis breathes all the spirit of that sect*; and, so late as the beginning of the fifth century, we find in the Odes of the Bishop Synesius such a display of *Gnostic thoughts and phrases, as renders them far more like the compositions of a Valentinian or Marcosian than of a Catholic Pastor*.

Of the catching influence of some of the other great heresies, we have yet more signal examples. The shrewd Tertullian was induced to believe in Montanus as the *Paraclete* promised by Christ, and, for a time, surrendered his strong mind to the gross delusions of that impostor and his two inspired women of quality. St. Augustin remained attached to the sect of the Manichees till his thirtieth year; and through him has the dark infection of this HERESY been transmitted to succeeding ages,—EVEN TO THE TINGING OF THE SACRED WATERS OF CATHOLICITY WITH ITS STAIN.—Vol. I. pp. 266—268.

If then Peter and Paul may be perverted by private judgment, what must be the danger of relying on the Clementine Homilies, Clement of Alexandria, Synesius, Tertullian, and Augustin?—Why take these as authorities, when the former must not be heard? Will it be pretended that heresy ever infected the writers of the New Testament, which, it is here confessed, has STAINED THE SACRED WATERS OF CATHOLICITY!!!

The Scriptures alone, it is here virtually admitted,* are unpolluted with that "dark infection." And how then should they propagate it? How can a healthy body propagate a disease? "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit."* If the Scripture makes heretics, call it, as staunch Transalpine Romanists would not scruple to call it, a heretical book at once. It is not Scripture, but the contempt and desertion of Scripture, that is the parent of error, heresy, and schism. The Scriptures never told Tertullian that Montanus was the Paraclete, nor Augustin that Satan was a rival of the Supreme.

Having thus determined the relative value of the Scriptures and the Fathers, and settled the danger of meddling with the former, and the necessity of being implicitly guided by the latter, our traveller advances to his task. *We* shall not be suspected of any inclination to depreciate the genuine monuments of christian antiquity. As witnesses of the opinions of the Church, they are of the highest value; and (though on far, far different grounds) we would not at all object to have any theological tenet tried by the Romish test—"the unanimous consent of the Fathers;" for we are convinced that this cannot be pleaded for any doctrine which has not the full acceptance of the Church of England. But their testimony as witnesses, and their opinions as individuals, rest on very different foundations. The former must be tried by their opportunities and their character; the latter, by their abilities and information. The authority of the same Father, in these two regards, is sometimes completely opposite; and a respectable voucher for facts is often small authority for belief, when he speaks the opinion, not of the Church, but of himself. Hermas and Chrysostom may serve as illustrations. This is indeed admitted by the Irish traveller in the passage we have already cited: yet does he not hesitate to take the opinions of the Fathers, including those who were "sucked into the vortex of heresy," as proof complete of the truth of doctrines, while he passes by the Scriptures in silent contempt.

It is evident, indeed, that, with the exception above noticed, our author was unable, by any process of ingenuity, to elicit Popery from Scripture. His difficulties are, in reality, as great with the Apostolic Fathers, although these he thinks himself bound to notice. How successfully we proceed to show:—

Great, then, was my surprise,—not unaccompanied, I own, by a slight twinge of remorse,—when, in the person of one of these simple, apostolical writers, I found that I had popped upon a Pope—an actual Pope;—being the third Bishop after St. Peter, of that very Church of Rome which I was now about to desert for her modern rival. This primitive occupant of the See of Rome was St. Clement, one of those fellow-labourers of St. Paul, whose "names are written in the Book

of Life;" and it was by St. Peter himself, as Tertullian tells us, that he had been ordained to be his successor. This proof of the antiquity and apostolical source of the Papal authority startled me not a little. "A Pope! and ordained by St. Peter!" exclaimed I, as I commenced reading the volume: "now, 'by St. Peter's Church, and Peter too,' this much surpriseth me."—Vol. I. pp. 14, 15.

Poor young gentleman! we want not to be told that he was "ignorant on all matters of religion!" So ignorant, it should seem, that he thought Protestants quarrelled with Popery on account of the name! We doubt not that Clement was Bishop of Rome. He possibly might have received the title of Papa, which was common to all Bishops at an early period of the Church. But we have no quarrel with the Pope on account of his title. If it could be shewn that Clement called himself, or suffered himself to be called, "Bishop of Bishops," "Christ's Vicar on earth," "Our Lord God the Pope," &c. &c.; or that he sold indulgences for sin, prospective and retrospective; that he claimed a right of making and unmaking kings, and dispensing with oaths; infallibility of judgment, &c. &c., then indeed would there be primitive authority for Popery. But nothing of this kind is attempted to be shewn. Clement was a Pope, and that, it seems, is quite enough to prove that he put forth all the blasphemous pretensions of the modern Bishops of Rome! Besides, Clement wrote an epistle to the Corinthians; and, *therefore*, "even in those simple, unpolemic times, when the actual exercise of authority could be so little called for, THE JURISDICTION OF THE SEE OF PETER WAS FULLY ACKNOWLEDGED!"* Why did not our young gentleman quote the passage of this epistle from which any such doctrine could be inferred? The Corinthians asked the judgment of Clement; and well they might. The authority of his piety, his connexion with the Apostles, his important situation in the Church, all pointed him out as the person to be consulted. No one doubts that the Church of Rome, in very early times, had a primacy allowed her, on account of her local situation in the metropolis of the world. While the world continued under the Roman yoke, it was natural enough. She was then a pure and eminently intelligent Church, and frequently consulted on religious matters. But it is rather too much to convert this circumstance into a full acknowledgment of the jurisdiction of the See of Peter, and to claim for modern Rome, wallowing in superstitions and corruptions, the deference paid by the primitive Christians to the Church whose faith was spoken of throughout the whole world.

Such is all the testimony our author can extract from Clement. In Ignatius, he finds "a Pope or Bishop of Rome, presiding over the whole christian world." The passage from which he extracts this marvellous intelligence he translates thus in a note (p. 16): "The Epistle of

* Vol. I. p. 15.

St. Ignatius to the Romans, which was written in the first century, is addressed to 'the Church that *presides* (προκάθηται) in the country of the Romans.' So "the Church that *presides* in the country of the Romans," means "the Church that *presides over the whole christian world!*" But further :—

In speaking of the Docetæ, or Phantasticks, a sect of heretics who held that Christ was but, in *appearance*, Man,—a mere semblance or phantasm of humanity,—Ignatius says, "They stay away from the Eucharist and from prayer, because they will not acknowledge the Eucharist to be the flesh of our Saviour Jesus Christ, that flesh which suffered for our sins." Now, when it is considered that the leading doctrine of the Docetæ was that the body assumed by Christ was but *apparent*, there cannot be a doubt that the particular opinion of the orthodox to which they opposed themselves was that which held the presence of Christ's body in the Eucharist to be *real*.—Vol. I. pp. 17, 18.

Strange reasoning! Does the doctrine of a spiritual presence in the Eucharist deny the reality of Christ's body? Does it not rather affirm it? Can the bread be a sign of that which has no existence? It must surely be evident to any mind more practised in argument than that of our youthful traveller, that, to a person who disbelieved the reality of Christ's body, the commemoration of that body must be a mockery, as being the solemn celebration of what he deemed a nonentity.

But if Ignatius can do nothing for Popery alive, let us see whether his corpse may not be turned to some account.

Ignatius, as is well known to all readers of martyrology, was delivered up to be devoured by lions in the amphitheatre at Rome. After the victim had been despatched, the faithful deacons who had accompanied him on his journey gathered up, as we are told, the few bones which the wild beasts had spared, and carrying them back to Antioch deposited them there religiously in a shrine, round which annually, on the day of his martyrdom, the faithful assembled, and, in memory of his self-devotion, kept vigils round his relics!—Vol. I. pp. 20, 21.

What a lucky word, *relics!* hence, by a dexterous transition, we are, of course, to conclude that the primitive practice avers the power of bones, nails, hairs, &c. &c. to operate cures, and to forgive sins; and, moreover, their right to adoration; for this is the sense in which the Popish doctrine of relics is to be understood. If any thing like this could be produced, it might be argued that the doctrine of relics is primitive. But the alchemy which can extract this opinion from honours paid to the remains of a venerable martyr, bids fair indeed to discover the philosopher's stone.*

* How is it that our traveller never bethought him of the *genuine words* of Ignatius himself, which put the Father's opinion on this subject beyond doubt or question? "Κολακεύσατε τὰ θήρια, ἵνα μοι τάφος γένηται, καὶ ΜΗΔΕΝ ΚΑΤΑΛΙΠΩΣΙ ΤΟΥ ΣΩΜΑΤΟΣ ΜΟΥ, ἵνα μὴ κοιμηθῶς βαρὺς τινι γένομαι. Τότε ἴσονται ἀληθῶς μαθητὴς τοῦ Χριστοῦ, ὅτε οὐδὲ τὸ σῶμά μου ὁ κόσμος ὄψεται." Could any believer in the Romish doctrine of relics have written thus?

Ignatius, however, must be disquieted and called up, to affirm the Popish doctrine of tradition.

It should have been mentioned also,—to make the matter still worse,—that, when on his way through Asia to the scene of his sufferings, this illustrious Father, in exhorting the Churches to be on their guard against Heresy, impressed earnestly upon them “*to hold fast by the Traditions of the Apostles* ;”—thus sanctioning that twofold Rule of Faith, the Unwritten as well as the Written Word, which by all good Protestants is repudiated as one of the falsest of the false doctrines of Popery !—Vol. I. p. 21.

Where is the *proof* that Ignatius here made a distinction between the written and the unwritten word ? For any thing that here appears, he might intend nothing but the New Testament Epistles themselves. Probably he referred to the Belief and the Lord's Prayer. But grant that he intended something unwritten. Ignatius was a contemporary of the Apostles ; and he might safely speak of their verbal traditions, which they had themselves heard from the Apostles' own lips. Are we, however, hence to conclude that what Rome, at the distance of 1800 years, or say, if you will, of 800, would affirm, *upon no evidence*, to be Apostolical tradition, is actually such ? No human ingenuity can make this very ambiguous passage countenance the doctrine of unwritten tradition, as received by the modern Church of Rome.

Then says our traveller :—

Marvellous to me, most marvellous, were these discoveries :—a Pope, Relics of Saints, Apostolical Traditions, and a Corporal Eucharist, all in the First Age of the Church !—who *could* have thought it ! Vol. I. p. 21.

Who, indeed ? and who *can* think it, if it rest on no better evidence than this ?

Barnabas and Polycarp our traveller hopelessly surrenders, as incapable of perversion. Of Hermas he says,

This Father, be it recollected, was one of those distinguished Christians to whom St. Paul sends salutations in the Epistle to the Romans, and among the moral precepts which in this work he represents his angel to have communicated to him is the following :—“The first thing we have to do is to observe the commandments of God. If afterwards a man wishes to add thereunto any *good work*, such as *fasting*, he will receive the greater recompense.”

Here again was sheer Popery, both in doctrine and practice—Satisfaction to God by Good Works, and one of those Good Works, Fasting !—Vol. I. pp. 23, 24.

The young gentleman's “ignorance in all matters of religion” is once more exhibited in arguing for fasting, as a Popish practice, rejected by Protestants. It may be necessary therefore to tell him that Protestants do not reject fasting, nor do they deny the primitive authority of the practice. But if it had been our author's intention to discredit this observance instead of maintaining it, he could not have succeeded better than in quoting from an early Father a passage which *denies its necessity, and formally excepts it from the commandments of God*. As to “satis-

faction by good works," we can no more read it here than in those words of our Lord himself, "If thou wilt enter into life, keep the commandments." *

And this is all that our young traveller can extract in favour of Popery from the Apostolic Fathers! We shall take occasion, in our next Number, to see how he succeeds with later ages. We may remark that his work is characterised by the usual amount of low scurrility and graceless wit against the Protestant Clergy:—"Rich and roseate rectors!" Surely Captain Rock's biographer ought to know that the patriotic efforts of that gallant gentleman have rendered such beings impossibilities! Our young traveller does well to be abusive. Invective is the best substitute for argument, when the latter cannot be had.

Of the other works, we have only to say that Mr. O'Sullivan and Philalethes are excellent. We scarcely know what to think of the "Second Travels." We wish to see the faith of the Church of England better defended than the author of that book is capable of doing. We have sometimes thought him a Jesuit in disguise, and sometimes the Archbishop of Dublin; but the most reverend Prelate is so courteously cited occasionally, that we must abandon the latter conjecture.

ART. II.—*Chemistry, Meteorology, and the Function of Digestion, Considered with Reference to Natural Theology.* By WILLIAM PROUT, M.D. F.R.S. *Fellow of the Royal College of Physicians.* London: Pickering. 1834. Pp. 564.

IN most of the ordinary operations of Nature, the design of the Creator is sufficiently obvious; the adaptation of means to their end is readily discernible by the reasoning faculties of man. Such, however, is not the case with phenomena in general; but, though we can assign no reason for the results produced by various experimental operations, the changes effected by them are manifestly directed to certain ends. Since therefore, in cases where the intermediate phenomena can be traced and understood, a design is always manifest, it is natural to infer design in others obviously so directed, even though their intimate nature surpass the limits of human comprehension. This is Paley's argument, in the seventh chapter of his "Natural Theology;" and it clearly admits of a very extensive application to the phenomena of CHEMISTRY, which is a branch of knowledge dependent solely on experience, and which had not hitherto been considered in detail, with reference to the argument for design and contrivance in the works of creation. To supply this desideratum has fallen to the lot of Dr. PROUT, as one of the writers for the Bridgewater premium; and he has placed

* JOHN 8. 15.

the argument in a somewhat more striking point of view than that in which Paley has left it. Admitting, generally, that the mechanical contrivance of the universe is better adapted to display the design of the great Contriver, he considers it not so well suited to arrest the attention of the observer. The employment of means utterly above our comprehension, though evidently most familiar to *Him*, is calculated to impress the mind with more exalted notions of his wisdom and goodness, than the more obvious beauty even of the most complicated mechanism.

The trio of subjects comprised in Dr. Prout's treatise have no very apparent connexion with each other, except in so far as chemical agency affects the operation both of meteorology and digestion; and, though arranged in three consecutive books, the writer has exercised no little ingenuity in discussing them on similar principles. His arguments in general are clear and well developed; but they depend in a great measure, at least in the way of illustration, upon a theory of his own, which, however plausible, is not at present established, if indeed it ever will be: nor are we prepared to admit, that the undertaking in which he was engaged is likely to be furthered by broaching a new hypothesis, instead of deducing a definite inference from laws already defined. The purpose of the Earl of Bridgewater was not to elicit new discoveries in science, but, among other things, "*by discoveries, ancient and modern, in arts and sciences, and the whole extent of literature,*" to exhibit the wisdom, power, and goodness of God in the works of creation. It is not our intention, nor would it accord with the plan of our Miscellany, to canvass the merits of our author's scientific investigations. In their present form, indeed, they furnish but an outline of his conceptions on the subject, and may or may not be reducible to practice. At all events, it will require many long years of scientific research to fix them upon any other than a conjectural or probable basis. Our purpose will accordingly be directed to lay before our readers the result rather than the grounds of the argument; and, in doing this, we shall not fail to produce some cogent proofs of design in the operations of the Deity.

A considerable portion of the first book is occupied with the author's theory respecting the divisibility and molecular constitution of matter, and the phenomena and motion of light and heat. From the principles laid down respecting the molecular operation of matter, he has deduced the following inferences:—First, that matter has not always existed in its present form; secondly, that it could not have existed in its present form by chance; and thirdly, and consequently, that it must have been the work of a voluntary and intelligent Being. Regarding the premises as established, we give the consequence in his own words:—

We infer intelligence in an agent from the fitness and adaptation to certain ends exemplified in his works. Thus, when we see a machine admirably fitted

for the office it performs, we infer that the maker of that machine must have possessed intelligence. Now if we judge of the molecular constitution of matter by this rule, we shall find that there is not only the most extraordinary fitness and adaptation to circumstances displayed in its arrangements, as far as we can understand them, but evidently much further; that is to say, the maker of this system must not only have possessed intelligence, but intelligence infinitely surpassing our own. Thus at the very beginning, the selection of the molecular form of matter out of the many possible forms which might be supposed to exist, may be considered as an instance of intelligence of the highest kind; for this alone, of all the forms that can be conceived, seems best adapted to the purposes of creation. Indeed, on what other supposition, than that of the subdivision of matter into *minute similar parts*, could all those endless operations, which we see constantly going on in the world, be imagined to take place? Moreover, the nature of the powers with which the molecules of matter are endowed is truly astonishing, and calculated in the highest degree to impress us with exalted notions of the intelligence and power of their contriver. Thus, what can be more wonderful, than that the self-same *chemical* forces differently directed should produce, not only all that endless change of property, of form, and of condition which we see around us, and which are so beneficial and even necessary to our existence; but likewise some of the most terrible displays of power in nature; as for instance, the utmost intensities of heat, of cold, and of light; the terrors of the thunderbolt, and the irresistible energies of the earthquake! Nor, on the other hand, are the *cohesive* affinities existing among the molecules of matter much less wonderful or important; for if *similar* molecules had not been constituted with self-attractive and self-repulsive powers, there would have been no aggregation of the same matter into symmetrical groups, no order or regularity, no separation or purity; in short, there would have been no common bond of union, and the whole would have been dispersed throughout nature, as accident or other circumstances might determine. Hence the present order of things could not have existed unless the molecules of matter had been endowed with *both* these properties; one of which, the *chemical*, as it were, goes before and imperiously determines what molecules shall be combined or separated; while the other, the *cohesive*, silent and unobtrusive, follows in its train, and industriously assorting and arranging its predecessors' labours, here perhaps forms a diamond, or there superintends the integrity of the atmosphere!

Such are molecular forces as they obviously appear to us, and such the arguments deducible from them. But when we attempt to go further, and inquire into the intimate nature of these forces, we not only find much that is unknown to us, but much that apparently surpasses our utmost conception! And what a still more sublime idea is this calculated to convey to us of the wisdom and power of that Being who contrived and made the whole! When and where, do we naturally exclaim, did this Being exist? Whence his wisdom, and whence his power? There is, there can be, but one answer to these inquiries. The Being who contrived and made all these things must have pre-existed from eternity—must have been omniscient—must have been omnipotent—MUST HAVE BEEN GOD!—Pp. 89—91.

Dr. Prout's fourth chapter contains a summary account of the different elementary principles which exist upon the earth's surface, followed by a consideration of the principle upon which the *atomic* theory is founded; from which, and a general review of the entire subject, he reverts to the main subject of the treatise. His first illustration is well put, and others of equal force and perspicuity abound in the volume:—

We are told by the inspired historian that after matter had been created and endowed with motion, the next Almighty fiat was, "Let there be light;" and

if we suppose this fiat to have included the other imponderable forms of matter, heat, &c., how entirely do the whole phenomena of nature accord with the sacred narrative! Light, and probably its attendant heat, are the most generally diffused and universal of all the subordinate agencies; so much so, that they are not confined to our globe or even system, but extend throughout the universe. Their laws and influences, therefore, seem to be as general and as necessary to the present order of things, as those of gravitation itself. The priority of existence also of light and of heat is self-evident; for until they existed, nothing else, as we are acquainted with things, could have had existence. Now all subsequent creations have been made with the most exact regard to the influences of these prior agencies. The globe, for example, which we inhabit, is placed at a certain distance from the sun, the great centre of our system and of light and of heat; and where, of course, according to the laws which light and heat obey, they must act with a certain intensity. Hence it was necessary that the materials of this globe should have a certain degree of fixity, otherwise they could not exist. If indeed there had been no ulterior views, with respect to the destination of this globe; all that would have been requisite, would have been to have made it sufficiently firm to move through space; and for this purpose the more homogeneous and compact its composition had been the better. But what are the facts? Our globe, though stable, so far from being homogeneous, is composed of a variety of substances all differing from each other in their properties; some being solid, some fluid, some aeriform under the common circumstances in which they have been placed, and all beautifully adapted, both by their physical and chemical properties, to the purposes they fulfil in nature; and what is more, to the purposes they were *designed* to fulfil in nature; for on no other supposition would their properties be intelligible.

Thus water, *within very narrow limits of temperature*, is a solid, or a liquid, or a gas; and yet these *very narrow limits of temperature*, neither more nor less, are precisely those which exist upon the surface of our globe; where they are the natural and necessary results of its situation in the universe, and of the general laws which govern the distribution of light and heat. Had the properties of this body been other than what they are, or had the general temperature of our globe been different, water would have existed altogether in the solid or in the gaseous state, and its most important properties would have been unknown. Hence it seems almost impossible to arrive at any other conclusion, than that the temperature of the earth, and the properties of the water on its surface, have been mutually adjusted to each other. And further, since the temperature of the earth, as just stated, is the natural result of the general laws which govern the distribution of heat and of light; the inference must be, that the properties of the water, as the subordinate and later principle, have, at an after period, been adjusted to the prior temperature of the earth.—Pp. 150—153.

When we see adjustments so wonderful, and such wisdom displayed in those parts of creation which are intelligible to us, we cannot imagine that the Being who made them all would act otherwise than with wisdom. Hence what we do not understand, or what may appear incongruous to us, we naturally and properly refer to our own ignorance. The phenomena of chemistry are so extraordinary, and often so unexpected, that little in general can be predicated of them, beyond what is actually known. The most experienced chemist, therefore, as compared with the Great Chemist of nature, is immeasurably deficient; and can only contemplate His wonderful operations with astonishment and awe, and own them unapproachable.—Pp. 154, 155.

We cannot resist the temptation of adding another extract from this *division* of the work, in which a common chemical process is made to furnish a striking proof of God's omnipotence:—

Let us, for example, consider what happens in a simple and familiar instance of chemical decomposition; as when a solution of lunar caustic (nitrate of silver)

is added to a solution of common salt. In this case, the chlorine of the salt combines with the silver, and produces a curdy precipitate which falls to the bottom; while the nitric acid combines with the soda, and forms a soluble salt which remains in solution. Now, we showed in a former chapter that the minutest fragment of matter appreciable by our senses, consists of innumerable molecules. If therefore we suppose a small quantity, as an ounce, of the lunar caustic, and a proportionate quantity of common salt, to be mixed together; what countless myriads of molecules, in a portion of time literally inappreciable, must have sought out, and combined each with its fellow, in this simple process! The human mind absolutely recoils from the contemplation of objects so completely beyond its powers; for the utmost that we can imagine, must fall almost infinitely short of the reality. Were we, for illustration, to conceive every human being at present in existence, to be collected together into one vast array, and to be all dressed exactly alike, and to perform the same military manœuvre at the same moment; we should be probably as far short of the actual numbers of similar molecules, each manœuvring exactly alike in the above simple experiment, as a single company falls short of our congregated army!—Pp. 170—172.

METEOROLOGY, which forms the subject of the second book into which the treatise is divided, is viewed in connexion with the author's previous remarks on the agents and operations of *chemistry*, by regarding it merely in reference to the results which those agents and operations produce in the economy of nature. The writer's observations are chiefly directed to the subject of *climate*, and the mutual adaptation of temperature and organic existence to each other in the different portions of the globe. After an admirable delineation of the effects of climate upon vegetable and animal life, and the circumstances attending the manner of its distribution over the surface of the globe, he thus sums up the argument:—

Hitherto we have considered the works of nature without reference to *Man*. For aught we can see to the contrary, they might all have existed, and every arrangement and operation might have been very nearly, if not exactly, the same as at present, though man had never been called into being. But still, for a moment longer, keeping man's existence out of view; let us, as under a former division of this Treatise, inquire what would have been the use of all this elaborate design, without an ulterior object. Would an intelligent Creator have made such a world, and have left it thus incomplete? It is evident that the other beings, inhabiting this earth, live and die, without in the slightest degree comprehending the vast system of which they constitute a part. Hence they are merely unconscious agents, from which their Maker, while he has furnished them with the instincts necessary to their existence, and has awarded equal justice to all, has yet chosen to withhold the privilege of reason. That a Creator, evidently as benevolent as he is wise, might, for his own gratification, have made such a world, and without any other inhabitants, is indeed possible. But, even admitting that possibility, the probability surely is, that he would not there have finally "rested from his labour." His benevolence would have prompted him to communicate to other beings a portion of the gratification, which he himself is supposed to derive from the contemplation of his works. In the beautiful world which he had created, He would have wished to *some* being at least, capable of appreciating to a certain extent his design and his objects. Such is a plain inference deducible from the manifest attributes of the Creator; and what is the fact? Is not man such a being as we have supposed? Throughout the world, though perfectly independent of him, is there

not a clear foretoken of his existence? Has he not been placed at the head of that world, so obviously prepared for him, and thus constituted "the Minister and Interpreter of nature!" Surely no one will be inclined to doubt that such is the situation of man in the world. Equally undeniable is the striking accordance of these deductions from the view of external objects, with what is written of the origin of man by the sacred historian: "And God said, that it (the world which he had prepared) was good. And God said, Let us make man in our own image, after our own likeness, (that is to say, endowed with reason and with the power of reflection). And let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing, that creepeth on the earth."—Pp. 401—403.

If there exist any bond of connexion between the third book of the Treatise and those which precede it, we can only say that we are too dull to discover it, except in so far as the running title describes it to treat of the "*Chemistry of Organization*." It relates entirely to the economy of the digestive functions, of which the examination clearly belongs to physiology rather than to chemistry. Since, however, the appointed distributors of the Bridgewater premium have chosen to *put asunder* what nature and science had closely joined together, Dr. Prout was, of course, in duty bound to concur in their decision, and attempt to link together the properties of matter, of the atmosphere, and the stomach in one connected argumentative chain. In this he has failed, as might reasonably be expected; but he has succeeded in the far more important point, of deducing from the alimentary process an argument of the power, and the wisdom, and the goodness of God. We have already extended our quotations to too great a length to admit of further extracts; but we trust that enough has been said to direct attention to a very valuable work—valuable, indeed, both in a religious and a scientific point of view. The favourite theory of the author is at present but a theory, and certainly it is brought forward on no very fitting occasion. Still its delineation may accomplish the author's object in procuring its submission to experimental proof, and thus promote the advancement of science; while the arguments which he has built upon it, in favour of a *designing* Providence, will tend to strengthen the convictions which can *never* fail to accompany the deductions of Natural Theology.

LITERARY REPORT.

Sketch of the Life of the Right Hon. Lord Teignmouth. By the Editor of the Christian Observer. London: Hatchard. 1834. 8vo. Pp. 43.

OPPOSED as we are, from a deep-rooted conviction, to the principles of that

"party in the Church with which the late Lord Teignmouth had connected himself, we are not on that account less alive to the truly christian character, and exemplary piety, of the amiable and lamented peer. The Sketch of his Life by the Editor of the Christian Observer is re-published from the pages of that

periodical, of which he was one of the original projectors; and, though necessarily a hasty production, exhibits in pleasing colours the conduct of a sincere Christian, in his life and death, as an example for general imitation.

The Study of Church History recommended. Being the Terminal Divinity Lecture delivered in Bishop Cosins's Library, April 15, 1834, before the Right Rev. the Dean, the Chapter, and the University of Durham. By HUGH JAMES ROSE, B.D. Chaplain to his Grace the Archbishop of Canterbury. London: Rivingtons. 1834. 8vo. Pp. 63.

"WHATEVER in religion is *new*, is, *co nomine*, *false*. Whatever, in the strict sense of the word, is *old*, i. e. whatever has been handed down from the Apostolic time through the lapse of ages, that is, *co nomine*, *true*." Upon this axiom, after pointing out the moral and practical advantages arising from a knowledge of Church History, Mr. Rose proceeds to establish the imperative necessity of its study generally, and illustrates his argument by adverting to the subject of *Controversy* in particular. On this point he alludes with peculiar effect to the assertion that the Articles were purposely drawn up in ambiguous language, with a view to accommodate both Calvinists and Lutherans; and shows it to be historically true that their framers regarded neither of these sects, but meditated only a direct and uncompromising opposition to the doctrines of the Schoolmen. In observing upon the spirit in which Church History ought to be written, he objects to *Moshelm* as giving merely a dry detail of fact, without affording a single moral lesson,—as accurate, indeed, but unprofitable: to *Milner* as feeble in execution, and bigotted in opinion; and to *Jortin* as *uncandid*, taking part with heretics, and advocating the mis-called *liberal* notions, which are even yet so much in vogue. The fact is, that we have no good Church History. Mr. Waddington, who has recently undertaken to supply the deficiency, follows very closely in

the path of *Jortin*; and, though free from his sneers and his cavils, is equally *liberal* in his ideas. That it does not hold with the Episcopacy was doubtless a cogent motive with our dissenting Chancellor and his associated diffusionists, in sending forth his work under the sanction of their authority. In conclusion, Mr. Rose remarks upon the manner in which Church History ought to be read; not in a careless, or an infidel, or a cavilling spirit, but with a confident belief in the truth of the gospel, and a hope to find it confirmed in the records of its propagation. It is needless to add that we consider the Lecture a production of high merit and great utility.

Last Words; or, The Truth of Jesus sealed in the Death of his Martyrs: with which is connected a Brief Sketch of the History of the English Church, from its earliest period to the close of Queen Mary's Reign, 1558. By the Author of "*Little Mary*," "*Ellen's Visit to the Shepherd*," &c. Seeleys. 1834. Pp. viii. 208.

THIS work is dedicated to the "dear children committed to the care" of the authoress. It is a sort of ten-table conversation on the Martyrs, whose "last words" are recorded in the course of the dialogue. The dedication contains a sentiment which we can do no wrong in transplanting into our own field; it will survive there as an evergreen. "You will learn that talents, however rare—courage, however invincible—ambition, however noble—if directed to nothing beyond time,—if apart from that faith, through which alone a good report can be obtained in the sight of God—are altogether lighter than vanity: and in your observation of character, in your study of history, whether ancient or modern, let this truth never be forgotten—that no true estimate of any object of human desire or pursuit can be obtained, except as viewed in connexion with eternity." (p. vii)

This sentiment ought to actuate all teachers of youth. *

Sermons and other Remains of Robert Lowth, D.D. sometime Lord Bishop of London: now first collected and arranged, partly from Original Manuscripts, with an Introductory Memoir. By the Rev. PETER HALL, M. A. Curate of St. Luke's, Chelsea. London: Rivingtons. 1834. 8vo. Pp. x. 49.

It will be readily allowed that this is a valuable addition to our theological literature. The volume contains ten of the Bishop's unpublished Sermons; eight others, most of which had become exceedingly scarce; a Letter to the London Clergy on Simony, of which the copy in the British Museum is alone known to exist; a larger Confutation of Bishop Hare's system of Hebrew Metres; and a few scattered Poems, of some of which the authorship has been hitherto unascertained. Prefixed to the Introductory Memoir, is the sketch of the Life of the Bishop's father, Dr. William Lowth, the joint commentator of *Patrick* and *Whitby*, which is known to have been contributed to the "Biographia Britannica" by his son. The memoir itself is as full and satisfactory as the scanty materials, which have turned up in the course of a long and diligent search, have enabled the editor to make it. We shrewdly suspect, however, that his prefatory critique on the Bishop's character as a theologian, in which he speaks of him as "by no means a spiritual divine," though "as maxims of worldly prudence and morality, many of his remarks are truly admirable," would not have been written some two or three years since. Bishop Porteus seems to have judged differently; and we are at a loss to imagine, how Mr. Hall, with the extract from the Primary Charge of that amiable and exemplary Prelate before his eyes, which he has inserted in a note at p. 41, could have penned, only three pages backward, the unworthy paragraph, from which there are a few of his readers who will not turn away, as we have done, with a feeling of pain, almost amounting to disgust. Doubtless the intrinsic value of the "Sermons and Remains" will send them speedily to a second edition;

and we sincerely hope that the otherwise interesting Memoir will not be defaced by the unchristian comment, and vulgar anecdote, to which we allude.

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Memoirs of the Council of Trent; principally derived from Manuscript and Unpublished Records, namely, Histories, Diaries, Letters, and other Documents, of the leading Actors in that Assembly. With Plates. By the Rev. JOSEPH MENDHAM, M. A. London: James Duncan. 1834. Pp. xxxii. 379.

THIS valuable work deserves a careful reading. The author, whose name as that of a successful defender of the Protestant faith needs no encomium here, has produced a testimony against Rome which her emissaries shall in vain attempt to gainsay. We have not room to give it a more extensive consideration, though it merits analysis: but we may say in a few words, that Mr. Mendham has done religion a service by this mild, well-timed, calm inquiry into the proceedings of that Council—or rather succession of Councils—on which Popery builds her present authority. We have reason to know, that the Romanists do not like the sources of this work; that they accuse Pallavicini especially of treason and double-mindedness: but we think they would not attempt to set aside the evidence of the other authors quoted by Mr. Mendham, especially as he has confined himself to that mode of trial whence there is no appeal. "Out of thine own mouth will I judge thee, thou wicked servant," is a text which Rome cannot stand, and Mr. Mendham has successfully employed it.

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Dying Thoughts upon Philippians I. 23. By RICHARD BAXTER. Written for his own use in the latter times of his corporeal pains and weakness. With an Introductory Essay, by the Rev. H. STEBBING, M. A. London: Hatchard. 1834. 12mo. Pp. lx. 288. [Sacred Classics, No. VI.]

WHAT is Death, and what the necessary preparation for its approach, in order to alleviate the terrors which

await his coming? These important considerations form the subject of the Essay prefixed to the present volume of the Sacred Classics, and though not very closely connected with the Thoughts of Baxter, they are well adapted to prepare the mind for a just appreciation of his more abstruse inquiries. As a separate tract, however, Mr. Stebbing's Essay has very considerable merit; and his observations are sometimes novel, always pertinent and effective. His reasonings on the intermediate state are well digested and powerfully argued; and the reader cannot rise from a perusal of the whole without an increase of devotional awe and christian consolation. The "Dying Thoughts" are not materially tinged by Baxter's peculiar opinions; and it is a happy feature of the publication in which they appear, that select works of those divines, whose tenets cannot always be safely trusted with the ordinary reader, may thus be brought forward without the danger of engendering false notions on the fundamental principles of the doctrine of the gospel.

Gift to the Members of the Church of England; being a Collection of Extracts from the most sterling Theological Writers, exemplifying the Advantages of a Church Establishment, and shewing the necessity of preserving the same. By A LAY MEMBER OF THE ESTABLISHED CHURCH OF ENGLAND. London: Smith, Elder, & Co. 1834. 8vo. Pp. v. 140.

How the majority of these extracts apply to the object for which the title states them to have been collected, we confess our inability to discover; and in truth, the publication, though evidently dictated by the purest and most praiseworthy motives, appears to be an anomaly throughout. Only think of a *gift* consisting exclusively of borrowed goods, and given away at the moderate charge of four shillings and sixpence! Only think of Lord Brougham being classed among the "most sterling theological writers," and cited as "exemplifying the advantages of a Church Establishment!" To be sure, an eminent authority has observed, with respect to the learned Chancellor's

multifarious acquirements, that "did he but know a little law, he would have a smattering of every thing;" but, after all, a hymn by Lord Brougham is more than we had expected. Extracts *de omnibus rebus et quibusdam aliis* would well describe the volume. Psalmody, Fanaticism, the Day of Judgment, Calvinism, Health, Prayer, Cicero, Oratory, Female Influence, the Bible, Advent Hymn, Sunday-schools, &c. &c. are among the number; but what they have to do with the necessity of preserving a Church Establishment, except by a very distant inference, we have not the gift of finding out.

Sermons, &c. &c. By the late Rev. WILLIAM HOWELS, Minister of Long Acre Episcopal Chapel. With a Memoir, by CHARLES BOWDLER. Vol. I. London: Hatchard, & Hamilton & Co. 1834. 8vo. Pp. cliv. 389.

"ONE of his paragraphs would have made another man's sermon," observed Mr. Melvill, in the discourse which he preached on the Sunday after the funeral of Mr. Howels. If the contents of the present volume are to be the criterion, we think he would find it difficult to bear out his assertion. *Extravagance* seems for the most part to have been characteristic of Mr. Howels' preaching; and sentences, which his followers no doubt regarded as extremely forcible and effective, appear to us to be highly offensive, and verging closely upon blasphemy. It may be very touching to some fine sensibilities to hear of "a poor lying-in woman in a manger at Bethlehem, giving birth" to the Redeemer; but such familiarities must ever be disgusting to the sound and sober Christian. That Mr. Howels was a sincere and zealous minister of God's word we would not for a moment doubt; that he was an injudicious one we cannot. The Memoir prefixed to this volume, which is to be followed by another, places the object of it in that light in which his followers will delight to view him, and there is much in it which we are willing to admit will be generally interesting and instructive.

A Pictorial, Geographical, Chronological, and Historical Chart, being a Delineation of the Rise and Progress of the Evangelical or Christian Dispensation, from the commencement of the Gospel Narrative to the Ascension of our Lord. By R. MIMPRISS. Second Edition.

A Key to the Pictorial Chart, &c. &c.

A Harmony of the Four Gospels, with the English Authorized Version, arranged according to Greswell's "Harmonia Evangelica" in Greek, with References to his Dissertations on the same, by permission of the Author. Intended principally as an Accompaniment to a Pictorial and Geographical Chart (by R. MIMPRISS) of the History of the Life of our Lord Jesus Christ. London: Low. 1833. 8vo. Pp. x. 351.

Exercises on the Gospel Narrative of the Life of our Blessed Lord, (chronologically arranged) in a series of Questions and Answers. By ELIZABETH MARIA LLOYD. Second Edition. Accompanied by 50 Illustrations from Designs of the Old Masters. London: Low. 1833. Pp. 108.

THE illustrations in the last of the above works correspond with the most important particulars depicted in the Chart laid down by Mr. Mimpriss; and the catechetical history of our Lord's life is intended to strengthen the impression which the pictorial representations are admirably calculated to make upon the youthful mind. We regard the whole series as eminently useful, and the Chart in particular is no less meritorious as a vehicle of instruction, than as a work of art: but we are fearful that the high price, at which they are necessarily published, will prevent so extensive a circulation as they would otherwise unquestionably obtain. A liberal subscription, however, has disposed of a first edition, and we hope that the second will meet with the success which it deserves. Of Mr. Greswell's Greek Harmony it is superfluous for us to speak; but we may add, that the English work formed upon it, which may be used apart from the Chart, is decidedly the best evangelical arrangement extant. At first sight the Chart has

somewhat a confused appearance; but with the aid of the Key, the various events in our Lord's ministry will be readily traced, and the task will have the effect of fixing them firmly in the memory.

Seven Sermons on our Lord's Temptation: grounded upon those of the learned Bishop Andrews. To which is added, from the same Author, a Sermon on the Passion. By the Rev. W. KIRBY, F. R. & L. S. &c. London: Longman. Ipswich: Row. 1829. 8vo. Pp. xi. 209.

ALTHOUGH so long a period has elapsed since the publication of this volume, we are still unwilling to allow it, on that score, to pass unnoticed in our miscellany. Our attention has recently been called to its merits; and it is due to the author to make them more generally known. The subject matter is chiefly from the pious and powerful pen of Bishop Andrews; but the adaptation of the quaint and antiquated manner of the venerable prelate to the taste and turn of modern times is calculated to make the appeal of one, who, though dead, yet speaketh, more generally useful.

Reflections adapted to the Holy Seasons of the Christian and Ecclesiastical Year. By JOHN BREWSTER, M. A. Rector of Egglescliffe, in the County of Durham. London: Rivingtons. 1834. 12mo. Pp. xi. 360.

WHETHER for private or family improvement, these Reflections will be found essentially important, both from their subject matter, and the pious, yet sober, spirit in which they are composed. Following the arrangement, and imbibing the sentiments of the Liturgy, the writer has inculcated, in simple and eloquent terms, the great doctrinal and practical truths, of which the Holy Seasons are appointed to put us in remembrance. The volume contains 7 Sections on Advent, 4 on Christmas, 3 on the Epiphany, 40 on Lent, 6 on Easter, and 5 on the Descent of the Holy Ghost.

A SERMON ON THE SIN AGAINST THE HOLY GHOST.

MATT. XII. 31, 32.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men ; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

It must, I think, be generally confessed, that the words which have been selected for my text, and those which answer to them in St. Mark's and St. Luke's gospels, are of a most awful and striking character ; neither can it be denied that they are also hard to be understood, since the most learned and pious of men have ever found much difficulty in explaining their meaning ; and yet it is most desirable, most important, that they should be rightly understood by all Christians. For, unhappily, there are few passages in the Scriptures which, from being *misunderstood*, have caused more serious uneasiness to fearful beings than those which are now before us. It is my intention, then, on the present occasion, to consider them at some length, for the purpose of explaining them. In so doing, however, I shall not attempt to advance any thing new on the subject, but shall content myself with taking from the explanations of others what may appear most satisfactory to my own mind. May He, who alone can give us power to understand the Scriptures, or enable us effectually to profit by them, send his blessing upon my humble endeavours, and make them tend to promote the glory of his great name, the comfort of fearful spirits, the timely conversion of hardened sinners, and the final salvation of immortal souls !

Now, when we meet with a difficult passage in the Holy Scriptures, it is often very useful to examine and consider the context, that is, what goes before and what follows after, in order that we may see whether we may not there meet with something to assist us in explaining the passage in question : and this we may do with considerable advantage in the present instance ; for we shall find, in the first place, what led our blessed Lord to make the declaration :—and, secondly, we shall learn who, and what sort of persons they were, to whom he addressed himself.

It appears from the early part of the chapter in which the text occurs, that our blessed Lord had been displaying his divine power in behalf of one who, in the language of Scripture, “ was possessed with a devil,” and was, in consequence, both blind and dumb. We do not pretend now to understand, or to explain exactly, what is meant by the expression, being “ possessed with a devil,” because we find no very exact account given of the matter in Scripture, and because it seems clear that such things do not now occur ; but thus much seems certain, that the persons so afflicted were really, in some way or other, under

the dominion of him who is called, in Scripture, by the name of Satan and the Devil, who is sometimes styled the Evil One and the Prince of Devils, whom moreover it was one great object of Jesus Christ's coming into the world to overcome and to destroy.

Be this, then, as it may; whatever was the nature of the affliction under which the poor sufferer was labouring, our Lord proved his decided dominion over the evil spirit, for he healed the man, and that so effectually, that "the blind and dumb both spake and saw;" and the effect produced by the miracle on the greater part of those who witnessed it, was such, that we read that "all the people were amazed, and said, Is not this the Son of David?" that is, they were preparing to acknowledge Jesus as the Messiah who was to come.

But such was not the effect produced by the miracle on the minds of all. The proud, prejudiced, and envious Pharisees were, we know, ever on the watch to find something against Jesus, and ever ready to explain away, as far as they could, whatever was in his favour. On the present occasion they could not, it is clear, deny that a wonderful work had been performed by Jesus, which was far beyond the power of man. In order to do away the impression made on the minds of the people by the miracle, they had recourse, therefore, to a cunning device:—"The Pharisees, when they heard it, said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils." Our Lord detecting what was secretly passing amongst them, for he knew their thoughts, immediately addressed himself to them, and openly replied to their false and wicked insinuations; and, in so doing, he first pointed to them the folly of supposing that Satan would fight against himself, and assist in casting out his own ministers; spoke of his own casting out devils by the finger of God; and then, in the words of the text, cautioned them against the tremendous danger of, what he styles, blaspheming or speaking against the Holy Ghost. "Wherefore I say unto you," such were his words, "All manner of sin and blasphemy shall be forgiven unto men," that is, of course, on the gospel terms of repentance and faith; "but the blasphemy against the Holy Ghost shall not be forgiven unto men." And so anxious was he to impress this truth on the minds of his hearers, that he repeats the same declaration in somewhat different terms; for he continues, "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

From this view of the text, with its context, we might, I think, at once naturally conclude, that the sin here mentioned as unpardonable, must have some particular reference to the words spoken, just before, by the Pharisees; indeed the word "wherefore" implies as much; but we are further assured of it by St. Mark's account of the conversation; for, after having related that Jesus had thus addressed them, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:" that sacred historian adds, by way of explanation, "because they said, He hath an unclean spirit." (Mark iii. 28—30.) From this it is plain that our

Lord referred to the words of those who had said that he cast out the evil spirits by the help of the prince of darkness.

The view then to be taken of the subject appears to be this: The Pharisees had spoken most blasphemous words against Christ and against his miracles; he therefore warns them, and all who are present, that those miracles are the work of the Holy Spirit, and consequently cautions them that if they wilfully continued to ascribe the miracles wrought by the Holy Spirit to the power of demons, they would be in danger of committing an unpardonable sin. He does not seem to say that they had as yet done this. What they had hitherto done, dreadful sin that it was, seems not to have amounted to blasphemy against the Holy Ghost. Their blasphemy appears to have been blasphemy against the Son of man, that is, speaking evil against Jesus in his humble, human capacity whilst upon earth; an awful crime indeed! but yet such as might, in the mercy of God, on sincere repentance, be forgiven. They had gone as far as they could at that time, and under the circumstances of the case. But their state was not yet desperate. The very fact of our Lord's giving them this warning seems to prove that they might even then turn from their sins, believe on him, and thus obtain pardon; or they might go one step further in their blasphemy, and become entirely lost. They might, in spite of due warning and of sufficient evidence, ascribe the operations of the Holy Spirit to the evil one, and thus commit the unpardonable offence.

But it is also very probable that our Lord meant to refer, and perhaps more particularly, to the miracles which were about to be performed by his disciples through the power of the Holy Ghost, under that fulness and perfection of the dispensation of the Spirit, which was not to take place till after he had ascended himself into heaven, and had sent down the Holy Ghost upon them on the day of Pentecost. And in confirmation of this, it is worthy of remark, that on another occasion, when our Lord was speaking to his chosen disciples on the subject of their going forth to preach the gospel, he used words which are the very same as those which he here addressed to the Pharisees; for he said to them, as we read in St. Luke's gospel, "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God: and whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." (Luke xii. 8—10.) From which we may conclude, that our Lord's mention of the sin of blasphemy against the Holy Ghost may be applied to the speaking against the miracles to be performed by his disciples, at least as well as his own miracles.

The argument of our Lord may then be thus explained. The Son of God himself had come upon earth to obtain for mankind the eternal pardon of all their sins. He had performed the most wonderful miracles in proof of his being the Son of God. But he had come in a humble and a lowly character, contrary to the prejudices of the Jewish people; and the consequence had been, that they rejected him and his miracles. It pleased the Almighty, however, in his goodness, to use one more method to convince them. In a short time Jesus was about to be crucified, and afterwards to rise from the dead, to ascend up again into heaven, from

whence, being exalted at the right hand of God the Father, he was about to send down the Holy Ghost upon his disciples, to enable them to perform in his name many most amazing signs and wonders, in proof of his word and truth. Our Lord, therefore, warns those who are blaspheming and speaking against himself, that if they went on, and in like manner blasphemed against those last means of conviction, there would be no hope left for them. They must *then* die in their sins. They must remain without the possibility of forgiveness either here or hereafter.

And surely we must confess that such a decision was most natural, as well as most just. For without repentance, we know that no sin can be pardoned. But repentance, it is certain, can come from the Holy Spirit alone. And can it be expected, that if, after the most solemn warning and ample opportunities of conviction, any persons wilfully and deliberately blasphemed against the Holy Ghost, and denied his power, the Holy Ghost would then, as it were, continue to strive and force repentance upon them? Far from it. Thus, in fact, blasphemy against the Holy Ghost took away all hope of repentance, and therefore of pardon. It closed up the last and the only channel through which repentance and pardon could be conveyed; and those blasphemers must therefore necessarily be given over to final impenitence and hardness of heart. Their fate must be never to be pardoned, but to sink into the fathomless depths of everlasting perdition.

Such is the view taken of these passages by most of the ablest and best of commentators,* and it is one which certainly appears natural and consistent with truth. From this view also we may at once perceive, for our own satisfaction, that none ever could commit the sin which is pronounced in my text to be unpardonable, except those who themselves witnessed the miracles of Christ or those of his disciples, which were wrought by the Holy Spirit. To refer to one instance mentioned in Scripture of a great sin against the Holy Ghost, I mean, that of Simon Magus, who, when he offered to purchase of the Apostles the power of giving the Holy Ghost, even then it does not appear certain that the sin was unpardonable. For, awful as his crime was, St. Peter does not positively pronounce even him to be beyond the reach of mercy. His words are, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts viii. 22.) But at all events, in our case, it is clear that, miracles having ceased, we cannot now, in the original sense of the text, be guilty of this sin.

But we must not dismiss the subject without deriving from it some valuable warning. And this it is assuredly well fitted to convey. It is a certain truth, and a truth very full of comfort, that we cannot now commit the unpardonable sin of blasphemy against the Holy Ghost. But it is also true that men may in some degree approach to it. It appears from other parts of Scripture, that they may do something so very like it, that they may place themselves, if not in the same, yet in a very similar situation.

I. The first instance which I shall refer to is the following. In the Epistle to the Hebrews we read this passage, "It is impossible for them

* As Whitby, Macknight, Bishop Porteus, Bishop Mant, Scott, Henry and Doddridge.

who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. vi. 4—6.) So again, in the same Epistle, we find it written thus: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries. He that despised Moses' law died, without mercy, under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of Grace?" (Heb. x. 26—29.) St. Peter also has this observation, in his 2d Epistle, which is much to the same point: "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome: the latter end is worse than the beginning." And once more, in one of St. John's Epistles, we are told this truth: "There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin, and there is a sin not unto death." (1 John v. 16, 17.) From these passages we may derive one proof, that there are circumstances now under which Christians may place themselves, entirely, or nearly, beyond the reach of mercy. But it is evident that in these passages the sacred writers are speaking of no common sins. What the offence was to which St. John alludes we cannot at all decide, because he gives us no means of judging of it, but leaves the matter in uncertainty. But in the other passages it is quite clear that the sacred writers refer to the great and crying sin of a person having once tasted of the pleasures of a true and lively faith in the gospel, and then having fallen away so entirely from Christ as to presume to despise his precious sacrifice, and to treat with contempt the Holy Spirit of Grace. In all cases such as this, there can of course, we must at once see, be little or no hope of their pardon. If these apostates from Christ, these presumptuous backsliders, are capable of being won back to repentance and to pardon, such an event can hardly be expected. If it be possible, it is most improbable, most unlikely. For we must remember that to arrive at their state of desperate impiety there must have been much fighting, and that for a continual length of time, against conscience and inward conviction, much contending against the plain knowledge of the truth, much obstinate hardening of the heart and mind, much bold and resolute resistance against the restraining grace of the Holy Spirit. Without these things they never could have become so desperately wicked, as not only to cast off their faith in Christ, and their love of his religion, but also, as it were, trample him and his gospel under their feet. And where this is so, from the very circumstances of the case, we may readily conclude that the sinner's state would be desperate.

II. There is one other instance which I would mention, in which, as it appears in Scripture, the sinner may render his condition hopeless. The passage which I shall bring forward to this point occurs in one of

St. Paul's Epistles to Timothy; where he says, that "the servant of the Lord should be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." (2 Tim. ii. 24, 25.) From these words then, I think we may conclude that persons may so long and so decidedly oppose themselves to the teaching of the truth as it is in Jesus, as to make the Almighty altogether refuse them the gift of repentance. And let us recollect that this is a gift which can come from God alone, without which none can be pardoned, either here or hereafter; without which, therefore, they must be lost eternally. Their case will be like that of the hardened Pharaoh, like that of the impenitent inhabitants of the city of Jerusalem over whom our Lord wept, saying to the city, "O that thou hadst known, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke xix. 42): in short, like that of the persons mentioned in my text as being beyond the reach of pardon, and mercy, and peace.

We may now see, my brethren, from the consideration of the passage before us, that, though we cannot in the present day be guilty of precisely the sin brought to our notice in the text, yet it is possible to approach near to it, at least in some degree. We may so wilfully and obstinately oppose ourselves to the gospel when proclaimed to us, or after having yielded to the gospel, and enjoyed for a while a taste of its blessedness, we may afterwards so turn away from it, as in either case to be denied altogether the power of benefiting by the gospel. Let me, then, endeavour, under the blessing of God, to impress three things chiefly on the minds of those whom I am addressing.

1. And first, let me point out the awful danger of those who are, as yet, opposing themselves to the teaching of Christ in his gospel. Perhaps I am addressing some who answer to this description. Perhaps I am speaking to one or more of those unhappy beings, who from different causes are enemies to the truth of the gospel. It may be, that you are living in a state which you know the gospel forbids. Perhaps you are a man of business, and are paying what you know to be—according to the gospel standard—a too deep attention to the business of your calling; or you may even be addicted to the pursuit of unlawful games; or, perhaps, you are one of those who are given up to the pleasures of the world: nay, you may even be indulging in sensuality and profligacy; or, perhaps, you are living only what is called a careless life. Now, with respect to any of these cases, if it be yours, there is sufficient in it to make you opposed to the gospel. You know and feel, I doubt not, that the gospel is against you, and, therefore, you are against the gospel. You dislike it because it condemns you, and hence you oppose it. Hence, you resist its heaven-sent calls; you despise its awful warnings; you disregard its gracious invitations, and care nothing for its blessed and exceeding precious promises. Thus you go on, from day to day, from year to year, and in spite of conscience, reason, and knowledge; in spite of warnings without, and sometimes fears within, you remain impenitent, unholy, and unmoved. But, brethren, consider for a moment; God Almighty will not allow this to continue always. Your life must, in the common course of events, soon run out. At the longest it cannot be long; and it may be short indeed. And even if

a long life were granted you, still the power of repenting and turning from your sins, and becoming holy, may in the end be denied you. Such power has, we see plainly in Scripture, been denied to some, when they have continued obstinately and wilfully in their sins: and what reason is there that it should not, in like manner, be denied to you, who have so long resisted the grace of God and the calls of his word? And, O! my brethren, consider what would be your state, if you were to be deserted by the Spirit of God, and to be left to yourselves, to your own ignorance, weakness and folly, and hence, to the ruin which your sins deserve! Think what your situation might be, nay, may soon be! Aware, perhaps, of the necessity of repentance, but then denied the power of repenting; the day of grace being past, and there being nothing to look forward to but fiery indignation and wrath, with tribulation, anguish and despair, beyond the grave for ever! The case is, indeed, too dreadful to dwell upon. Oh! let then the very mention, the very thought of what awaits the impenitent sinner, arouse you, whilst yet you may, to repent, and turn from all your sins; whilst the Spirit is ready to lead you, believe on Christ, and seek, through Him, the pardon of all your iniquities, both here and hereafter.

2. But I must also address a few words of caution to those who are already numbered amongst the true believers. There are those amongst Christians who will tell you, that it is impossible for any one who has once truly believed in Christ, and been made a partaker of the gracious promises which are to be found in Him, ever to fall away, so as to be finally lost. But without going to any other parts of Scripture beside those which have been quoted in this discourse, I think we may safely declare, that such a doctrine is plainly contradicted in the word of God. For in those very texts, such things are clearly spoken of as possible; nay, we learn that even persons who have been enlightened, and tasted of the heavenly gift, and been made partakers of the Holy Ghost, and who have tasted the good word of God and the powers of the world to come, afterwards may fall away, and be lost beyond the power of repentance. Let these declarations then, of Scripture, have their full weight on all who really believe. Let them continually be called to remembrance, not indeed to give them needless alarm, but to keep alive in them a salutary watchfulness; not to make them go on their way trembling, but with a view to quicken their faith in Christ, to enliven their devotion towards God, and to lead them, in full reliance upon the grace and power of the Holy Spirit, to a more zealous, watchful, and steady following after Christ, and to a more cheerful and conscientious discharge of all their christian duties, lest, after all, they should haply lose their reward.

3. Lastly, let me observe to those who are of a fearful but sincere mind, that the passages before us, whilst they are thus suited to alarm the impenitent, and to preserve all from carelessness, are also, when rightly understood, rather fitted to cheer and comfort their hearts, than to give them pain and uneasiness. Many, alas! we know, who have been driven almost to despair, from an apprehension lest they may have committed the sin against the Holy Ghost. Take courage, then, ye fearful ones! It is quite impossible for you now to commit that offence. If you are ever tempted, as we all may be, in times of sickness, for instance,

or in seasons of affliction, when the mind may be peculiarly depressed and downcast, to fear lest you may have committed some unpardonable offence, consider this well,—Do you feel in any degree penitent in your heart? Do you in any degree hate your sins? Are you really anxious to turn from them, and to live entirely unto God? If you do these things, then it is well; for that is a decided proof that the Holy Spirit has not deserted you, and left you in a hardened state. Nay, it is a proof that He is actively living and moving in you. Be of good cheer; behold, he is, in all this, calling and leading you to repentance and pardon. Many have felt those very severe fears, but, by God's grace, have been enabled to conquer and overcome them. Many have felt them; but, as those who have much attended the sick and dying can testify, have been set free from them; for, after a time, it has pleased the Almighty to give them peace through Jesus Christ. Be, then, of good courage. Let not the evil one tempt you to despair. Remember that our Lord has, in my text, assured us, that all sin and blasphemy, on sincere repentance, may, for his sake, be forgiven to the sons of men. With this assurance let us rest content; and whilst we live on earth, let us go on our way, ever striving against sin, and ever following after godliness—ever remembering our own weakness and continual sinfulness, and therefore rejoicing that we have an Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins, and ever praying that through Him “our pardon may be sealed in heaven before we go hence and be no more seen;” and that when we come to die, “our souls may be received into God's everlasting kingdom, through the merits and mediation of Jesus Christ, our only Lord and Saviour.”

Which may God of his mercy grant, &c.

D. I. E.

MISCELLANEOUS.

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### ON THE CONVOCATION.

Stupor Mundi, Clerus Britannicus.

#### NO. I.—OF ENGLISH ECCLESIASTICAL COUNCILS IN GENERAL.

WHENEVER Parliament meets, with it meets, *pro formâ*, the Convocation. As an opinion seems to be gradually gaining ground,—and it is an opinion in which we cordially agree,—that the latter body should be re-invested with its ancient rights and privileges, at least so far as regards the internal management of the affairs of the Church, it appears by no means irrelevant to devote a few papers to the consideration of the subject. It is well known that, since the year 1717, the Convocation have never been allowed to meet for the dispatch of business; but, though the temper and tone of their discussions at that period, and the violent political disputes to which they gave rise, afforded just cause of

sorrow to all well-wishers of the Establishment; yet it may well be doubted, whether the suppression of their meetings has not tended to introduce and perpetuate most of the *real* abuses which are now alleged to exist in the Church, and whether their removal can be fairly entrusted to any other authority.

In the British constitution, Church and State are so intimately connected, that their separation would involve the destruction of both; for the members of each are protected in their rights by the same laws, and the hand which would desecrate or despoil the one, would not long be withheld from trampling under foot the other. It is unnecessary here to enlarge upon the mutual benefits resulting from this connexion, beyond the remark that, in return for her laborious exertion in promoting the religious and moral improvement of society, the State confirms the Church in those possessions which secure the independence of her ministers, upholds that form of worship which she enjoins, and sanctions those articles of doctrine and canons of discipline to which she conforms. Now the possessions of the Church not being derived from the State, but conferred upon her, by the devotion of individuals, for the service of Christ, cannot be subject to the disposal of any temporal power; and, indeed, from the days of the Apostles themselves, the management of their revenues, and the entire arrangement of ecclesiastical affairs, have rested with councils properly constituted for that purpose. In this country, during the Anglo-Saxon period, the Archbishop of Canterbury had, and exercised, the power of calling councils, and of making canons; and after the Conquest, councils were still summoned by the same authority, though no canon was allowed to be enacted without the sanction of the king. This is expressly stated by Eadmer (*Hist. Nov. F. I. p. 6.*), after whom Knyghton remarks (*col. 2362*):—“*Ipse Lanfrancus Regem Willielmum Conquestorem sacra tractabat arte, non rigide objurgando, sed seria joci immiscendo; erat nempe rex Willielmus timoris (timoris?) immoderati, secularia et ecclesiastica ad libitum disponens; nullum in terrâ suâ pro Apostolico admittens, nisi animo suo blandiretur. Concilium in regno suo nullum cogi nisi se consulto, nec ibi definiri nisi ipse dictâset.*” William of Malmesbury (*p. 121, &c.*) observes to the same effect, that the Conqueror *permitted* Lanfranc to call councils (*permisit ei concilia congregare*).

After the conversion of the Britons to the faith of the gospel, it is reasonable to suppose that the spiritual affairs of the kingdom would be closely involved with its secular administration; and hence it probably arose that, in the reigns of the Anglo-Saxon kings, and the early part of the Norman dynasty, state councils and ecclesiastical synods were so much alike, as to be scarcely discernible from each other. The monarch and the nobles were generally present at the latter, and the canons enacted ran for the most part in the king's name. About the year 601, a synod was called by Augustin, the first Archbishop of Canterbury, which is thus mentioned by Bede (*xi. 2.*):—“*Augustinus adjutorio usus Ethelberti R. convocavit ad suum colloquium Episcopos sive doctores proximæ Britonum provinciæ,*” &c. Towards the end of the seventh, or in the beginning of the eighth century, the ecclesiastical canons of Ina, king of the west Saxons, were enacted, and the preamble is thus introduced:—“*Ego Ina, Dei beneficio occiduorum Saxonum Rex, suasu et*

*instituto Cenredi patris mei, Heddæ et Erkenwaldi Episcoporum meorum, omnium senatorum meorum, et natu majorum sapientum populi mei,*" &c. By the Danish invasion conventions of every kind were thrown into disuse; but in the laws of Alfred, which he is said to have compiled from those of Ina and his successors, there is express mention of the ancient *synods* of Britain, "*qui Episcoporum, aliorumque clarissimorum sapientum agebantur;*" and of the laws themselves, the monarch observes:—"Ego Aluredus, Westsaxonum Rex, ostendi hæc omnibus sapientibus meis, et dixerunt: placet ea custodire." At the first synod after the Conquest, held at Worcester during Easter, 1070, Archbishop Stigand was deprived; and the proceedings were conducted "*jubente et præsentate rege Gulielmo, domino Alexandro Papa consentiente, et per suos legatos suam auctoritatem exhibente.*" From this, and some subsequent instances, it appears that the difference between state councils and synods had gradually become more defined; and from the reign of Henry III. downwards, the distinction between them seems to have been permanently maintained.

These provincial synods, however, are not to be confounded with the *Convocation*, still regularly summoned, only to be adjourned, on the second day of each parliamentary session. Of this body, its constitution, rights, and privileges, we shall speak more particularly hereafter. In these early times the archiepiscopal mandate summoned to his council such persons only as he wished to attend, or the object of the meeting seemed to require. To the synod convened at Reading, by Archbishop Peckham, in 1279, none but bishops were summoned; and it was then decreed that, at a council to be held at the Michaelmas following, during the sitting of Parliament, two proctors, at least, should be sent by the clergy of each diocese, with authority to treat with the Bishops on the affairs of the Church:—"Item præcipimus ut in proximâ congregatione nostrâ, tempore parliamenti proximi, post Festum Sancti Michaelis ad tres hebdomadas per Dei gratiam futurum, præter personas Episcoporum et procuratores absentium veniant duo electi ad minus a Clero Episcopatum singulorum, qui auctoritatem habeant unâ nobiscum tractare de his quæ Ecclesiæ communi utilitati expediunt Anglicanæ." This seems to have been the first time that the diocesan clergy were represented by proctors elected by themselves; and, though it did not yet become a constant practice, it was doubtless the basis upon which the present Convocation was subsequently constituted. In the year 1281, a synod was convened at Lambeth, to which the *abbots, friars, deans, archdeacons*, and capital proctors were cited in the Archbishop's mandate, but not the diocesan clergy. It is certain also, that these synods were called without the immediate sanction of the king, who merely addressed to them the following prohibition against any proceedings to the prejudice of his crown or dignity:—

"Edwardus R. Venerabilibus in Christo patribus, Dei gr. Cant. Archiepiscopo, totius Angliæ Primati, et omnibus Episcopis, et aliis Prælati in instanti concilio apud Lambeth celebrado conventuris, Salutem. Mandamus vobis quodd, sicut Baronias vestras, quas de nobis tenetis, diligitis, nullo modo concilium de aliquibus quæ ad coronam nostram pertinent, vel quæ personam nostram, vel statum nostrum, vel statum concilii nostri contingunt, tenere, seu aliquid contra coronam et dignitatem nostram in eodem

*statuere, præsumentis: Scituri pro certo, quòd si feceritis, nos ad Baronias vestras graviter capiemus."* \*

Having taken a brief review of the nature of ecclesiastical synods in general, as convened in England from the Saxon times to the reign of the first Edward; we shall proceed in our next number to trace the origin and constitution of that particular assembly of the Clergy, which is still called the CONVOCATION.

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## THOUGHTS CONCERNING PROVISIONS FOR THE OBSERVANCE OF THE LORD'S DAY, WITH SOME OBSERVATIONS ON THE SUNDAY PRESS, &c. APPLYING PRINCIPALLY TO THE HIGHER CLASSES.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—I have often thought,—while I have deeply entered into prevailing regrets that THE LORD'S DAY is not better observed, nor more regarded as the day to be dedicated to the service of God, and to the formation of those sacred feelings which may best prepare us for our eternal sabbath, or rest from pain and sorrow, hereafter,—that the means proposed to this end, by many most pious, most well-meaning persons, have not been adapted to conciliate the minds of the people, nor to carry into effect their very important, benevolent, and religious objects. For, while the manners of persons mingling among the higher ranks of society, on this sacred day of OUR LORD'S RESURRECTION, have been comparatively disregarded; while *they* have been left, without censure, to the use of their horses and carriages, when the use of them has been unnecessary; still, bill after bill, has, with feverish temper, been presented to Parliament, to cripple the pursuits of the humbler classes, on this, the only day of *their* relaxation. It has, at the same time, been evident to all reflecting persons, that the subjects, for which these bills have been devised, are subjects, not so proper, altogether, for legislative interference as to be regulated by the infusion of correct notions, and by those sound christian principles and feelings, which should be visible among those of religious worth and high rank; and from them be derived, by God's blessing, to all the humbler, but not less respectable, grades of society.

The particulars which have been principally brought forward for legislative interference, are SUNDAY TRAVELLING; SUNDAY REFRESHMENT AND RECREATION AT HOUSES OF PUBLIC ENTERTAINMENT; and SUNDAY TRADING. On each of these, a few observations shall be offered.

And, first, in respect to SUNDAY TRAVELLING; all travelling on this sacred day, not absolutely necessary, is unjustifiable; for all travelling, even in cases of necessity, unavoidably diverts the mind from that feeling which should prevail, as uninterruptedly as possible, on this day, as a proper preparation for the holy employments of a future life. But will you, therefore, say, that *all travelling* is to be prohibited? Would this secure the ends of a CHRISTIAN SABBATH? Would this be in the mer-



ciful spirit of the gospel, or of those beautifully simple narratives of relieving the ox, of healing the sick, of plucking the ears of corn, on the Sabbath day? *No!* Then, I would say, consider the benevolent spirit pervading the gospel in favour of passing exigencies, and call in sober reason to instruct you how to apply it.

Let none mistake the writer of this address; he entertains very, very strong feelings in favour of rest on Sunday; but he is also anxious to be free himself, and to protect the public, from all excess, and abuse of this good principle. In general, he would say, let no person use horses or carriages, *unnecessarily*, on Sunday; but he would moreover say, as decidedly, to our legislators, do not attempt to *prohibit*, whatever you may do to *regulate*, the use of them by penal restrictions. And why? Because you *cannot*. And what is, or should be, of infinitely greater caution to you, any attempt to *prohibit* them by legislation will, in the weakness of your effort, but increase the evil which you would wish to remedy. You cannot, and you ought not, to interfere with *necessary* travelling on Sunday, by persons who can either travel on no other day, and whose urgency of business may be such, as that travelling *then* can only ensure the purpose in view. Postponement might be fatal to their object,—an object most important to them, perhaps, to their families, to their dependents, and to society. You cannot, and you ought not, to interfere with that travelling or use of horses and carriages in the way of well-considered and discreet recreation, which is *necessary* often to many persons whose avocations fix them, and, perhaps, in very confined situations, in the metropolis, during the whole of the other part of the week; where, by honest industry, they are useful in their generation, and qualifying themselves for their own future independence, whereby they may more influentially become examples of piety. They may have, too, kind friends enjoying in dignity the well-merited reward of their own exemplary diligence through life a few miles from London, whose hospitable feelings incline them to wish their friends, their *young* friends, or relations especially, to visit them on that day. Are you prepared to say that they are not to go, unless they walk? Do you conclude that such young persons had better be left without friends and relations to guide them, amidst the dangers of continuing in the metropolis, away from the salutary oversight of others more experienced than themselves, when the distance is such that they cannot walk? O let all beware how they carry their notions of the Sunday rest to such impracticable, such dangerous, such thoughtless, such unnecessary strictness. It will recoil on itself, and produce, in the odium which it will bring on the Sabbath, a mischief that they do not contemplate.

But I will tell *all* whom Providence hath kindly placed above the necessity of daily labour, of daily anxiety, and of daily watchfulness, what *they* may do. *They* may set *good examples*. If such persons keep horses and carriages, let them never occupy them *unnecessarily* on THE LORD'S DAY, though it may be even to carry them and their families to public worship, if they *can* walk to their churches. But, if the infirmities of life prevent their walking to their churches, and they *must* use their horses and carriages, or be absent from public worship, let them not *then*, unless it be absolutely requisite to their health, take afterwards what is called an *airing*: let them abstain on this day from indul-

gences, lawful in themselves, but which can only *then* be pursued with injury to others : let them not increase the appearances of Sunday levity by making, *unnecessarily*, Sunday visits after Church with their carriages : let them not frequent public drives : in short, let them do nothing on Sunday with their horses and carriages after the unavoidable use of them in the discharge of the public duties of the day.

It is not necessary to be more particular in pointing out the various characters by whom mischief is done in the injudicious use of indulgences, which cannot be pursued on THE LORD'S DAY without injury to its quiet. It may be sufficient to say, that the mischief is incalculable, from the unholy example afforded by persons in high rank and sacred office, who thoughtlessly permit their horses and carriages to be, *without necessity*, in the streets on Sundays ; mischiefs the greater infinitely, in proportion to the high station from which they flow with baneful influence, on individuals and society ; mischiefs, which *they* do not contemplate from their own elevation, not only by their carriages being seen out on Sunday, but by their servants attending their carriages, spreading, whilst their masters and mistresses are detaining them, in the eye of the public, public evil, before houses, sometimes, where the equipages and servants should not be seen on any day, much less on THE LORD'S DAY. If the carriages were not out, (and they ought not ever to be *unnecessarily* out on Sunday) this could *not* be. Not another argument is necessary to show that they, indeed, ought *not* to be *unnecessarily* out than this—that if they are, in vain, and worse than in vain, will their owners rise up in parliament and talk of the religious or moral necessity of preventing or restraining, (and restrained it should be as much as is possible by high example and an amelioration of public feeling) Sunday travelling, by stage-coaches, by hackney-coaches, by omnibuses, by steam vessels, by cabriolets, &c. on Sunday. This is observed, with due reverence for all to whom this argument may apply, among the higher classes.

It may be observed also here, that there is a description of religious persons, who are, indeed, little actuated, though they call themselves of THE CHURCH OF ENGLAND, by reverence for their parochial pastors, or for the scriptural liturgy used in their parish churches, and who, consequently, neglecting their own churches, and not duly estimating their blessed Saviour's admonition, "My house shall be called of all nations the house of prayer," Mark, 11. 17. desert their own clergyman, appointed under God's providence, and resort to more distant places to hear some favourite preacher, with horses and carriages, which would be *unnecessary* at their own residences. So, they become examples of evil, very contrary to their own intentions. Who can see this, among persons professing themselves of superior sanctity, and not lament the mischief done—mischief, in the breach of spiritual order and in the *profanation* of the CHRISTIAN SABBATH ?

This caution is applicable to all, whether professing themselves of THE CHURCH OF ENGLAND, or not, who desecrate the Sabbath *by* the unnecessary employment of horses and carriages, when *they could* attend their religious duties *without* their employment.

Should it be said that, after all the care that can possibly be taken, private carriages must still be used and seen in our streets on Sunday—

still let each person, who has the command of them, do his best to restrain the *unnecessary* use of them, and there will be a very different appearance from that which now prevails, especially in the western part of London, and in our parks and fashionable drives; so different, that the humbler classes, intent upon promoting the quiet of the day, will see, gratefully, how the higher ranks are leading the way and co-operating with them; and they will so be stimulated to a more cheerful discharge of the duties belonging to their station in society. In many cases, as here, we must be satisfied with doing our duty as well as we are able to do it; and, if we cannot accomplish all we would wish, we must accomplish all we can. In this respect it might be truly added, that example might supersede and prevent the necessity of legislation.

AS TO SUNDAY REFRESHMENTS AT HOUSES of public entertainment, including all houses and places of public resort, from the club-house and coffee-room to the common public-house, or tea-garden, any interference with these, beyond what the laws at present sanction, would be of very difficult legislation. If the club-houses and several coffee-houses and hostels of the metropolis are to be open—and they cannot be shut, at least, what are commonly understood by coffee-houses or hostels cannot be shut—it would not be easy to define what laws of restriction could justly apply to houses of other description, beyond those which already apply. All such houses are, indeed, now subject, by laws of equal application, to control, under any tangible offence against public decency.

It has been said, with the best intention, “Shut up the public tea-gardens on Sunday around the metropolis. They are temptations to persons to wander from home, and to neglect the religious obligations of the day.” But, is it duly considered that the beverage of tea, after a walk in the long days of summer, at these retreats in the vicinity of the metropolis, is the only recreation that multitudes can partake of, with their wives and children, during the year? And is it further considered that the gardens may be, as it is thought they generally are, so well conducted that no argument can be offered against them from disorder? The great objection to them is their possible interference with the public solemnities of divine worship; but many who resort to them, on Sunday evenings, resort to them, innocently, after an exemplary discharge of their public duties at their respective places of public worship, where they attend the morning and afternoon services. Exchanging, now, the *means* possessed by the respective classes in society, there will be found a plea for these gardens at least as favourable as any that can be offered for club-houses, or coffee-rooms, or for the tavern or inn, at any of the favourite villages around the metropolis: nor can any of these be, legislatively, prohibited without violence to other allowable indulgences, which could not then be consistently suffered. The evil of them consists in their *unnecessary* use, of which the several individuals in society must be left to form their opinion; while exemplary *abstinence* from them, on Sunday, is imperative on *all* who are in a condition of life, wherein their use is *not necessary*.

Then, as to public-houses, “Shut them up,” say some, “do not allow such pestiferous houses to desecrate the Sabbath day.” But *can* you shut them up? *Can* you prevent the sale of gin and beer on Sunday?

If you smother the sale in one direction, will it not, in some varied medium, break out in another? That such houses are very, very sadly *abused*, is bitterly lamented; the remedy for which will be found, not so much in legislation as in improving the minds and morals of the humbler classes. This demands all the attention of those, who, under a kind providence, are moving in the higher ranks. One powerful means of improving the minds of the people, or, at least, of protecting them from evil, will be seen when I proceed, under the next head of "TRADING ON SUNDAYS," to speak, especially, of THE SUNDAY PRESS.

All TRADING ON SUNDAY, not founded on *absolute necessity*, is incompatible with the sacred duties of the day, and is to be restrained as much as is consistent with sound religion and uncorrupted judgment. But the laws already formed with this view might effect every practicable restraint, if they were duly executed. If they are not, it must be, either that they, to whom their execution is entrusted, are regardless of their duties, which they would be under any new laws, or that they deem it good policy to overlook occasional or partial breaches of them, in consideration of some peculiar necessity. In general, if we walk the streets of the metropolis on Sunday, with proper allowances for the inefficiency of all human laws and the weakness of human nature, we shall see, indeed, much for regret, but little for complaint of the legislators, if we except the sale of newspapers and various Sunday publications, of which I shall soon speak.

With respect to *public baking* on Sunday, which has been much condemned by many well-intentioned Christians, is it duly considered that this privilege, while it occupies the persons of one shop, may be, and is, the means, often, of enabling many families to attend their religious duties at church, and of passing their sabbath in holy tranquillity at home, undisturbed by the ordinary occupations of a family; while, in the article of fuel, in summer particularly, the public bakehouse is also a means of *saving*, attended with substantial advantage to many a poor religious household?

But here, as in other respects that have been mentioned, if persons in the superior walks of life, or whose necessities do *not* require them to resort to the baker, will, for the sake of needless luxuries, use the opportunity that should be considered as allowed for the sake of the poor *only*, or of those *without establishments* of their own, *they* are not free from censure. *They* may be exhorted with all the energy appropriate to an anxiety that the Sabbath day be kept holy, to abstain from an usage *not* tolerated to *those* whom providence hath kindly exempted from a similar necessity to that of the poor.

There are, also, in some parts of this great metropolis, houses open for the sale of various articles of apparel, which, though abused, it would not be consistent with sound policy nor religion, duly and well understood, rigidly to prohibit altogether. Not only do many masters or mistresses, unthinkingly, or cruelly, sometimes, defer the payment of their servants or labourers until very late on Saturday evening, or until Sunday morning, but innumerable persons, *out* of work themselves, receive generous assistance from their poor acquaintance *in* employment, by money, on Sunday morning as a loan, during their pressures; or they receive it so late on Saturday evening that it cannot be available before

Sunday morning. Without the aids afforded by the houses in question, through some humble messenger to them, the unfortunate borrower must, perhaps, be confined, during the day, to his bed or chamber.

But there is an article of SUNDAY TRADING, that of *newspapers*, and of the *Sunday press*, generally, that cannot be too much deplored. It is, indeed, of most paralyzing effect on whatever honest endeavours may be used to preserve a proper feeling among all classes for the duties of THE LORD'S DAY. It demoralises infinite numbers of poor creatures, who might otherwise remain unshaken in their reverence of the day, and it does more to create dissatisfaction, to promote jealousies, to infuse the wild notions of democracy among the poor, than all the sad engines, united to this sad effort, have ever before been able to effect. I wish to have the most serious attention of all religious and well-affected persons and families, while I speak more fully on this most alarming, most fatal, most revolutionizing custom of *Sunday newspapers*.

Admitting, now, the benefit of a free press, we must admit, also, that it may be carried to an excess, violating prior and most sacred obligations. And, when we consider, on the one hand, the positive command to keep holy the Sabbath day, and, on the other, the reasonableness, to speak not in higher terms, of improving it to the important purposes of forming those heavenly feelings that may prepare us for future blessedness, it must appear that any system whose tendency is to alienate the mind from those appropriate feelings and courses, is a system that does, indeed, violate a prior obligation, and that should, consequently, be deprecated by the wise and the good.

Consider, then, the operation of the Sunday press; consider it, not as men of any party in religion or politics, excepting, indeed, as a party professing to be the disciples of the gospel, and anxious to extend the kingdom of OUR BLESSED SAVIOUR upon earth.

Is it not the necessary effect of the Sunday press, however well it may be conducted, from the nature of the topics introduced, to continue among its readers (and that including many, perhaps, who have Sunday *only* for spiritual improvement), from the Sunday evening to the Monday following, the secular bias of the week past, to interrupt, in various ways, the holy rest which should prevail, on Sunday, from worldly imaginations, and to indispose the soul for the cultivation of those heavenly feelings which constitute the best preparation for futurity?

O! would those good persons, who now give sanction to the Sunday press, by taking into their families a Sunday newspaper, under an idea, however well intended, of disseminating some good principles in politics or religion, maintained, as they think, in that paper; would *they* walk the streets of the metropolis, on Sunday, and see the infinite number of publications circulating, at the cheapest rate, the vilest, the most demoralizing, disorganizing sentiments against religion, against government, and against society, surely they would be convinced that they were at least fighting at fearful odds against their own good principles; they would see that, while *their favourite* paper is *taken by a few* who happily need *not* the caution which it offers, thousands and tens of thousands are poisoned in their minds by publications of a contrary spirit, while the very sale of these publications encourages a traffic on Sunday interfering with the sacredness of the day. Let them, then, well-inten-

tioned as they are, ask themselves if *their* paper is to be encouraged, who, in the *weakness* and *variety* of human sentiment, shall restrain the circulation of *other* most mischievous publications? Alas! without thinking of the frightful fact, they sanction the opening of the sluice-doors of irreligion and democracy.\*

The writer of these thoughts is as averse, as is consistent with religion duly understood, from all gloom and severity on the happy day of OUR LORD'S RESURRECTION. But he would most seriously submit to the consideration of all, that, beyond worshipping God at Church on Sunday, we are called upon to employ a reasonable part of THE HOLY DAY in the private exercise of piety, in devout meditation, in confessing our sins to God, in praying to be restrained from them in future, and in religiously instructing those dependent upon us. All unnecessary strictness is to be, indeed, avoided, while hospitable civility and cheerful conversation should be encouraged. But *the Sunday press* interferes with these most important objects, calling multitudes to the seductions which it offers from the sacred impressions proper to the day, and then, by degrees, to greater violations of the Sabbath. In short, let all who take a *Sunday paper* into their families, consider whether they are not *so* encouraging one of the most dangerous engines, wielded by the irreligious and the revolutionary, and *so* promoting in society the very evils which *they* most bitterly deplore!

Still, it deserves all prudent consideration, whether the evils of THE SUNDAY PRESS, great and most alarming as they certainly are, are not rather to be restrained by the good feeling and the conscientious refusal of the wise and the good to encourage it, than by compulsory means. This, it is repeated, deserves all prudent consideration; and, if it shall be found that *the Sunday press* cannot be altogether *prohibited*, then, let it be, as seriously, considered, whether it may not be very materially *regulated* by legislation; and whether the number of cheap publications, issuing on that day, may not be *restrained*, without injury to any salutary freedom of the press, should such freedom be found advisable, in some very partial degree, even on THE LORD'S DAY. But, whether the SUNDAY PRESS can be, thus legally, regulated or not, there can be no necessity for persons in private life receiving newspapers into their houses on Sunday, and so alienating the minds of their family by angry politics, or indecent reports, from those seasonably religious feelings that should distinguish the day. Here, perhaps, after due consideration, all that can be done will be found to rest more in the manners and practices of those whose rank in life, and superior education, and freedom from all necessity of SECULAR reading and occupation on Sunday, affords *them* no excuse for being themselves examples operating

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\* Incalculable is the mischief inflicted on society by the Sunday newspaper entitled "JOHN BULL." This paper is taken into families from approval of its political principles, without consideration of the desecration it effects of the SACRED DAY, by the sanction it affords to *Sunday traffic* and *Sunday papers* generally, including those of the *worst principles*. And what can be *more sadly* inconsistent than that this paper, thus violating the sanctity of the LORD'S DAY, should be resorted to, as it often is, as the channel of advertising religious publications, of diffusing clerical intelligence, &c.?

*unfavourably* upon others, who may have excuses for collecting those events of the past week which *they*, the superior orders, should, in gratitude to a kind providence, feel that they cannot in their own cases offer: nor should they be tempted *wantonly* to take a liberty of such evil effect upon others. Let us endeavour compassionately to convince such of their errors, and let us take good heed to ourselves.

I have thus endeavoured, in all sobriety, with the moderation becoming the subject, but still, I trust, with all requisite zeal for the sanctity of THE LORD'S DAY, to invite public attention to its solemnities, and to show that, in the cases most commonly urged as requiring legislative interference, more may perhaps be done by good feeling showing itself in good example in the rich, the higher associated, and the well-educated, than by any compulsory law. Indeed, it seems to the writer, generally speaking, that the laws for the observance of the christian Sabbath are sufficiently clear and sufficiently restrictive. The good effect of them, in conjunction with the pious feeling of the bulk of the people, may be seen in the quiet and absence of traffic in our streets on Sunday. The sad exceptions, as noticed, must be found in improved manners, and in a better system of taxation. The writer cannot but think that, if greater facilities were granted to domestic brewing, or, at least, to the cheaper sale of good beer, the use of spirits would gradually and materially subside, even though the price of spirits should not be increased. And, after all that has been said as to the prohibition of spirits, by whatever means—by high duties or otherwise—it is, to the writer, very doubtful whether such a prohibition would be justifiable, founded, as it is, rather on the *abuse* than the *use* of the article, which may, indeed, be useful or necessary, he thinks, to many who cannot, from physical disorder, drink beer, and who are unable to provide for themselves those stimulants in which the rich can indulge. Many of this description take gin, provided under the same kind Providence as port wine and sherry are provided, diluted, and with a moderation, as exemplary as is, ordinarily, shown by the consumer of the more costly stimulants.

Much more might be written on this most interesting, most momentous subject; for, in proportion as Sunday is observed or neglected, so will be the respectability of individuals, and the happiness of the nation. The only difficulty is to devise the best means of promoting its observance, and to secure the unaffected discharge of its solemn duties.

The principle of these Thoughts is, that the sacredness of THE LORD'S DAY is more likely to be effected by the example of the rich and the influential in society, and by the diffusion of sound learning and religious education, than by *penal laws*—penal laws, it is meant, beyond those which do happily exist, but which, it is feared, *may be* diminished, if countenance shall be attempted to be given to those impracticable proposals which mistaken persons have brought before the great council of the nation. Such indiscreet theories encourage the libertine in greater excesses, and they wound the good, sober Christian, who knows *how* sadly they are at variance with the principles pervading the *merciful* system of JESUS CHRIST, THE FRIEND OF HUMAN KIND.

In conclusion,—May God, in his infinite wisdom and mercy, guide the High Court of Parliament, now assembled! May he be pleased to direct

and prosper all their consultations, to the advancement of his glory, the good of his Church, the safety, honour, and welfare of our Sovereign and his dominions; that all things may be so ordered and settled, by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. For these, and for all other necessities, for them, for us, and the whole Church, let us humbly begin in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen!

I am, Sir, yours very respectfully,

S. W.

#### A FEW WORDS\* ON THE PRESENT CRISIS TO MEN OF ALL PERSUASIONS, AND ESPECIALLY TO CHURCHMEN.

A DOCUMENT in every degree calculated to assure and gratify churchmen, and, indeed, all friends of order and tranquillity, has recently appeared in all journals attached to our institutions in Church and State. It is a speech of the King\* to the Bishops of the United Church, and breathes the spirit of George III. himself. It has produced a feeling of great satisfaction and security among churchmen: but if this sentiment should induce them to relax the smallest effort they can bring to the struggle for the rights of themselves and their children, good would it have been if it had never been spoken. Its effect ought to be directly opposite. The King has declared himself on the side of his Church; and shall we leave him to fight the battle alone? Let all friends of the Church now stand forward and assure their Sovereign that in that holy cause he shall command the devoted services of a religious people! Let our acts breathe the high and sacred old English sentiment, "CHURCH AND KING!"

If we would arm our Church with power to resist her enemies and correct defects; if we would afford our King the constituted means of protecting the Church he loves; we must have our CONVOCATION. Let the laity, as well as the clergy, temperately, loyally, respectfully, but firmly and plainly, call upon the Sovereign to summon his faithful Convocation. The call could not be resisted, as it is the dictate of plain equity. Internal deliberation is the right of every public body; the State is no more entitled to its Parliament than the Church to her Convocation; and if ever the suppression of Convocation could have been justifiable, it must now cease to be so, when the Lower House of Parliament is composed of a majority of the Church's enemies, and the seats of both houses are open to Popery and Socinianism. Let the people ask for the Convocation, and the King will grant it. Let them fail in this duty, and the ruin of their Church, and of the State too, will inevitably follow.

Speak we too strongly? Let us see. The ministers have put forth in the name of THE KING—yes, in the name of that King who has sworn to preserve the rights and immunities of the United Church—who declared, so recently, to the Bishops of that Church, that *by that tenure he held his throne*;—in the name of this King they have issued a Commission, the avowed object of which is to abolish or reduce every benefice in Ireland, where there are fewer than a certain number of

\* See Political Retrospect, p. 444.



Protestants to be limited by themselves, and then pay over the proceeds "to purposes of education;" in plain English, however Lord Grey may deny, or Lord Brougham evade, to Popish priests and Popish schools! And all this without consent of Convocation or ecclesiastical patrons! It is absurd to exult, as some Tories, as well as Whigs, have hitherto done, at the triumphant opposition of the Commons to a Repeal of the Union. The Union is already repealed by the Irish Church Reform bill. But the repeal is confirmed by this commission. The integrity and perpetuity of the United Church is an integral and fundamental part of that measure by its fifth article; and how it can survive the destruction of an integral and fundamental part is more than we can understand. When the Papists have gained the dissolution of the Irish Church, they will not be slow to taunt ministers with this unanswerable argument; and by what process will they attempt to uphold the remainder of a contract, a prime article of which they have deliberately violated?

That the principle of the Commission can be restrained to Ireland is what none can be so weak as to suppose. And even if it could, it would be the height of injustice and cruelty to our Irish brethren, for us to sit unconcerned spectators of their calamity. But it is impossible that they should be the only sufferers. The legislature, in defiance of an unrepealed act, may awhile treat the United Church as two; but no English churchman will countenance the treasonable hypothesis, nor shrink from that community of suffering with his Irish brethren, to which, even were he so basely disposed as to decline it, the common enemy has too surely doomed him. What is justice in Ireland, cannot be injustice in England. There may be, for any thing we know, parishes in Lancashire, where Papists equal, or even outnumber Protestants; why should not these benefices be suppressed? By what moral rule can it be right to deal thus in Ireland, and leave England to her antiquated and illiberal institutions? Why should the ministerial Astræa take up her heaven in Ireland, and not shed an occasional blessing on these benighted shores? Why should not a certain number of dissenters in any parish, afford a fair reason to Parliament for plundering the benefice? And where is the operation of the principle to find its limit? How many churchmen, *ultimately*, are to be deemed sufficient to rescue a benefice from utter annihilation? It is plain as Midsummer daylight that the principle can have no limitation, while there is a penny of Church property to administer to Whig or schismatical rapacity. What is to resist this course but the Convocation?—Let every churchman answer to himself, how he can neglect the means of obtaining this indispensable safeguard. When our Bishops will not take the lead, and encourage meetings and petitions for this purpose, the clergy and laity are competent to do so: for we apprehend no prelate will condemn, though he may not approve.

We call upon Churchmen, that they may stand forth and save their Church, the first intended victim of the projected robbery. But we call upon men of all denominations to stand forth and help her; for her cause is now bound up with the cause of property and order. Why is the assault meditated?—Because the Church is convicted of misapplying the property entrusted to her care? This is not pretended. And if

it were, it would be no reason for impoverishing the Church, though it might be good reason for punishing the individual administrators of her affairs. No! the *reason* is this. Hear Mr. Spring Rice: "If it appeared in proof that the wealth of the Church of Ireland was more than adequate to its support, that it was so great as rather to endanger than to support its existence, he would, in that case, enter into the consideration of its revenues, *for the purpose of promoting its security.*" Conceive a highwayman to address Mr. Rice: "Really, Right Honourable Sir, it seems to me your wealth is more than adequate to your support, and rather endangers than supports your existence; permit me to take that quietly, which some more straight-forward brother of the road may extort with the pistol; or, perhaps, pistol you first, and rob you afterwards." We should like to hear Mr. Rice's reply to such an address. Let Dissenters, aye, even Papists, look to the consequences of such reasoning as this. When wealth becomes great enough to be a bait to cupidity, it may be confiscated, *for the "SECURITY" of the owner!* If such doctrine is long suffered to prevail, our lexicographers must find new interpretations of the term "*security.*"—The securities of the Dukes of Cleveland and Bedford, of the Marquis of Westminster, and of the Earl of Darnley, will differ widely from what they were in old illiberal Tory days. But we are told that all this may be done to a *Church*, without sanctioning the same principle in relation to *patrimonial* property. Those who say so know nothing of history or of the human mind. When was Church property confiscated, and individual property spared?—Will those who are to have a share in the plunder, make scrupulous and over-nice distinctions?—Will the ten pound householders, for instance, if the pillage of Raby, and Woburn, and Eaton, and Cobham, would free them from the impost of the assessed taxes, be seized with qualms on the equity of the principle, just after the Irish Church has submitted, on the very same principle, to be despoiled? *We* do not, however, draw any distinction between ecclesiastical and hereditary property. Much of it is hereditary property in the strictest sense. Advowsons are property disposable for money, and they descend from father to son. Some of these the new commission would *EXTINGUISH*; all, probably, it would reduce. It is an undisguised assault upon the most ancient and the most sacred species of property; property allowed to be such by Lord Brougham himself; and we call upon every Briton and every Irishman, *be his creed what it may*, if he has a penny in his pocket, to secure that penny by making every effort against the new Church Robbery Commission.

The views of Mr. Stanley, though far different as regards the Church, are equally fatal with those of ministers themselves to the principle of property. But, that Sir Robert Peel should coincide in them! If Mr. Stanley, on a late occasion, has acted with more scrupulosity than we could have expected, Sir Robert Peel has indeed astonished us by the licentiousness of his new doctrines! He has never righted, perhaps never will, from the fatal hurricane of 1829. We deny that the income of one benefice can be transferred to that of another, or applied to ecclesiastical purposes other than what it at present serves, by mere act of Parliament, without convulsing the whole aggregate of property in the kingdom. Let the consent of patrons, and of Convocation, be obtained,

and then, indeed; Parliament may safely go to work. Once allow Mr. Stanley's principle, and we may transfer the endowments of our Universities to Gower Street College; the revenues of the College of Physicians to Dr. Morrison's College of Health; the property of our Inns of Court to the Law Institution; and Fazely Park to Joseph Hume, Esq.

The Dissenters in Ireland view matters with eyes far different from those of their brethren in England. The Irish Dissenter sees, in all the ministerial attacks upon the Church, a servile truckling to Papists, on whose will and pleasure the places of ministers in some degree depend. He sees that self, and self only, is the object of the present ministry; and that to that object they would immolate any thing that even seemed to stand in the way. He knows that the cause of property and of the Church is one. We beg our dissenting friends and enemies to consider whether their brethren across the channel are not in the right; and, for their own sakes, quite as much as for ours, to make common cause against the new interpretation of "FIAT JUSTITIA."

#### LAY PATRONAGE IN THE CHURCH.

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If ever there was any maxim in policy which appeared strictly self-evident, it is this: that the offices and emoluments of any profession should never be in the disposal of extra-professional men. The truth of this assertion, if it require illustration, will easily admit of it. If the Lord Chancellor appointed Colonels in the Army, and the Commander-in-Chief conferred silk gowns: if the Board of Trade bestowed naval commissions, and the Admiralty elected the Examiners of Surgeons' Hall; would such absurdities remain a moment without incurring the most intense ridicule? Would it not be instantly seen, that such arrangement could not fail to be inefficient and injurious, and subservient to no purpose except the uses of interest and patronage? Yet this same absurd system excites no surprise or attention in the Church, although not occasionally allowed, but dominant and universal. The Lord Chancellor, a lay officer, distributes, *ex-officio*, a great number of livings; and a still greater number are disposed of by the lay gentry of the kingdom.

We remark not this to question the undoubted civil right of these ecclesiastical patrons, although "from the beginning it was not so." The Lord Chancellor was formerly most usually an ecclesiastic: and lay patronage arose from the unwarrantable plunder of the monasteries by Henry VIII. The immunities of those bodies being granted to laymen indiscriminately, the presentations to benefices passed among them. What was originally a most unjustifiable extension of power, long prescription has sanctified and rendered inviolable. Of this we are fully aware, and we pretend not to dispute it. The property of advowson is as sacred as any other. Yet we may be allowed to remark on the dangers and absurdities of the present system. Its dangers indeed are so much greater than those of extra-professional interference in other cases, as the profession of a clergyman is of greater importance than any other in the interests of society.

Both as regards justice towards the individual, and the spiritual ad-

vantage of the community, the largest benefices ought always to be conferred on the most pious, active, and intelligent men. In the present system of private patronage this can never take place universally. The patron usually considers the relationship or the interests of the party whom he presents, and nothing more. There is always a temptation which should not exist. From this result numerous evil consequences:—useful and meritorious men are excluded from their just reward, and parishes deprived of their valuable services. The Church suffers in reputation, and those, whose opinion of religion is formed by their opinion of the clergy (a very large proportion of mankind), suffer in religious sentiments proportionally. An inducement moreover is held out to men to enter the Church with worldly motives; a horrible and dangerous profanation as regards the individual; a fearful event for the scene where he is required to labour; and a circumstance of incalculable injury to the Church and to religion. We shall find, among the occasional instances of clergymen who have disgraced their profession, that much the greater part have been beneficed men; a fact which can only be expected from this unworthy method of disposing of benefices. But if piety, purity, learning, and well-regulated zeal were the qualifications which alone opened the way to preferment, unworthy men would not venture to engage in the clerical profession.

If ecclesiastical, like all other professional emolument, were dispensed by professional hands, the change would be very considerable. If with the reservation of some livings to the crown, and the disposal of a few conferred on collegiate bodies and cathedral chapters, all the presentations in each diocese belonged to the Bishop, the evil would be very nearly annihilated. We will suppose, for the argument's sake, the Bishop to be the most unconscionable *nepotist* that ever disgraced a church; still, after the most abundant provision for connexions and relations, an immense proportion of livings in the diocese would remain to be filled, and merit would then be the sole criterion. The most corrupt state of the episcopal bench, under this arrangement, would furnish a more uniformly serious and active parochial clergy, than the purest is likely to do under the present unnatural system of lay patronage.

Even among deserving men, it is by no means indifferent how livings are disposed. The active and contemplative characters, with equal zeal and equal piety, are suited to different spheres of operation. The Bishop would know the nature of the parish and the habits of the men, and suit them accordingly. This circumstance, singly, would be a great advantage in episcopal patronage; an advantage which would be felt in every corner of the kingdom.

But it may be said that we are decrying the present constitution of affairs, without the ability of suggesting or effecting a better; and amusing ourselves with visionary theories of improvement, which the nature of things forbids to be carried into effect. We should be sorry to be found guilty on this charge. To state an irremediable grievance is to perform a thankless and an useless office; and to start an impracticable project is no better. We do not believe the evil to be without remedy, but we believe the remedy to be one of very slow operation. The advowsons of the most important benefices ought to be purchased by Government and placed at the disposal of the respective diocesans.

And though a long period must necessarily elapse before the system would be complete, yet its gradual advance would be attended with the most important advantages.

The Church, as matters at present stand, is in a very critical position. Though influenced in all directions by lay interference, the responsibility is all her own. The clergy are reproached as a body with every delinquency of individual members, contrary not only to the plainest dictates of common justice, but even to the practice of society with regard to every other profession. But, under all circumstances, a pious and well-adapted clergy are most necessary, and proportional is the necessity for guarding against every injurious example. Were the present system changed in the manner we propose, we should scarcely ever hear of clerical misconduct. All sinister motives to embark in this sacred calling would be effectually removed; while men selected for general merit and particular competency would fill every station in the Church. To this worthy object we invite the attention of Government; assured that although many expedients of less cost may present themselves to the Exchequer, none will ever be found of greater or of more permanent utility.

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#### COLLECTANEA.

ON READING THE GENEALOGIES OF JESUS CHRIST.—In a Prayer-Book, printed by Bonham, Norton, and John Bell, A. D. 1621, is the following:—

*Item.*—So oft as the first Chapter of St. Matthew is read, either for Lesson or Gospel, ye shall begin the same at, “The birth of Jesus Christ was on this wise,” &c. And the third Chapter of St. Luke’s Gospel shall be read unto—“So that he was supposed to be the Sonne of Joseph.”

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RELIGION is not one of those articles the supply of which is left to be regulated by the demand. The necessity for it is precisely greatest when the demand is least; and a government neglects its first and highest duty, which fails to provide for the spiritual as well as the temporal wants of its subjects.

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NEW STYLE.—The commencement of the year was altered by the same act which regulated the New Style, 24 Geo. II. cap. 23, although it was the practice for some years previous to write the year in the months of January, February, and March, 1750 juxta 1751, or thus, 1750—

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BAPTISM is not peculiar to Christianity. It was used by the Anglo-Saxons anterior to the arrival of the early Fathers. Olden says, (Northern Antiquities, Vol. I. 335. II. 221.) “If I will that a man neither fall in battle nor perish by the sword, I sprinkle him over with water at the instant of his birth.” The Highlander uses a different ceremony: he swings the young born child over a fire kindled on the ground, and says, “Fire and trouble consume thee now or never.”

CHURCH PATRONAGE.—In England and Wales there are —

| <i>Rectories in the Patronage of</i>              |        |
|---------------------------------------------------|--------|
| The Crown .....                                   | 558    |
| The Bishops .....                                 | 592    |
| Deans and Chapters .....                          | 190    |
|                                                   | — 1340 |
| University of Oxford .....                        | 202    |
| — Cambridge .....                                 | 152    |
| Other Collegiate Establishments .....             | 39     |
|                                                   | — 393  |
| Private Individuals .....                         | 3444   |
| Total number of Rectories .....                   | — 5177 |
| <i>Vicarages in the Patronage of</i>              |        |
| The Crown .....                                   | 490    |
| The Bishops .....                                 | 709    |
| Deans and Chapters .....                          | 792    |
|                                                   | — 1991 |
| University of Oxford .....                        | 112    |
| — Cambridge .....                                 | 131    |
| Other Collegiate Establishments .....             | 107    |
|                                                   | — 350  |
| Private Individuals .....                         | 3175   |
| Total number of Vicarages .....                   | — 5516 |
| Chapels in the Patronage of Private Individuals.. | 649    |
|                                                   | —      |
| Total number of Benefices in England and Wales,   | 11,342 |

GOD'S VENGEANCE.—“Vengeance Divine, true; yet God without passions.—If God have no passions, how can it be true that vengeance is His? Or how can He be said to be jealous of His glory?—CRISTO. We believe, that God executes vengeance without revenge, and is jealous without weakness,—just as the mind of man sees without eyes, and apprehends without hands.—*Extract from Peck's Adversaria.*”

THE MORAVIANS.—The latest statement of the Moravian Brethren makes the whole number of their sect dispersed over the globe to consist of not more than 16,000 members. Notwithstanding this they maintain 127 missions for the conversion of the heathen, at an annual expense of 60,000 dollars, about 9,000*l.*

## MONTHLY REGISTER.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

THE annual meeting of this Society was held on the 13th of June. Among the dignitaries of the Church present were—the Archbishops of Canterbury and York, the Bishops of London, Winchester, Lichfield and Coventry, Carlisle, Rochester, Bath and Wells, Gloucester, and Exeter; the Deans of

Hereford, St. Asaph, Salisbury, and Chichester; the Archbishop of Cambridge, Provost of Eton College, &c. Among the laity were Lord Kenyon, and several other influential persons.

At one o'clock the Archbishop of Canterbury took the chair, and the Secretary then read the Report, which stated, that the applications for aid from the Society were continually increasing. In the first five years of its existence 454 had been received, 481 during the next five years, and in the last five years 606 applications for assistance had been made. The grants made last year have exceeded considerably those made in the preceding year, namely, from 58 to 84. The number of sittings provided by means of the last numbers were 19,121, of which 14,450 are free seats. From the formation of the Society in 1818, there have been 1662 applications, and grants 1043, the additional sittings obtained are 258,434, of which 193,105 are free. From this statement of what has been done, some idea may be formed of what remains to be performed by it. For the means of

doing this the Society (its funds being now nearly exhausted) must depend, under the Divine blessing, upon that liberal feeling which has been constantly manifested from its first formation. The Committee, however, look more particularly to the effects of the appeal which has just been made in its behalf under the authority of the King's letter. A letter issued in 1828 produced 41,400*l.*, and the committee trust the Society's finances will now again be recruited by at least an equal sum, which will enable the Society to carry on its operations with effect. The Society's funds have been increased during the last year by two legacies: one of 500*l.* from the late W. F. Gosling, Esq., and one of 200*l.* from the late Hon. and Rev. A. Grey. The Report in conclusion stated that the Society continued to receive the most gratifying accounts of the good effects of its liberality, of which they have received numerous testimonials. The Report was adopted; and the business terminated with a vote of thanks to the venerable Prelate who presided on the occasion.

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## POLITICAL RETROSPECT.

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DOMESTIC.—The principal business transacted in parliament has been the "Poor Laws Amendment Bill;" and a systematic attack upon the Church of England, under the shallow pretence of giving relief to the Dissenters. The former is one of the most iniquitous measures that ever was propounded in a deliberative assembly; but, as Cobbett, who sometimes *accidentally* thinks right, observed, "Thank God, we have still a House of Lords!" The bill for the admission of Dissenters to our Universities has been carried in the Lower House by a majority of 174; the numbers being, *Ayes*, 321; *Noes*, 147. But "we turn from traitor-tyrants to the throne:" and with much gratification lay before our readers an accurate copy of His Majesty's most gracious Speech to the Bishops, on the anniversary of His Majesty's birth-day:—

"My Lords,—You have a right to require of me to be resolute in defence

of the Church. I have been, by the circumstances of my life, and by conviction, led to support toleration to the utmost extent of which it is justly capable; but toleration must not be suffered to go into licentiousness: it has its bounds, which it is my duty, and which I am resolved, to maintain. I am, from the deepest conviction, attached to the pure Protestant faith, which this Church, of which I am the temporal head, is the human means of diffusing and preserving in this land.

"I cannot forget what was the course of events which placed my family on the throne which I now fill: those events were consummated in a revolution which was rendered necessary, and was effected, not, as has sometimes been most erroneously stated, merely for the sake of the temporal liberties of the people, but for the preservation of their religion. It was for the defence of the religion of the country, that was

made the settlement of the Crown, which has placed me in the situation that I now fill; and that religion, and the Church of England AND IRELAND, the Prelates of which are now before me, it is my *fixed purpose, determination, and resolution, to maintain.*

"The present Bishops, I am quite satisfied, (and I am rejoiced to hear from them, and from all, the same of the Clergy in general, under their governance), have never been excelled at any period of the history of our Church, by any of their predecessors, in learning, piety, or zeal in the discharge of their high duties. If there are any of the inferior arrangements in the discipline of the Church (which, however, I GREATLY DOUBT) that require amendment, I have no distrust of the readiness or ability of the Prelates now before me to correct such things, and to you I trust they will be left to correct, with your authority UNIMPAIRED and UNSHACKLED.

"I trust it will not be supposed that I am speaking to you a speech which I have *got by heart*. No, I am declaring to you my real and genuine sentiments. I have almost completed my sixty-ninth year, and though blessed by God with a very rare measure of health, not having known what sickness is for some years, yet I do not blind myself to the plain and evident truth, that increase of years must tell largely upon me when sickness shall come. I cannot therefore expect that I shall be very long in this world. It is under this impression that I tell you, that while I know that the law of the land considers it impossible that I should do wrong—that while I know there is no earthly power which can call me to account—this only makes me the more deeply sensible of the responsibility under which I stand to that Almighty Being, before whom we must all one day appear. When that day shall come, you will know whether I am sincere in the declaration which I now make, of MY FIRM ATTACHMENT to the Church, and RESOLUTION TO MAINTAIN IT.

"I have spoken more strongly than usual, because of *unhappy circumstances* that have forced themselves upon the observation of *all*. The

threats of those who are enemies of the Church make it the more necessary for those who feel their duty to that Church to *SPEAK OUT*. The words which you hear from me are indeed spoken by my mouth, but they flow from my heart."

This, under any circumstances, would be cheering, but now it is invaluable. Those who would destroy the altar and the throne, must shrink with dismay at this patriotic burst of feeling from our gracious monarch: and when, in connexion with it they hear the enthusiastic plaudits which greeted the names of the conservative leaders at Oxford, and read the christian and patriotic sentiments contained in the two letters which have appeared in the daily papers, from Lord Winchelsea to the People of England, and from Lord Roden to the Protestants of Ireland; they must, if they are not lost to every sense of shame, blush for the acts of themselves and their dependents, which have rendered it necessary thus fearlessly and firmly to speak out.

We have not latterly had occasion to look back upon the political occurrences of the month with any feelings of satisfaction. With respect to the Established Church, ministers have shewn themselves Iscariots; with respect to the interests of the poor, they are Egyptian task-masters; with respect to our foreign relations, they are utter *sumphs*. We of course mean the "lath and plaster" remnant; for to the DUKE OF RICHMOND, EARL RIFON, the RIGHT HON. E. G. S. STANLEY, and SIR JAMES GRAHAM, we owe our deep gratitude. They have spurned the unclean thing; and have refused indignantly to defile themselves with the plunder of the temple of God.

Since the above was written, we rejoice to say, the House of Lords has nobly vindicated its character and independence by deciding against the admission of "Hebrew Jews" to *unchristianize* the British Parliament.

The numbers were:

For the Bill . . . 38

Against . . . 130!!!

Majority . . . 92!!!!

PORTUGAL AND SPAIN.—Don Miguel has been obliged to abdicate his



throne. Don Carlos, the legitimate King of Spain, has arrived in England. His Majesty, however, has peremptorily refused to abandon his rights; and will not listen to the insidious policy of the Grey cabinet.

**RUSSIA.**—Prince Lieven, after having been twenty-five years ambassador in this country, is recalled, to fill the important post of Governor to the Imperial Heir. In the meantime, the Emperor looks upon Great Britain as of too little consequence to be in haste to appoint a successor. So much for the Whig maintenance of England's glory!

**UNITED STATES OF AMERICA.**—General Jackson is king of this Republic in all but the name. Discontent, indeed, extensively prevails; and it is

quite clear that brother Jonathan begins to think that, in Irish phrase, "the best of all possible republics is a monarchy." In less than a quarter of a century we prophesy that the *United States* will be *dis-united*, and that our *waggish* friend, General Jackson, will be crowned for one of the divisions, as Andrew the first—*Merry Andrew!*

**THE COLONIES** remain tranquil.

Such is the present position of the most important portions of the world at the termination of the first half of the "*Annus Mirabilis*," 1834. If our readers will take the trouble to re-peruse our political *recueil*, we are sure they will agree with us in thinking that we are walking

"In ignes

Suppositos cineri doloso."

| CALENDARIUM ECCLESIASTICUM.                  |                                                                                                                                                                                                      |                                                                                                                                                                                                         |
|----------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| JULY, 1834.                                  |                                                                                                                                                                                                      |                                                                                                                                                                                                         |
| SAINTS' DAYS, &c                             | AUTHORS to be CONSULTED.                                                                                                                                                                             | SUBJECT OF SERMONS.                                                                                                                                                                                     |
| ST. JAMES THE GREAT,<br>(July 25.) . . . . . | Bp. Mant.<br>Dr. Glasse. 235.<br>Scriptural Essays. II. 205. {<br>R. Nelson. Chap. XXVIII.<br>Dr. M. Hole. IV. 181.<br>Dr. G. Stanhope. IV. 388. }<br>Bp. Seabury. II. 215.<br>Dr. R. Lucas. I. 135. | Biographical Notices, p. 383.<br>Sermon on the Festival.<br>Illustrations of the Services appointed<br>for St. James.<br>Observations on the Festival.<br>On the Gospel.<br>Readiness to follow Christ. |

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTES OF RESPECT.

**REV. CHARLES JERRAM.**—The late Vicar of Chobham, was, on Tuesday week, presented with a silver tea-urn, bearing the following inscription:—"To the Rev. Charles Jerram, A. M. the Parishioners of Chobham present this Urn, in grateful remembrance of his zealous and unwearied discharge of the pastoral duties as their Vicar, from 1811 to 1834."

**REV. RICHARD HODGES.**—The inhabitants of Stonehouse, Gloucestershire, have presented their curate with a handsome silver salver, bearing the following inscription:—"To the REV. RICHARD HODGES, Curate of Stonehouse, Gloucestershire, from his Parishioners, in grateful remembrance of his exemplary character and conduct, and especially of his unremitting attention to the interests and comforts of the Poor. April, 1834."

**REV. WILLIAM ATKINSON.**—The inhabitants of Barton, near Richmond, have presented this gentleman with a handsome piece of plate, as a token of the sense they entertain of his services, in establishing a Sunday School, and officiating, for some months past, in the duties of the parish, during the illness of his father, the present incumbent.

**NEW CHURCHES AND SCHOOLS.**—David Pennant, Esq. jun<sup>r</sup>, of Downing, has offered the sum of 1000*l.* towards building a new Church at Bagilt, in the parish of Holywell; and his father has promised to give a piece of land for the erection of the Church, and likewise to endow it.

Lady Olivia Sparrowe is building a Sunday School, of the Established Church, on the hill at Leigh, of which the first stone was laid on the 13th of May.

The University of Oxford have voted 200*l.* towards the proposed new Church near the University printing-house.

The new Church of St. Leonard's on the Sea was consecrated by the Right Rev. the Bishop of the diocese, on the 22d of May last.

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**CENTRAL NATIONAL SCHOOLS.**—The examination of the children in these schools took place on Friday, the 13th instant. Their proficiency was highly creditable, and excited general admiration.

**DECLARATION OF THE KING.**—At the last levee the following were presented to the king:—

An address of thanks to his Majesty for the very seasonable declaration of his Majesty's firm purpose, to preserve unimpaired to his people the blessings of pure Christianity through the ministry of the Established Church, signed by 2095 of the nobility, clergy, and gentry, assembled in Oxford at the Commemoration; by the Archbishop of Canterbury.

A petition to his Majesty, from the graduates of the Universities of Oxford and Cambridge, resident in the county of Nottingham, against the admission of Dissenters to graduate in either of those Universities; by the Archbishop of York.

**REV. HENRY HART MILLMAN.**—It is stated, in the Berkshire Chronicle, that a subscription has been commenced by members of the Jewish persuasion, for the purpose of presenting the Rev. Henry Hart Millman, M. A., of Brazenose College, with a piece of plate, as a mark of gratitude for the justice he has rendered the Jewish nation in his "History of the Jews." Will the Rev. Neologian regard this as adding to his reputation as a Christian Divine?

**UNIVERSITIES.**—It appears, from the Dresden Paper of the 4th instant, that the University of Bonn receives 90,000 dollars; that of Breslaw, 70,000; and Halle, 69,000, annually, from the Prussian Government. That of Leipsic has, annually, 56,000.

**BISHOPS' SEES.**—The exact number of British sees which existed before the seventh century has not been ascertained, and there are doubts as to the number of new sees which were created after the conversion of the Anglo-Saxons. Twenty-one, however, of the present twenty-six sees were in existence before the Norman conquest.

**WELLS CATHEDRAL.**—The brazen desk which, for years past, has been standing in the Lady Chapel of this Cathedral has been removed to the nave. It stands about eight feet high, and, beneath the high arched roof of this very beautiful column or structure, it presents, from the great western entrance, a noble object to the beholder, and relieves and sets off to great advantage the *tout ensemble*. It bears the following inscription, and appears to have been cast by W. Burrows, of London, 1667:—  
"Dr. Robert Creighton, upon his return from a fifteen years' exile with our Sovereign Lord King Charles II., made Dean of Wells, 1660, gave this brazen desk, with God's holy word thereon, to the said Cathedral Church."

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**DUBLIN DIVINITY COLLEGE.**—A charter is now in progress for the incorporation and establishment of a Divinity College. By this most unjustifiable measure, the education of the Clergy will be entirely taken out of the hands of Trinity College.—It is said to be projected by Archbishop Whately.

R. M. BEVERLEY, the notorious calumniator of the Universities, has received a convincing proof of the esteem in which his character is held among his neighbours. He has been expelled from the office of President of the Beverley Auxiliary Bible Society, and the Rev. W. R. Gilby is appointed in his stead.

DEATH OF DR. DOYLE.—This bigoted Catholic prelate died, June 16, at ten o'clock, at his residence near Carlow.

METROPOLITAN CHARITY SCHOOLS.—On Thursday, June 5, pursuant to annual custom, the children belonging to the different charity schools of the metropolis and the surrounding districts, attended divine worship at St. Paul's Cathedral. The number of children, both male and female, ranged round upon the vast decagon under the dome, could not be less than 8000; and it was computed that the whole assemblage within the walls of the sacred edifice comprised about 15,000 souls. The Bishop of Chester preached upon the occasion, taking for his text the 13th chapter of Matthew, 28th verse: "The good seed are the children of the King, the tares are the children of the wicked." At half-past five o'clock several of the influential friends and supporters of the institution dined together at the London Coffee-house, Ludgate-hill. The Lord Mayor presided, and the spirit that pervaded the company, from the commencement to the close of the festivities of the evening, fully proved that the slightest allusion to the interests of the Church, as associated with those of the community at large, found in every bosom the warmest sympathy, both being considered inseparable. The collection amounted to 600*l.*, which is nearly 200*l.* more than has been received on any former occasion.

CAMBRIDGE.—The Dissenters have forfeited all claims to integrity and consistency, and have clearly shown the cloven foot, by returning Mr. S. Rice, the sworn enemy of the Church. The numbers at the close of the poll were:—Rice, 615; Sugden, 590; majority, 25.

THE ESTABLISHED CHURCH.—On Tuesday a numerous deputation of gentlemen from the Central Committee for the promotion and circulation of a Declaration of the Laity of the Church of England, accompanied by Colonel Clitherow, T. G. Bucknall Estcourt, Esq. M. P. for the University of Oxford, and Joshua King, Esq., Vice-chancellor of the University of Cambridge, the Chairmen, and R. W. S. Lutwidge, Esq., and John Pearson, Esq., the Honorary Secretaries of the Committee, waited upon his Grace the Archbishop of Canterbury, at his palace at Lambeth, with an address, requesting permission to deposit in his Grace's hands the original signatures to the declaration.

Colonel Clitherow, after briefly stating the facts connected with the Declaration, to which the signatures of upwards of 230,000 laymen of mature age had been affixed, informed his Grace that an Address, embodying the Declaration, had already been laid at the foot of the throne, of which he begged leave to present him with a copy. Colonel Clitherow, then, after a few preliminary observations, read the Address, which was to the following effect:—

"To the Most Reverend William, by Divine Providence Lord Archbishop of Canterbury, Primate of all England and Metropolitan.

"We, the undersigned, having been graciously permitted to lay at the foot of the throne our expressions of the devoted attachment of the Laity of the Church of England to her pure faith and worship, and her apostolic form of government, confirmed by the signatures of upwards of 230,000 male persons of mature age, are desirous to approach your Grace with our congratulations on this unparalleled demonstration of affection to the National Church, affording as it does the strongest evidence that the Laity of the Church of England feel in her maintenance an interest no less real and no less direct than her immediate ministers.

"In craving permission of your Grace to deposit the proofs of this feeling among the archives of Lambeth, to be there preserved with the other evidences of attachment to the Church, on the part of the Clergy and Laity, already in your Grace's hands, we gladly avail ourselves of the present occasion to assure your Grace of our hearty concurrence in those sentiments of veneration and affection for

your Grace's person and office which have emanated from so many quarters, and which we feel assured are entertained by every friend of the National Church.

"That your Grace may long be preserved by the blessing of Divine Providence to that Church of which you are so distinguished a support and ornament, and may enjoy every earthly happiness, is the fervent prayer of your Grace's dutiful servants."

[Here follow the signatures.]

To this Address his Grace was pleased to return the following answer:—

"Gentlemen,—I receive your assurance of respect and kindness towards me, and of veneration for the office in which it hath pleased the Almighty to place me, with more than ordinary satisfaction, and I request you to accept my grateful acknowledgments of your zeal in the cause of the Established Church, at a time when in England and Ireland, and in all our colonial possessions, it stands so much in need of defence against the machinations of enemies avowedly intent on its destruction.

"Amidst the perils which are multiplying around us, the Clergy will derive the greatest encouragement to persevering exertion from these public professions of your devoted adherence to the Church, and your implied approbation of the character and conduct of its ministers. While such are the sentiments of the wisest and best among our fellow countrymen, we may look forward with hope; and whatever may be the event of the hostility with which we are threatened, we shall find consolation in their sympathy, and in the consciousness of not being altogether unworthy of it.

"With great pleasure I take on me the custody of these important documents; they will be deposited among the archives of Lambeth, and will there be preserved as authentic memorials of your filial reverence for the National Church, your attachment to her polity, her faith, and her formularies; and your deep sense of the blessings which, through the mercy of God in our Lord Jesus Christ, are diffused by her agency through the whole of her social system."

ORDINATION.—The Bishop of Lincoln's next ordination will be held at Buckden, on Sunday, the 21st of September next. Candidates are required to send their papers to his Lordship before the 10th of August.

#### ORDINATIONS.—1834.

|                                           |         |                             |         |
|-------------------------------------------|---------|-----------------------------|---------|
| <i>Lichfield &amp; Coventry</i> . . . . . | May 18. | <i>Norwich</i> . . . . .    | May 25. |
| <i>Lincoln</i> . . . . .                  | May 25. | <i>Gloucester</i> . . . . . | May 25. |
| <i>Oxford</i> . . . . .                   | May 25. |                             |         |

#### DEACONS.

| <i>Name.</i>                             | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>By Bishop of</i> |
|------------------------------------------|----------------|-----------------|--------------------|---------------------|
| Alston, Edward . . . . .                 | B.A.           | St. John's      | Oxf.               | Oxford              |
| Bailey, G. . . . .                       | B.A.           | Catharine       | Camb.              | Norwich             |
| Balston, Charles . . . . .               | M.A.           | Corpus Christi  | Oxf.               | Oxford              |
| Barrow, John . . . . .                   | M.A.           | Queen's         | Oxf.               | Oxford              |
| Bigg, Edward Thomas . . . . .            | B.A.           | Merton          | Oxf.               | Oxford              |
| Bluett, Francis R. P. C. . . . .         | B.A.           | Magdalen        | Oxf.               | Gloucester          |
| Boyd, William . . . . .                  | M.A.           | University      | Oxf.               | Oxford              |
| Bullen, J. . . . .                       | B.A.           | St. Peter's     | Camb.              | Norwich             |
| Cameron, Alexander . . . . .             | B.A.           | Magdalen        | Oxf.               | Gloucester          |
| Carey, John . . . . .                    | B.A.           | Exeter          | Oxf.               | Oxford              |
| Cautley, Joshua . . . . .                | B.A.           | Jesus           | Camb.              | Lincoln             |
| Chamberlain, Thomas . . . . .            | B.A.           | Christ Church   | Oxf.               | Oxford              |
| Chambers, Thomas . . . . .               | B.A.           | St. John's      | Camb.              | Lincoln             |
| Chepmell, Haviland Le Mesurier . . . . . | B.A.           | Pembroke        | Oxf.               | Oxford              |
| Christie, John Frederick . . . . .       | M.A.           | Oriel           | Oxf.               | Oxford              |
| Claughton, Thomas L. . . . .             | M.A.           | Trinity         | Oxf.               | Oxford              |
| Cogan, L. R. . . . .                     | B.A.           | Catharine       | Camb.              | Norwich             |
| Cotesworth, Henry . . . . .              | B.A.           | St. Peter's     | Camb.              | Lincoln             |

| <i>Name.</i>                                   | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>By Bishop of</i> |
|------------------------------------------------|----------------|-----------------|--------------------|---------------------|
| Dalton, J. N. . . . .                          | B.A.           | Caius           | Camb.              | Norwich             |
| Day, H. T. . . . .                             | S.C.L.         | Clare Hall      | Camb.              | Norwich             |
| Day, George . . . . .                          | B.A.           | Christ Church   | Oxf.               | Oxford              |
| Dobson, R. S. . . . .                          | B.A.           | St. John's      | Camb.              | Norwich             |
| Drummond, Heneage . . . . .                    | B.A.           | Balliol         | Oxf.               | Lincoln             |
| Dynham, William Burton . . . . .               | M.A.           | Magdalen        | Oxf.               | Lincoln             |
| Dyott, William Herrick . . . . .               | B.A.           | Trinity         | Camb.              | Lincoln             |
| Edmonstone, W. . . . .                         | B.A.           | Christ Church   | Oxf.               | Norwich             |
| Englsh, C. . . . .                             | B.A.           | Trinity         | Camb.              | Norwich             |
| Exton, R. . . . .                              |                | Queen's         | Camb.              | Norwich             |
| Fane, F. A. S. . . . .                         | B.A.           | New Inn Hall    | Oxf.               | Oxford              |
| Fletcher, William . . . . .                    | B.A.           | Brasenose       | Oxf.               | Oxford              |
| Glynne, Henry . . . . .                        | B.A.           | Christ Church   | Oxf.               | Oxford              |
| Godfrey, W. . . . .                            | B.A.           | Jesus           | Camb.              | Norwich             |
| Goodlake, Thomas William . . . . .             | B.A.           | Pembroke        | Oxf.               | Oxford              |
| Grant, Anthony . . . . .                       | B.C.L.         | New             | Oxf.               | Oxford              |
| Grove, Edward Hartopp . . . . .                | M.A.           | Brasenose       | Oxf.               | Oxford              |
| Handley, William . . . . .                     | B.A.           | St. John's      | Camb.              | Lincoln             |
| Herring, H. L. W. . . . .                      | B.A.           | Corpus Christi  | Camb.              | Norwich             |
| Jelf, William Edward . . . . .                 | B.A.           | Christ Church   | Oxf.               | Oxford              |
| Johnson, G. H. S. . . . .                      | M.A.           | Queen's         | Oxf.               | Oxford              |
| Kelly, Edward . . . . .                        | B.A.           | Catharine       | Camb.              | Lincoln             |
| King, Charles . . . . .                        | M.A.           | Magdalen        | Oxf.               | Oxford              |
| Kitson, Francis John . . . . .                 | B.A.           | St. John's      | Oxf.               | Oxford              |
| Knapp, Henry . . . . .                         | B.A.           | St. John's      | Oxf.               | Gloucester          |
| Kynaston, Herbert . . . . .                    | B.A.           | Christ Church   | Oxf.               | Oxford              |
| Lloyd, Charles . . . . .                       | B.A.           | Christ Church   | Oxford             | Lincoln             |
| Menteath, G. W. S. . . . .                     | B.A.           | Magdalen        | Oxf.               | Lincoln             |
| Needham, Charles . . . . .                     | B.A.           | Jesus           | Camb.              | Lincoln             |
| Oldrid, John Henry . . . . .                   | B.A.           | Magdalen        | Oxf.               | Lincoln             |
| Ormerod, Thomas Johnson . . . . .              | M.A.           | Brasenose       | Oxf.               | Oxford              |
| Overton, Isle Grant . . . . .                  | B.A.           | Corpus Christi  | Oxf.               | Oxford              |
| Peers, Charles . . . . .                       | B.A.           | Catharine       | Camb.              | Lincoln             |
| Piggott, Samuel Rotton . . . . .               | B.A.           | St. Edmund's    | Oxf.               | Lincoln             |
| Randall, Henry G. . . . .                      |                | Queen's         | Oxf.               | Oxford              |
| Richards, John William . . . . .               | M.A.           | Corpus Christi  | Oxf.               | Oxford              |
| Sisson, Michael ( <i>let. dim.</i> ) . . . . . |                | St. Bee's       |                    | Lincoln             |
| Sneyd, Walter . . . . .                        | M.A.           | Christ Church   | Oxf.               | Gloucester          |
| Stevens, William Everest . . . . .             | M.A.           | St. John's      | Camb.              | Oxford              |
| Steventon, E. H. . . . .                       | B.A.           | Corpus Christi  | Camb.              | Norwich             |
| Tireman, William Walter . . . . .              | M.A.           | Magdalen        | Oxf.               | Oxford              |
| Vaux, Bowyer . . . . .                         | B.A.           | Trinity         | Oxf.               | Norwich             |
| Walker, Samuel Henry . . . . .                 | B.A.           | Balliol         | Oxf.               | Oxford              |
| Ward, Edward Langton . . . . .                 | B.A.           | Wadham          | Oxf.               | Lincoln             |
| Watson, William . . . . .                      | B.A.           | St. John's      | Camb.              | Oxford              |
| Whitworth, William Henry . . . . .             | M.A.           | Corpus Christi  | Oxf.               | Oxford              |
| Wood, Richard . . . . .                        | B.A.           | St. John's      | Oxf.               | Oxford              |
| Wyatt, C. Percy . . . . .                      | B.A.           | Christ Church   | Oxf.               | Norwich             |

## PRIESTS.

|                                                         |      |                |        |            |
|---------------------------------------------------------|------|----------------|--------|------------|
| Barrow, G. S. . . . .                                   | M.A. | St. John's     | Camb.  | Norwich    |
| Bazely, Thomas Tyasen . . . . .                         | M.A. | Brasenose      | Oxf.   | Oxford     |
| Beavor, M. B. . . . .                                   | B.A. | Pembroke       | Camb.  | Norwich    |
| Bewsher, Francis William ( <i>let. dim.</i> ) . . . . . | B.A. | Trinity        | Dublin | Lincoln    |
| Bliss, James . . . . .                                  | M.A. | Oriel          | Oxf.   | Gloucester |
| Carr, George . . . . .                                  | B.A. | Merton         | Oxf.   | Oxford     |
| Daubeny, Arthur Frederick . . . . .                     | M.A. | Brasenose      | Oxf.   | Gloucester |
| Dolby, John Smith . . . . .                             | M.A. | Lincoln        | Oxf.   | Lincoln    |
| Edgell, H. . . . .                                      | B.A. | St. John's     | Camb.  | Norwich    |
| Edwards, J. F. . . . .                                  | B.A. | Corpus Christi | Camb.  | Norwich    |
| Errington, J. R. . . . .                                | B.A. | Worcester      | Oxf.   | Norwich    |

| <i>Name.</i>                                          | <i>Degree</i> | <i>College.</i> | <i>University.</i> | <i>By Bishop of</i> |
|-------------------------------------------------------|---------------|-----------------|--------------------|---------------------|
| Eyres, C. . . . .                                     | B.A.          | Caius           | Camb.              | Norwich             |
| Fisher, John . . . . .                                | B.A.          | Brasenose       | Oxf.               | Lincoln             |
| Garnier, Thomas . . . . .                             | S.C.L.        | All Souls'      | Oxf.               | Oxford              |
| Good, T. . . . .                                      |               | Queen's         | Camb.              | Norwich             |
| Graves W. K. . . . .                                  | B.A.          | Christ's        | Camb.              | Norwich             |
| Hesse, Frederick Legrewe . . . . .                    | L.L.B.        | Trinity         | Camb.              | Lincoln             |
| Isham, Arthur . . . . .                               | B.A.          | All Souls'      | Oxf.               | Oxford              |
| Jackson, John . . . . .                               | B.A.          | Catharine       | Camb.              | Lincoln             |
| Kemble, William . . . . .                             | S.C.L.        | Lincoln         | Oxf.               | Oxford              |
| Kent, C. . . . .                                      | S.C.L.        | Queen's         | Camb.              | Norwich             |
| Kirkpatrick, J. . . . .                               | M.A.          | St. Peter's     | Camb.              | Norwich             |
| Lumsden, H. T. . . . .                                | B.A.          | St. John's      | Camb.              | Norwich             |
| Ottley, L. . . . .                                    | B.A.          | Trinity         | Camb.              | Norwich             |
| Oven, J. . . . .                                      | B.A.          | Queen's         | Camb.              | Norwich             |
| Pearson, Thomas . . . . .                             | M.A.          | Queen's         | Oxf.               | Oxford              |
| Potchett, William . . . . .                           | B.A.          | St. John's      | Camb.              | Lincoln             |
| Price, Robert Morgan . . . . .                        | B.A.          | Queen's         | Camb.              | Lincoln             |
| Reeve, J. W. . . . .                                  | B.A.          | Trinity         | Camb.              | Norwich             |
| Reynolds, J. J. . . . .                               | B.A.          | Queen's         | Camb.              | Norwich             |
| Richards, William Steward . . . . .                   | B.A.          | Jesus           | Oxf.               | Oxford              |
| Ridley, T. . . . .                                    | B.A.          | Magdalen        | Oxf.               | Norwich             |
| Robertson, James . . . . .                            | B.A.          | Pembroke        | Oxf.               | Oxford              |
| Ryder, George Dudley . . . . .                        | B.A.          | Oriel           | Oxf.               | Lichfield           |
| Sotheby, Thomas Hans . . . . .                        | B.A.          | New Inn Hall    | Oxf.               | Lincoln             |
| Taylor, Robert Mitford ( <i>let. dim.</i> ) . . . . . | S.C.L.        | Christ's        | Camb.              | Lincoln             |
| Thomas, Francis . . . . .                             | B.A.          | Pembroke        | Oxf.               | Oxford              |
| Wright, C. L. . . . .                                 | B.A.          | Trinity         | Camb.              | Norwich             |
| Wyatt, Arthur Montague ( <i>let. dim.</i> ) . . . . . |               | St. David's     | Lampeter           | Lichfield           |

Deacons, 66.—Priests, 39.—Total, 105.

#### CLERICAL APPOINTMENTS.

| <i>Name.</i>                    | <i>Appointment.</i>                                     |
|---------------------------------|---------------------------------------------------------|
| Bright, J. H. . . . .           | Minor Can. in Ely Cath.                                 |
| Collins —, . . . . .            | Preb. in Cath. Church of Cloyne.                        |
| Ellis, John . . . . .           | Rural Dean of Warwick.                                  |
| Fletcher, Samuel . . . . .      | Junior Math. Mast. of Christ's Hospital.                |
| Fielding, H. . . . .            | Chapl. in Coll. Church, Manchester.                     |
| Gore, Annesley . . . . .        | Min. Can. of Kildare.                                   |
| Hobson, Richard Jones . . . . . | Preb. of Seskenan, in Lismore Cath.                     |
| Kempson, W. Brooke . . . . .    | Ast. Lecturer of St. Andrews, Newcastle.                |
| Lonsdale, W. . . . .            | Mast. of Free Grammar School, at Old Malton, Yorkshire. |
| Marsden, J. H. . . . .          | Clerk. in Orders in Coll. Church, Manchester.           |
| Menteath, G. W. S. . . . .      | Chapl. to Earl of Caithness.                            |
| Nunns, — . . . . .              | Minister of St. Bartholomew's Chapel, Birmingham.       |
| Ramsey, Septimus F. . . . .     | Minister of St. Michael's Chapel, Strand, London.       |
| Ryder, William . . . . .        | Archd. of Cloyne.                                       |
| Webster, William . . . . .      | Head Math. Mast. of Christ's Hospital.                  |

#### PREFERMENTS.

| <i>Name.</i>                 | <i>Preferment.</i>                             | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>               |
|------------------------------|------------------------------------------------|----------------|-----------------|------------------------------|
| Browne, Chas. H. . . . .     | Blo' Norton, R.                                | Norfolk        | Norwich         | Rev. C. H. Brown             |
| Clarke, Henry . . . . .      | Northfield, R.                                 | Worcest.       | Worcest.        | G. Fenwick, Esq.             |
| Clavering, John . . . . .    | Wimbotsham, R. }<br>with Stow Bardolph, V. }   | Norfolk        | Norwich         | Sir. T. Hare, Bart.          |
| Cornish, T. M. . . . .       | Fitzhead, P. C.                                | Somerset       | B. & W.         | { Rev. R. A'Court<br>Beadon. |
| Edwards, F. J. . . . .       | { Runcton Holme, with }<br>Runcton South, R. } | Norfolk        | Norwich         | Rev. E. Edwards              |
| Eskersall, Charles . . . . . | Farnborough, R.                                | Hants          | Winchest.       | G. H. Sumner, Esq.           |
| Fendall, John . . . . .      | Bucknall                                       | Lincoln        | Lincoln         | Lord Monson                  |

| <i>Name.</i>          | <i>Preferment.</i>                           | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>                                |
|-----------------------|----------------------------------------------|----------------|-----------------|-----------------------------------------------|
| Greenly, John . . .   | Sharncott, R.                                | Wilts          | Sarum           | Lord Chancellor                               |
| Hughill, Joseph . . . | Earls Heaton, P. C.                          | York           | York            | Rev. J. Buckworth                             |
| Jarratt, R. . . .     | Luddenden, P. C.                             | York           | York            | Vicar of Halifax                              |
| Longe, Robert . . .   | { Coddenham, V.<br>with Crowfield, P. C.     | { Suffolk      | Norwich         | Trustees                                      |
| Perkins, William . .  | Twyford, P. C.                               | Bucks          | Lincoln         | { Rector of Lincoln<br>Coll. Oxford           |
| Potchett, William .   | Ponton Magna, R.                             | Lincoln        | Lincoln         | { Preb. of N. Gran-<br>tham, Sarum            |
| Robinson, Francis .   | Stonesfield, R.                              | Oxf.           | Oxford          | Duke of Marlborough                           |
| Seawell, Hen. Walter  | Little Berkhamstead, R.                      | Herts          | Lincoln         | Marquis of Salisbury                          |
| Seymour, Richard .    | { Kinwarton, R.<br>Gt Alne & Weethley, P. C. | { Warwick      | Worcester       | Bp. of Worcester                              |
| Skinner, Wm. Jones .  | Whitfield, R.                                | Northam.       | Peterboro'      | Worcester. Coll. Oxf.                         |
| Sotheby, Thos. Hans.  | North Minms, V.                              | Herts          | Lincoln         | { Mr. and Mrs. Bosan-<br>quet, & Mr. Glaussen |
| Stonhouse, Henry .    | Alton Barnes, R.                             | Wilts          | Sarum           | New Coll. Oxford                              |
| Tate, W. B. . . .     | Nether Wallop                                | Hants          | Winchest.       | D. & C. of York                               |
| Taylor, Hen. Joseph . | Upton-upon-Severn, R.                        | Worcester.     | Worcester.      | Bp. of Worcester                              |
| Taylor, James . . .   | St. John's Newcastle, P. C.                  | Northum.       | Durham          | V. of Newcastle                               |
| Townley, Jonathan .   | Steeple Barmstead, V.                        | Essex          | London          | The King.                                     |

## CLERGYMEN DECEASED.

| <i>Name.</i>          | <i>Preferment.</i>                                                             | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>                           |
|-----------------------|--------------------------------------------------------------------------------|----------------|-----------------|------------------------------------------|
| Evans, Richard . . .  | { Llanbadarn-Vawr, V.<br>Llanrwst, V.<br>Rhostie,<br>Prebendary of St. David's | { Cardigan     | St. David's     | Bp. of St. David's                       |
| Johnson, Maurice .    | Moulton, V.                                                                    | Lincoln        | Lincoln         | Rev. M. Johnson                          |
| Lewis, Morgan . . .   | Great Sampford, V.                                                             | Essex          | London          | E. Hervey, Esq.                          |
| Still, John, Jun. . . | Inglesham                                                                      | Wilts          | Sarum           | Bp. of Sarum                             |
| Tanner, Robert . . .  | { Okehampton, V.<br>Kingsnympton, R.                                           | { Devon        | Exon            | { A. Saville, Esq.<br>Rev. J. Southcombe |
| Thackray, W. P. . .   | Skillington, V.                                                                | Lincoln        | Lincoln         | D. & C. of Lincoln                       |
| Tuson, G. B. . . .    | Huish, V.                                                                      | Devon          | Peculiar        | Archdu. of Wells                         |
| Wheler, William . .   | Sutton-upon-Derwent, R.                                                        | York           | York            | Sir T. Clarges, Bt.                      |

| <i>Name.</i>             | <i>Appointment.</i>                   |
|--------------------------|---------------------------------------|
| Beauchamp, B. . . .      | Formerly Curate of Thorverton, Devon. |
| Chambers, John . . .     |                                       |
| Chaplin, William . .     |                                       |
| Follett, Richard Francis | Late Mast. of Taunton College School. |
| Monkhouse, Edward . .    |                                       |
| Pooley, Thomas . . . .   | Curate of Illogan, Cornwall.          |
| Wells, Charles . . . .   | Curate of Beeding, Sussex.            |

## OXFORD.

## INSTALLATION OF THE DUKE OF WELLINGTON.

This interesting and important ceremony took place in the theatre on Thursday the 10th of June; and the consequent rejoicings lasted during the week.

At a little before eleven o'clock a long procession, with the Duke in his robes of office, set out from University College, and

advanced up the High-street, which was crowded with spectators, and then turning down by St. Mary's Church, by the side of which a scaffold had been erected for the accommodation of the visitors desirous of seeing the procession, proceeded to the theatre. The theatre itself was crowded to excess.

Soon after eleven o'clock, Dr. Crotch announced upon the organ the approach of

the Chancellor, and shortly afterwards the six bedels of the University in their full dresses entered, followed by the Duke and by the Vice-Chancellor, and the various noblemen and doctors who had met him in the morning at the lodge of University College. His Grace appeared in excellent health, and the reception with which he was welcomed into the theatre was enthusiastic. He was dressed in a black coat, across which he wore his blue ribbon as Knight of the Bath, and over which his mantle of black silk and gold fringe, as Chancellor of Oxford, (a far more magnificent robe than the dress gown of the Speaker) was thrown. This mixture of the *toga* and the *sagum* produced a striking effect, as the scarlet robe of the Doctor of Civil Law asserts well with our various descriptions of military uniforms. In his train came the Marquis of Londonderry, Lord Montagu, Lord Apsley, Lord Hill, Lord Mahon, Sir G. Murray, Sir Henry Hardinge, Sir T. Ackland, Sir R. Inglis, Mr. Estcourt, Sir C. Wetherell, Drs. Burton, Fox and Rowley, and a number of heads of houses. There were eleven members of the Episcopal Bench present, among whom were the Archbishops of Canterbury, York, and Armagh; the Bishops of Oxford, Worcester, Exeter, Gloucester, Llandaff, and Barbados.

When the cheering had subsided into silence, the Duke of Wellington, as Chancellor, opened the business of the convocation in a short Latin speech, by stating that it was convened to confer the degree of Doctor of Laws, *honoris causa*, upon the following individuals:—

His Excellency Baron Dedel, Minister Plenipotentiary from the King of the Netherlands, &c. &c.

His Excellency Count Matoushevitz, late Minister Plenipotentiary from the Emperor of Russia.

His Grace the Duke of Buccleuch, K.T.

His Grace the Duke of Newcastle, K.G.

The Most Noble the Marquis of Salisbury.

The Most Noble the Marquis of Bute.

The Right Hon. the Earl of Winchelsea and Nottingham.

The Right Hon. the Earl of Warwick, K.T.

The Right Hon. the Earl De La Warr.

The Rt. Hon. the Earl of Rosslyn, G. C. B.

The Right Hon. the Earl of Wilton.

The Right Hon. the Earl Brownlow.

The Right Hon. the Earl of Falmouth.

The Right Hon. Lord Granville Somerset.

The Rt. Hon. Lord Fitzroy Somerset, K.C.B.

The Right Hon. Lord Francis Egerton.

The Rt. Hon. Viscount Strangford, G.C.B.

The Right Hon. Lord Burghersh.

The Right Hon. Sir John Vaughan, Knt. Judge of the Common Pleas.

Sir James Allan Park, Knt. Judge of the Common Pleas.

Sir James Scarlett, Knt. King's Counsel.

After the Chancellor had gone through the list, Dr. Phillimore, as Professor of Civil Law, proceeded to present the incepting Doctors. His speech upon the occasion was introduced with a high eulogium upon the services which the illustrious Duke had rendered to his country, paid a passing tribute to the memory of the late Chancellor, Lord Grenville, and neatly pointed out the individual merits of the noblemen and gentlemen whom he had to present.

After the new made doctors had taken their seats, the public orator proceeded to the Creweian Oration; in which were introduced several elegant and most appropriate compliments to the Chancellor, an eulogium of the Royal Family, addressed to the Duke of Cumberland, and a just panegyric on the Church of England and its Bishops. After this oration was concluded, the Latin Poem, which gained the Chancellor's Prize for the year, was recited by its author, Mr. Arthur Kensington, a Scholar of Trinity College, the subject of which was "*Cicero ab exilio rediit Romanum ingreditur.*" Then Mr. J. Anstree, B. A. late Student of Christ Church, and now the Professor of Classical Literature in King's College, London, recited his English Essay, which also gained the Chancellor's Prize, — "*The Influence of the Roman Conquests upon Literature and the Arts in Rome.*" At its close, the Chancellor, with great emphasis, pronounced the words, "*Dissolvimus hanc Convocationem.*"

On Wednesday, the 11th, the noblemen and gentlemen forming the procession, assembled in the rooms of the Clarendon, and, about a quarter after eleven, proceeded thence with the Chancellor to the Theatre.

On the entry of the Chancellor the applause was unbounded, and "Wellington and Waterloo" resounded through the Theatre. In the procession were all the recently made Doctors, in their robes. After the Chancellor had opened the Convocation, he named the following noblemen and gentlemen, upon whom it was proposed to confer the honorary degree of Doctor of Civil Law:

The Right Hon. the Earl of Clanwilliam.

The Right Hon. Lord Norreys, M.P.

The Right Hon. Viscount Mahon.

The Right Hon. Viscount Encombe.

The Right Hon. Lord Arthur Hill,



The Right Hon. Lord Monson.  
 The Right Hon. Lord Bagot.  
 The Right Hon. Lord Rodney.  
 The Right Hon. Lord Montagu.  
 The Right Hon. Lord Teignmouth.  
 The Right Hon. Lord Fitzgerald and Vesey.  
 The Right Hon. Lord Lyndhurst.  
 The Right Hon. Lord Wynford.  
 The Right Hon. Lord Templemore.  
 The Right Hon. Lord Stuart de Rothesay.  
 General Sabloncoff.  
 The Hon. Thomas Parker.  
 The Right Hon. Charles Arbutnot.  
 The Right Hon. Henry Pierrepont.  
 The Right Hon. Henry Goulburn, M.P.  
 The Rt. Hon. Sir Rd. Hussey Vivian, Bart.  
 The Hon. George Rice Trevor, M.P.  
 The Hon. Mount Stuart Elphinstone.  
 The Hon. Francis Spencer.

The University having signified its assent to the proposition of conferring these degrees upon the above-named noblemen and gentlemen, Dr. Phillimore proceeded as before to present them to the acceptance of the Chancellor, and in so doing he made a Latin speech in their praise.

When the Degrees had been conferred, the Installation Ode, written by the Rev. John Keble, M. A. Fellow of Oriel College, and set to music by Professor Crotch, was performed.

After the Ode, Mr. Robert Scott, B. A. Student of Christ Church, recited his Chancellor's Latin Prize Essay, "*De Provinciarum Romanarum administrandorum ratione*," and Mr. Joseph Arnould, Scholar of Wadham, recited his English Poem, "*The Hospice of St. Bernard*," which was also a Chancellor's Prize.

Five addresses to the Duke were then pronounced from the Rostra. Lord Maidstone, of Christ Church, the eldest son of the Earl of Winchelsea, and Mr. J. Wickens, Scholar of Balliol, recited two English poems, in his Grace's honour: two Latin Odes, in different metres, were recited by Lord Leveson, of Christ Church, and Mr. J. C. Pritchard, Scholar of Trinity; and Mr. Alfred Eloyd, Scholar of Wadham, recited a short set of Greek verses.

The Convocation was afterwards dissolved.

On Thursday there was no Convocation holden. In the morning, the Anniversary Meeting of the Governors of the Radcliff Infirmary took place in the Radcliff Library, where the Chancellor, the Vice-Chancellor, and the Noblemen, the Heads of Houses, and other Doctors assembled; and about eleven o'clock all went in grand procession to the Church of St. Mary. The Bishop of Oxford delivered an ex-

cellent discourse (for the benefit of the Infirmary) from John xiii. 35. After enforcing this sacred precept, in language peculiarly adapted to the purpose, his Lordship expatiated on the merits of the charity, and paid a suitable tribute to the many benevolent persons that had supported it from the commencement. His appeal to the vast and affluent congregation produced upwards of 225*l*.

The procession on Friday was similar to those of the days preceding, and went from the Clarendon. It was, however, increased by the new Doctors of Wednesday. The following honorary degrees of Doctors of Civil Law were conferred:—

The Right Hon. the Earl of Dartmouth.  
 The Right Hon. Viscount Cole.  
 Lieut.-General Sir Henry Fane, G.C.B.  
 Sir John Osborn, Bart.  
 Sir Charles Morgan, Bart.  
 Sir Charles Knightley, Bart.  
 Sir John Dean Paul, Bart.  
 Sir Astley Cooper, Bart.  
 Colonel Sir William Gomm, K.C.B.  
 Sir Charles Wetherell, K.C.  
 Sir Martin Shee, President of the Royal Academy.  
 William Francis Lowndes Stone, Esq.  
 High Sheriff for the County of Oxford.  
 Alexander Baring, Esq. M.P.  
 James Buller East, Esq.  
 George Vernon Harcourt, Esq. M.P.  
 Edward Thomas Foley, Esq. M.P.  
 Colonel Edward Michael Conolly, M.P.  
 Charles Ross, Esq. M.P.  
 Charles Yorke, Esq. M.P.  
 William Ralph Cartwright, Esq. M.P.  
 Thomas Wood, Esq. M.P.  
 Thomas Duffield, Esq. M.P.  
 Colonel Alexander Perceval, M.P.  
 Lieut.-Colonel Thomas Moody.  
 Bartholomew Frere, Esq.  
 John Fleming, Esq.  
 Evelyn Shirley, Esq.  
 Alexander Scott Murray, Esq.  
 William Burge, Esq. M.A.  
 John Gibson Lockhart, Esq. B.C.L.  
 James Lewis Knight, Esq. King's Counsel.  
 William Stevens, Esq. M.D.  
 John Robert Hume, Esq. M.D.  
 Richard Jenkins, Esq.  
 Richard Westmacott, Esq. R.A.  
 David Wilkie, Esq. R.A.  
 Edward Blore, Esq. Architect.

The following gentlemen spoke from the Rostra:—

Mr. Cardwell, Balliol Coll.  
 Mr. Allen, Magdalen Hall.  
 The Hon. Wm. L. T. Harris, Oriel Coll.  
 Mr. Richards, Trinity Coll.

Mr. Atkinson, Queen's Coll.  
Mr. Palmer, Trinity Coll.  
Mr. Adams, Christ Ch.  
Mr. Morrell, St. John's Coll.  
Mr. Donkin, St. Edmund Hall  
Mr. Wing, University Coll.  
Mr. Woodhouse, Christ Ch.  
Mr. Tickell, Balliol Coll.

The whole concluded with the recitation of a gratulatory address to the Chancellor, written by Mr. John Graham, of Wadham College.

An account of the concerts, ball, dinners, and other festivities of the week, does not come within our province: but, even in this respect, a more splendid scene has seldom, if ever, been witnessed within the precincts of Alma mater.

#### ELECTIONS.

Mr. Roundell Palmer, B. A. Scholar of Trinity College, has been elected Eldon Scholar. The annual value of this Scholarship is 200*l.* for three years. In 1831 Mr. Palmer gained the Chancellor's Latin Verse Prize, "*Numantia*;" in 1832 he was elected Dean Ireland's Scholar; the same year he gained the Newdigate Prize Poem, "*Staffa*;" and at the examinations in May last he was placed in the first class in *Literis Humanioribus*.

Mr. James Elliot, Commoner of Wadham College, and Messrs. Collis, Lloyd, and Piggott, have been elected Postmasters of Merton College.

Mr. Robert Milman, Commoner of Exeter College, has been elected Scholar of that Society.

Mr. William Beadon Heathcote, of New College, and Alfred Menzies, B. A. of Trinity College, have been admitted actual Fellows of their respective Societies.

Henry Gough and Thomas Bailey Levy have been elected Taberders on the Old Foundation at Queen's College. George Levy, Robert Robinson, John Fearon, and Richard Newton, have been elected Scholars on the same Foundation; and Staniforth Cattley, Robert Robinson, John Waller, Alfred Brown, and Arthur Hogarth, have been elected Lady Hastings' Exhibitioners at Queen's College.

Mr. Charles Arthur Griffith, and Mr. Wm. Bedford, have been admitted Scholars of New College.

The Electors appointed to elect a Hebrew Scholar on the Pusey and Ellerton Foundation, have nominated Mr. Charles Seagar, Commoner of Magdalen Hall.

Mr. Abraham Whyte Baker, a Blount Scholar of Trinity College, has been elected a Scholar of that Society, on the Old Founda-

tion; and Mr. John George Hickley, a Postmaster of Merton College, has been elected a Blount Scholar, in the room of Mr. Baker.

The following gentlemen have been elected Scholars of Corpus Christi College:—Mr. Rogers, Somerset; Mr. Marshall, Commoner of Oriel College, and son of the Rev. Marshall Hacker, of Ilfley, Oxford; and Mr. Andrews, Kent.

Mr. Charles Seagar, Commoner of Magdalen Hall, and a Hebrew Scholar on the Pusey and Ellerton Foundation, has been elected a Scholar of Worcester College, on Mrs. Eaton's Foundation; and Mr. W. H. Whorwood, from Bromsgrove School, has been elected a Scholar of the same College, on Sir Thomas Cooke's Foundation.

Two Fellowships are now vacant in Lincoln College, one for the county of Lincoln, and the other for the old Diocese of York; the former of which will be filled up on Saturday, the 5th of July, and the latter on Thursday, the 16th of October next. Candidates for the Lincolnshire Fellowship must deliver personally to the Rector certificates of the place of their birth and testimonials of good conduct, on or before Wednesday, the 2d of July. Similar papers must be delivered by Candidates for the Yorkshire Fellowship, on or before Monday, the 13th of October.

#### PRIZES.

The University Prizes have been adjudged as follow:—

Chancellor's Prizes:

*Latin Verse*.—"Cicero ab exilio redux Roman ingreditur."—Mr. Arthur Kensington, Scholar of Trinity College.

*English Essay*.—"The Influence of the Roman Conquests upon Literature and the Arts in Rome."—Mr. Joseph Anstice, B. A. late Student of Christ Church.

*Latin Essay*.—"De Provinciarum Romanarum administrandarum ratione."—Mr. Robert Scott, B. A. Student of Christ Church, Craven Scholar, and Dean Ireland's Scholar.

*Sir Roger Newdigate's Prize*.—"English Verse."—"The Hospice of St. Bernard."—Mr. Joseph Arnould, Scholar of Wadham College.

The following subjects are proposed for the Chancellor's Prizes for the ensuing year:—

*Latin Verse*.—"Julianus Imperator Templum Hierosolymitanum instaurare aggreditur."

*English Essay*.—"The Influence of ancient Oracles on public and private Life."

*Latin Essay.*—"De Jure Clientelæ apud Romanos."

*Sir Roger Newdigate's Prize.*—"The Burning of Moscow."

The subject of Dr. Ellerton's Theological Prize, for which compositions are to be sent to the Registrar, in a sealed cover, on or before the Wednesday in Easter week next, is as follows:—"The Death of Christ was a propitiatory Sacrifice and a vicarious Atonement for the Sins of Mankind."—The subject above stated, as appointed by the Judges, for an English Essay, is proposed to Members of the University on the following conditions, viz.:—I. The Candidate must have passed his Examination for the Degree of B.A. or B.C.L. II. He must not on this day (May 29) have exceeded his Twenty-eighth Term. III. He must have commenced his Sixteenth Term eight weeks previous to the day appointed for sending in his Essay to the Registrar of the University. In every case the Terms are to be computed from the Matriculation inclusively.

#### DEGREES CONFERRED.

##### DOCTOR IN DIVINITY.

John Fletcher, Exeter Coll.

##### BACHELORS AND DOCTORS IN DIVINITY, BY ACCUMULATION.

John James, late Fellow of St. John's Coll.  
and Prebendary of Peterborough.  
Hugh Davis Owen, late Scholar of Jesus Coll.

##### DOCTOR IN MEDICINE.

Thomas Ogier Ward, Queen's Coll.

##### DOCTORS IN CIVIL LAW.

Rev. B. Penny, Brasenose Coll. Gr. Comp.  
William Henry Smith, Queen's Coll.

##### BACHELOR IN DIVINITY.

Rev. H. Richards, Exeter Coll. Gr. Comp.

##### BACHELORS IN CIVIL LAW.

Jas. Barker Deane, Fell. of St. John's Coll.  
Rev. B. Penny, Brasenose Coll. Gr. Comp.  
Rev. Robt. Spranjer, of Trinity Hall, Cambridge, incorporated of Jesus Coll.

##### MASTERS OF ARTS.

Wm. Bouverie Pusey, Oriel Coll. Gr. Comp.  
Wm. Hurdish Lushington, Oriel Coll.  
Rev. Richard Vickris Pryor, Balliol Coll.  
Thomas Tancred, Fellow of Merton Coll.  
Rev. J. Robertson, Schol. of Pembroke Coll.  
Edward Cockey, Fellow of Wadham Coll.  
John Bradley Dyne, Fell. of Wadham Coll.  
Rev. W. H. Bloxsome, Fell. of Wadham Coll.  
James Fisher, Fellow of Exeter Coll.  
Rev. C. Lewis Cornish, Fell. of Exeter Coll.  
Rev. Thomas Davies, Jesus Coll.  
Rev. R. Hopkins Harrison, Trinity Coll.

Jon. Kirk Stubbs, Schol. of Worcester Coll.  
J. Warner Henley, Magdalen Coll. Gr. Comp.  
Rev. H. Drummond, Balliol Coll. Gr. Comp.  
Rev. Chas. Greenall Davies, St. Mary Hall.  
Charles Turner, University Coll.  
Hon. Wm. Henry Spencer, Christ Church.  
Rev. John Dobson, Queen's Coll.  
Rev. James Cecil Wynter, St. John's Coll.  
Rev. Septimus Cotes, Wadham Coll.  
Rev. C. Hen. Barham, Christ Ch. Gr. Comp.  
Rev. G. Ludowick Parsons, Stud. of Chr. Ch.  
William Graham, Christ Church.  
Edward Conroy, Christ Church.  
Francis Moore, Christ Church.  
Rev. Henry Walker, Christ Church.  
Rev. Wm. Henry Hughes, Lincoln Coll.  
H. B. W. Churton, Fell. of Brasenose Coll.  
Charles Scott, Brasenose Coll.  
Rev. John Hill, Brasenose Coll.  
Rev. J. Hopkins Swainson, Brasenose Coll.  
Rev. Wm. Robt. Brown, Brasenose Coll.  
Hon. C. Broderick Bernard, Balliol Coll.  
Rev. Jonathan James Toogood, Balliol Coll.  
Patrick Douglas Hadow, Balliol Coll.  
William Mallock, Balliol Coll.  
John William Pugh, Balliol Coll.  
John Hardy, Oriel Coll.  
Samuel Francis Wood, Oriel Coll.  
Thomas Norris Williams, Merton Coll.  
William Gattey, Trinity Coll.  
James Cotton Powell, Trinity Coll.  
Rev. John Lloyd Crawley, Trinity Coll.  
Edward Langton Ward, Wadham Coll.  
Francis Jenks Burlton, Worcester Coll.  
Rev. Edmund Wm. Hughes, Worcester Coll.  
Rev. Thomas Summers, Jesus Coll.  
Rev. William Irving, Jesus Coll.  
Rev. West Wayet, Queen's Coll.  
Rev. John Hawkins Hext, Exeter Coll.  
Rev. William Moore Adey, Exeter Coll.  
Rev. James Woodward Scott, Exeter Coll.  
Rev. F. Colman Wilson, St. Edmund Hall.  
Rev. Edward Cookson, University Coll.  
Octavius Brock, Brasenose Coll.  
Rev. Henry George Kempe, Exeter Coll.  
Rev. Henry Gray, Christ Church.  
Rev. Nathaniel Levett, Jesus Coll.

##### BACHELORS OF ARTS.

Thomas Richard Brooke, St. Mary Hall.  
Jas. Beckford Neville Heard, St. Mary Hall.  
Chandos Hoskyns, Balliol Coll.  
J. F. Collins, University Coll. Gr. Comp.  
Charles John Champnes, St. Alban Hall.  
Henry Rogers, University Coll.  
John Pitt Taylor, Christ Church.  
Valentine Knightley, Christ Church.  
James Richard Quarmby, Lincoln Coll.  
John Brereton, New Coll.  
Thos. Brembridge Melhuish, Exeter Coll.  
Henry Peake, Jesus Coll.  
Henry Horlock Bastard, Wadham Coll.  
John Wyndham, Magdalen Coll.

Richard Hopton, Brasenose Coll.  
George W. L. Wasey, Christ Church.  
Thomas Redhead Branfoot, Trinity Coll.  
John Smith, Exeter Coll.  
Peter Charles Marshall, Wadham Coll.  
Henry Gough, Scholar of Queen's Coll.  
Thos. Bailey Levy, Schol. of Queen's Coll.  
Robert Jones Roberts, New Inn Hall.  
George Robinson, Wadham Coll.

Early in the morning of Tuesday, the 10th instant, being the first day of the *Encenia*, the following admissions *ad eundem* took place:—

The Rt. Rev. Geo. Henry Law, D.D. Lord Bp. of Bath & Wells, of Queen's C. Camb.  
The Rt. Rev. John Kaye, D.D. Lord Bp. of Lincoln, of Christ's C. Cambridge.  
The Hon. & Rt. Rev. Hugh Percy, D.D. Lord Bp. of Carlisle, of St. John's Coll. Camb.  
Rev. G. Butler, D.D. of Sidney Sussex C. Camb. (late Master of Harrow School.)  
Rev. C. R. Elrington, D.D. of Trin. C. Dubl. and Prof. of Divinity in that University.  
The Rt. Hon. J. Wilson Croker, D.C.L. of Trin. C. Dub. (late Burgess for that University, and Secretary to the Admiralty.)  
Rev. H. J. Rose, B.D. of Trinity C. Camb.  
Rev. T. Austin, B.D. of St. John's C. Camb.  
Rev. W. Wright, B.C.L. of Trinity C. Camb.  
Rev. T. Newbery, M.A. Queen's C. Camb.  
Francis Scott, M.A. of Trinity C. Camb.  
Rev. R. F. Vavasour, M.A. Trinity C. Dub.  
Rev. F. de Veil Williams, M.A. Qu. C. Camb.  
Rev. H. F. Lyte, M.A. of Trinity C. Dub.  
Rev. G. A. Baker, M.A. of St. John's C. Camb.  
W. F. Bailey, M.A. of Emmanuel C. Camb.  
Rev. W. B. James, M.A. of Jesus C. Camb.  
Rev. D. W. Sheard, M.A. Sidney Sussex C. Camb.

The following gentlemen have been also admitted *ad eundem*:—

W. Frere, D.C.L. Mast. of Downing C. Camb.  
J. Hamilton Story, D.C.L. Trinity C. Dub.  
Rev. T. Crick, B.D. Fell. of St. John's C. Camb.  
Bartholomew Frere, M.A. Trinity C. Camb.  
Rev. J. J. Smith, M.A. Gonville & Caius C. Camb.  
Rev. F. C. Crick, M.A. St. John's C. Camb.  
William Staunton, M.A. Christ's C. Camb.  
Rev. E. Tottenham, M.A. Trinity C. Dubl.  
Rev. M. Farrell, M.A. Trinity C. Dublin.  
Rev. Chas. Gray, M.A. St. John's C. Camb.

The following are the Classes in *Disciplinis Math. et Phys.*:—

#### CLASS I.

Abraham, T. E. Com. of Balliol Coll.  
Barnwell, E. L. Com. of Balliol Coll.

Burrow, T. C. Com. of Queen's Coll.  
Gough, Henry, Scholar of Queen's Coll.  
Winthrop, B. E. Com. of Wadham Coll.

#### CLASS II.

Davies, Ebenezer, Scholar of Jesus Coll.

#### CLASS III.

Twining, Aldred, Com. of Oriel Coll.

#### CLASS IV.

Hall, Wm. Com. of St. Edmund Hall.  
Sugden, Henry, Com. of St. Alban Hall.  
Taylor, Thomas, Com. of Magdalen Hall.  
Turner, George E. Com. of Magdalen Hall.

A. NEATE,  
H. REYNOLDS,  
G. H. S. JOHNSON, } *Examiners.*

The number in the first and second \*Classes at the late Examinations, was twenty-five. Of these, there were six of Balliol, four of Queen's, three of Christ Church, three of Exeter, two of Trinity, and one each of Wadham, Brasenose, Magdalen, St. John's, Jesus, Corpus, and Lincoln. There was no *double First Class*.

#### ASHMOLEAN SOCIETY.

On Friday, May 30, Roundell Palmer Esq. B.A. of Trinity College, was elected a Member. It was announced by the Secretary, that the next Meeting of the British Association for the Advancement of Science is fixed to take place at Edinburgh, commencing on the 8th of September. A Paper, by J. Duncan, Esq. D.C.L. was read, on Order in Nature. An anonymous Paper was read, on certain ocular phenomena. A Paper was read by Mr. Black, on certain ancient meteorological observations preserved in the Ashmolean Museum. The President announced the adjournment of the ordinary Meetings for the Long Vacation, and gave notice of an extra meeting to be held in the Radcliff Library, on Friday, June 6, at three o'clock, for the purpose of a Lecture, "On the Colours of Natural Bodies," by Professor Powell.

Two curious stuffed animals have been lately brought to the Ashmolean Museum; the one is *cavia capybara*, the other *dicotyles labiatus*, or white-lipped peccary. The *capybara* is the largest species of the order Rodentia, and grows to the size of a hog of two years old. It feeds not only on various vegetables, and particularly on sugar-canes, but also (contrary to the nature of most of the *glirres*) on fish; for which purpose it frequents rivers, swimming with the same facility as the otter, and like that animal

dragging its prey out of the water, and eating it on the bank. The capybara is, in general, considered as of a gentle disposition, and is readily tamed and made familiar. It has a very large head, and a thick, divided nose; on each side are strong and large whiskers; the ears are small and rounded; the eyes large and black; in each jaw are two very large and strong cutting-teeth, and the grinders, which are eight in each jaw, are divided into three flat surfaces on the upper part; the neck is short; the body short and thick, and covered with short, coarse, brown hair; the legs short; the feet long, the foremost being divided into four toes, connected to each other by a small web at the base, and tipped with thick claws, or small hoofs, at the extremities; the hind feet are formed in a similar manner, but are divided into three toes only; there is no appearance of a tail. Sometimes this animal, while feeding, sits up in the manner of a squirrel, holding its

food between its paws. The female produces, in general, four or five at a time, on a bed of dry grass, &c. They are said to live in families, and never quit the vicinity, where they are born. They are found in the lower parts of South America — The peccary inhabits the large and thick forests of South America. This animal, colour excepted, has all the externals of the wild boar. Its magnitude, however, does not exceed that of a middle-sized dog. The hairs are thick and bristly; the colour black, with the exception of the lower jaw, which is white. It is a gregarious animal, and in its wild state, when attacked, is fierce and dangerous. It feeds not only on vegetables, but occasionally on animals of various kinds, and is particularly an enemy to snakes and other reptiles, attacking and destroying the rattle-snake, without the slightest dread or inconvenience, and dexterously skinning it, by holding it between its feet, while it performs that operation with its teeth.

### CAMBRIDGE.

#### ELECTIONS.

J. D. Simpson, Esq., B. A., Mathematical Lecturer of Sidney Sussex College, has been elected a Foundation Fellow of that society, and the Rev. Charles Barne, M. A., a Fellow on the foundation of Mr. Peter Blundell.

Edward Reed Theed, Esq., scholar of King's College, has been elected Fellow of that society.

The following gentlemen are appointed Barnaby Lecturers:—

*Mathematical.*—Rev. H. L. Jones, Magdalene College.

*Philosophical.*—Rev. G. Phillips, Queen's College.

*Rhetoric.*—Rev. S. Fennell, Queen's College.

*Logic.*—Rev. H. Arlett, Pembroke Coll.

#### GRACES.

The following have passed the Senate:

To appoint Mr. Fendall, of Jesus College, Deputy Taxor in the absence of Mr. Skinner.

To appoint Mr. Snowball, of St. John's College, Deputy Taxor in the absence of Mr. Isaacson.

To create Mr. David Hillcoat Leighton, of Trinity College, Master of Arts, by Proxy, at the approaching commencement, he being detained at Baden by his clerical duties.

To remit to Mr. Wm. Purkis, the Plumian tenant, 10*l.* from the last half-year's rent.

To confirm the report of the Syndics appointed to consider whether any and what remission of rent ought to be made to Mr. Dunn, for the year ending at Michaelmas last.

To allow Messrs. Burton, Rickman, and Wilkins 100*l.* each from the University Chest, in conformity with the recommendation of the Syndicate appointed to confer with the architects who were desired to furnish the University with designs for a new library.

To allow Mr. Trevor, of St. John's College, to be created Master of Arts, by Proxy, at the ensuing Commencement, on account of ill health.

#### SYNDICATES.

The Syndics appointed to consult what steps should be taken by the University to provide accommodation for the Fitzwilliam collection, in consequence of the desire expressed by the Master and Fellows of Caius College to resume possession of the present building, have reported to the Senate as follows:—

The Syndics find that the site purchased in April, 1823, under the Act of Parliament, for 8,500*l.*, of St. Peter's College, is so nearly out of lease, that they decidedly recommend to the Senate

to proceed with as little delay as possible, to build, for the accommodation of the Fitzwilliam collection, a Museum, or portion thereof, which, by the will of Lord Fitzwilliam, they were directed, in 1816, with all convenient speed to erect, out of the dividends of the stock left by his lordship for that purpose.

|                                                                                                                                                                                             | Feet. |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| That the whole site is, in length, towards the street, about . . .                                                                                                                          | 350   |
| And in depth at the centre . . .                                                                                                                                                            | 150   |
| That at Michaelmas, 1835, there will be out of lease, in the centre of the site, a frontage in length about . . . . .                                                                       | 160   |
| And also at the extreme end of the north wing a frontage of . . .                                                                                                                           | 30    |
| That at Michaelmas, 1836, there will be out of lease a frontage in the north wing, adjoining to that last mentioned, containing in length . . . . .                                         | 23    |
| At Michaelmas, 1837, there will be out of lease a frontage adjoining to that last mentioned, containing in length . . . . .                                                                 | 45    |
| Completing the whole of the north wing. And at Michaelmas, 1840, there will be out of lease the whole remainder of the premises, being the south wing, containing in length about . . . . . | 95    |

|                                                                                                                                    | £      | s. | d. |
|------------------------------------------------------------------------------------------------------------------------------------|--------|----|----|
| That in June last, the accumulation of the sur- plus income of the Fitzwilliam Fund was, South Sea Annuities, 3 per cent . . . . . | 6,722  | 18 | 8  |
| 3 per cent. Consolidated Annuities . . . . .                                                                                       | 29,531 | 8  | 6  |

Making altogether  
3 per cents. . . £36,254 7 2

This accumulation is exclusive of the Principal Stock, 3 per cent. New South Sea Annuities, 90,000*l.*, which remained after payment of one-tenth for legacy duty, and which is to continue to the University, the future dividends of it being applicable to the same purpose.

The Syndics beg leave further to recommend to the Senate, to take immediate steps to obtain plans to be submitted to the Senate, for the erection of such Museum, or portion of a Museum, as may be found advisable; regard being had to the circumstances of the site, and of the funds now in hand; in order that the University may be enabled to com-

mence building as soon after Michaelmas, 1835, as possible.

The Syndicate appointed to confer with the architects who were desired to furnish the University with designs for a New Library, have made the following report to the Senate:—

That the Syndics have communicated with the several architects, and that the correspondence is laid upon the Registrar's table.

That the Syndics informed the architects that the University had been compelled to abandon the intention of building a New Library, &c., and offered to each of them the sum of 100 guineas.

That Mr. Burton and Mr. Wilkins accepted the proposal of the Syndics; that Mr. Rickman expressed his willingness to accept it, on condition that Mr. Cockerell did the same; stating that Mr. Cockerell's design having been chosen by the first Syndicate, and Mr. Rickman's by the second, these two were differently circumstanced from the other architects; and that by a subsequent letter he expressed his willingness to accept the sum unconditionally.

That Mr. Cockerell declined the proposal of the Syndics, and after some correspondence, proposed that the whole proceeding should be referred to gentlemen accustomed to consider similar questions, of his own or any other profession, and unexceptionable to both parties; and that the parties should abide by that decision.

That the Syndics recommended that 100 guineas be immediately paid to Mr. Burton, Mr. Rickman, and Mr. Wilkins respectively.

#### PRIZES.

Sir William Browne's Medals have been adjudged as follows:—

*Greek Ode.*—Charles Clayton, Caius College; subject, "Niger navigabilis."

*Latin Ode.*—Honourable Charles Stuart Savill, Queen's College; subject, "Australis expeditio Johannis Frederici Gulielmi Herschel, equitis aurati."

*Epigrams.*—James Ind Smith, Trinity College; subject, "Scire tuum nihil est, nisi te scire hoc sciat alter."

*The Porson Prize.*—For the best translation of a passage from Shakspeare into Greek verse, is adjudged to Edward Howes, of Trinity College; subject, King Richard II. Act III. Scene 2. Beginning, K. Rich. "Let's talk of graves, of worms, and epitaphs" and

ending, "How can you say to me—I am a king?"

For the *Member's Prizes*, and for the *Chancellor's English Poem*, no prizes will be this year adjudged.

#### DEGREES CONFERRED.

##### BACHELORS OF DIVINITY.

Rev. Josh. Bosworth, Trin. Coll. (Comp.)  
 Rev. T. J. Bachelor, Caius Coll. (Comp.)  
 Rev. Alexander Macdonald, Queen's Coll. (Comp.)  
 Rev. H. Fearon, Fellow of Emmanuel Coll.  
 Rev. W. T. Napleton, Fellow of Sidney Sussex Coll.  
 Rev. James Bowstead, Fellow of Corpus Christi Coll.  
 Rev. W. Scoresby, Queen's Coll. (Comp.)

##### HONORARY MASTER OF ARTS.

Viscount Duncan, Trinity Coll.

##### MASTERS OF ARTS.

James Spedding, Trinity Coll.  
 Arthur Buller, Trinity Coll.  
 Smith Child, St. John's Coll.  
 Rev. Henry G. Salter, Jesus Coll.

##### BACHELORS IN CIVIL LAW.

Rev. Henry Barry, Trinity Hall (Comp.)  
 Rev. John Thomas Fisher, Jesus Coll.

##### LICENTIATE IN PHYSIC.

John A. Nicholson, Trinity Coll.

##### BACHELORS IN PHYSIC.

Robert Spear, Caius Coll.  
 Charles Dudley, Trinity Coll.  
 Robert Hinde, St. John's Coll.  
 Ferguson Branson, Caius Coll.

##### BACHELORS OF ARTS.

William Craig Baynes, Trinity Coll.  
 John Glynn Mytton, Trinity Coll.  
 John Ward Woodfall, Trinity Coll.  
 Matthew B. Hale, Trinity Coll.  
 John Waite, St. John's Coll.  
 C. Montgomery Campbell, St. John's Coll.  
 Charles R. E. Awdry, St. John's Coll.  
 Edmund F. King, Clare Hall.  
 John Forster, Corpus Christi Coll.  
 Thomas Heathcote, Catherine Hall.

Frederick Sisson, Christ's Coll.  
 James Tooke Hales, Christ's Coll.  
 William Begley, Emmanuel Coll.

The Rev. Samuel D'Oyley Peshall, M.A. of Worcester Coll., Oxford, has been admitted *ad eundem*.

*St. John's College Examinations.*—The following is a copy of the first three classes:

##### SENIOR SOPHS.

|               |           |
|---------------|-----------|
| Cotterill, H. | Gibbons   |
| Smith, H. W.  | Gipps, H. |
| Cross         |           |

##### JUNIOR SOPHS.

|               |                  |
|---------------|------------------|
| Colenso       | Verlander        |
| Lane          | Lawson           |
| Haslam        | Marsh, G. H. }   |
| Smith, W. H.  | Christopherson } |
| Robinson      | Jewdine, G.      |
| Collison      | Davies           |
| Whitlock      | Browne, P. U.    |
| Uwins         | Phelps           |
| Cooke         | Fellowes }       |
| Clarke, T. J. | Sparling }       |
| Jones, J.     | Jones, W.        |
| Chapman }     | Pierpoint        |
| Bennett }     | Jewdine W.       |

##### FRESHMEN.

|               |                 |
|---------------|-----------------|
| Brumell       | Osborne }       |
| Griffin       | Fitzherbert }   |
| Kennion       | Browne, J. L. } |
| Whytehead     | Sharpe          |
| Ramsden       | Reynolds        |
| Gurney        | Smalley         |
| Martin }      | Scadding        |
| Rowland }     | Baker           |
| Clarkson      | Wood, H. O.     |
| Niven         | Smithson        |
| Harper        | Roberts }       |
| Cotterill, G. | Bromby }        |
| Hickman       | Tower           |
| Coonhs        | Browne, F. H.   |

##### MARRIED.

The Rev. Frederick T. W. C. Fitz Roy, M. A., Fellow of Magdalene College, and Rector of Grafton Regis, Northamptonshire, to Emilia, daughter of the late H. Styleman, Esq., of Snettisham, Norfolk.

#### NOTICES TO CORRESPONDENTS.

We think "J. F. R." not right in his conclusion.

We beg "W. F." to accept our best thanks for the Hymns. His view of *Hymnology* accords with our own.

Our gratitude is also due to "J. D. W. Z." for his good intentions.

Abundance of matter in hand compels us to defer an interesting Law article, and the "Organo-Historica."

THE  
CHRISTIAN REMEMBRANCER.

AUGUST, 1834.

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REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *Travels of an Irish Gentleman in Search of a Religion. With Notes and Illustrations, by the Editor of "Captain Rock's Memoirs."* London: Longman & Co. Second Edition, 1833. 2 vols. 12mo. Pp. 335, 354.
2. *Guide to an Irish Gentleman in his Search for a Religion. By the Rev. MORTIMER O'SULLIVAN, A. M. Rector of Killyman.* Dublin: Curry. London: Simpkin and Marshall. London, 1833. Pp. viii. 348.
3. *Reply to the Travels of an Irish Gentleman in Search of a Religion; in Six Letters, addressed to the Editor of the British Magazine, and re-printed from that Work. By PHILALETHES CANTABRIGIENSIS.* London: Rivingtons. 1834. Pp. 171.
4. *Second Travels of an Irish Gentleman in Search of a Religion. With Notes and Illustrations, not by the Editor of "Captain Rock's Memoirs."* 2 vols. Dublin: Milliken. London: Fellowes.

(Continued from p. 409.)

HAVING explored the Apostolic Fathers with the success detailed in our last Number, our Irish traveller "launched boldly into the sacred literature of the second century," when he "found his sails taken aback by the following passage in Justin Martyr:—

"Nor do we take these gifts (in the Eucharist) as *common bread* and *common drink*; but as Jesus Christ, our Saviour, made man by the word of God, took flesh and blood for our salvation, so in the same manner we have been taught that the food which has been blessed by prayer, and by which our blood and flesh, in the change, are nourished, is the flesh and blood of that Jesus incarnate. —Apol. I."—Vol. I. pp. 28, 29.

The reference is incorrect. It is not from the first, but from the second Apology of Justin that our traveller meant to make his extract. But, considering that he managed to read the entire works of the Fathers, (which alone took Archbishop Usher ten years), to write his book, and to print a second edition of it, between the years 1829 and



1833, such little matters, though by no means infrequent, must be overlooked.

Now let us examine the passage itself. Even as it stands above, it makes nothing for transubstantiation. It says that the Eucharist is not to be taken as common bread and common drink. Assuredly. And so says the Church of England. It is *consecrated* bread and drink, and therefore, of course, not common.\* Justin says, that it is the flesh and blood of Jesus incarnate.—Well,† And the Church of England prays that we may so “*eat the flesh of Christ, and drink his blood*, that our sinful bodies may be made clean through *his body*,” &c., and says that the body and blood of Christ are *verily and indeed taken and received* by the faithful in the Lord’s Supper. All this argument, then, is mere *petitio principii*. Passages without number may be produced from the Fathers, and from Protestant divines too, in which the consecrated bread and wine are called the body and blood of Christ. But this is not the question. The question is, *whether their authors intended a literal or a figurative sense*. As to the expression, “in the change,” it may surely as well signify the change from ordinary to sacred as the portentous metamorphosis for which the Papists contend. But the very structure and sense of the sentence show that *neither* is the true meaning; for neither of these changes would render bread and wine better adapted to the nourishment of our blood and flesh than before. The change intended is evidently that of food into the substance of the eater’s body: “ἐξ ἧς αἷμα καὶ σάρκες, κατὰ μεταβολὴν, στρέφοντα ἡμῶν.”

Thus far then, Justin may seem neutral. But he is not really so—for he says the Eucharist is not *common* bread: an expression he would scarcely have employed had he meant to say *it was not bread at all*.† But how was it that our Traveller, in arriving at this passage, managed to miss sight of the very words which precede it, and which would have secured him against the accident he sustained?—They are explicit and impervertible. “Those who with us are called deacons offer to each of the persons present the opportunity of participating in the Eucharistical BREAD, and WINE, and WATER, and convey it to those who are absent: and this food is called among us the Eucharist; of which none are permitted to partake, except those who believe that the doctrines taught by us are true, and who have been washed for the forgiveness of sins in the font of regeneration, and who live as Christ enjoined. For we do

\* The term “*κοινὸν*” is evidently here opposed to *ἄγιον* or *καθαρόν*. See Acts x. 14, &c.

† The Irish Gentleman elsewhere quotes, in proof of transubstantiation, the following from Cyril of Jerusalem: “The eucharistic bread, after the invocation of the Holy Spirit, is no longer *common* bread, but the *body of Christ*.” Had Cyril believed the doctrine contended for, it is quite evident that he would never have admitted the word *common* at all.

not receive these aliments as common bread," &c. as our Traveller has given it. Here we have Justin calling the elements *after* consecration, (" τοῦ εὐχαριστηθέντος ἄρτου, καὶ οἴνου, καὶ ὕδατος,") BREAD, and WINE, and WATER.\* If this will not satisfy us that Justin Martyr was no transubstantialist, we can ask no more. But the horror with which he speaks of cannibalism (of which the early Christians were accused by their heathen persecutors) is quite conclusive as to his opinion, so far as any negative will admit of positive proofs: "What voluptuary, or debauchee, and esteemer of human flesh to be good for food, could be able to welcome death, whereby he would be deprived of all his comforts?"† Could any believer in the doctrine of transubstantiation have dared to write thus?

It may be advisable, here to observe, once for all, that our young Irish traveller, like many other superficial people, constantly mistakes names for things. Thus, because Clement was a Pope, popery (i. e. indulgences, Peter-pence, pilgrimages, &c.) is a primitive institution. Because the word *tradition* is applied to any doctrine *delivered*, therefore it is always to be taken for those doctrines which the Church of Rome pretends to be apostolic, and for which she has no foundation but assertion. Because the word *relics* signifies the *remains* of a person, therefore no mention can be made of *relics* by any ecclesiastical writer, without immediately claiming his authority for all the marvels of Naples and Compostella. Because antiquity always commends concurrence with the Catholic Church, therefore it enjoins communion with the Romish, *which calls itself* Catholic! This principle pervades our Irish Gentleman's Tour, and no where is it more conspicuous than in his laboured argument for the monstrosity of transubstantiation. He finds the Fathers perpetually asserting that the elements of the Eucharist *are* the body and blood of the Lord, and therefore concludes at once that they all assert it *in the Romish sense*; while this is the very matter in debate; the Church of England affirming the doctrine as stoutly as the Fathers, but differing from Rome about the interpretation.‡

As this is the only Popish doctrine which appeals in form to Scripture for support, it may be proper to consider what the value of that

\* The use of water, which Justin here notices as the practice of the Church in his day, is called by Chrysostom "an evil heresy." (αἵρεσιν πονηράν.) Homil. 82. in Matth. So much for "the consent of the Fathers."

† τίς γὰρ φιλήδονος, ἢ ἀκρατής, καὶ ἀνθρώπων σαρκῶν βορὰν ἀγαθὴν ἡγούμενος, θάνατον ἢ θάνατον ἀπαξίσταται, ὥστε τῶν αὐτοῦ ἀγαθῶν στέρησθαι: Just. Mart. Apol. I.

‡ The Irish Gentleman adduces the following from Jerome, as complete proof that transubstantiation was the doctrine professed by that Father:—"Moses gave us not the true bread, but our Lord Jesus did. He invites us to the feast, and is himself our meat: he eats with us, and we eat him."—Ep. 150, ad Hedib." (Vol. I. p. 169.) Yet Wesley wrote

"Jesus, Master of the feast,  
The feast itself thou art;"

and much would he have been astonished had he been cited as a witness for transubstantiation!

support is ; which we purpose doing with special reference to the work before us ; for, in any other way, such a task would be superfluous. " It is remarkable enough," says our author, " that Protestants, who are so much for referring to the language of Scripture, on every occasion, should yet, in this important instance, question its *most express and simple declaration*." (Vol. I. p. 132.) We will not rest our reply on a *tu quoque*, and say, " It is remarkable enough that you, who think so lightly of Scripture every where else, should be so well disposed to listen to it here ;" but, as our young Traveller for once is willing to be met in the field of Scripture, we will give him the meeting. What is the " express and simple declaration" which we question ?—That a piece of bread is *literally* a human body. Does the Irish Gentleman believe that a *cup* is *LITERALLY* a *testament* ? Yet he must believe it, if his argument from Scripture be good for aught. The authority, the occasion, the circumstances of this declaration are the very same as those which attended the former.\* Besides, it is *after* consecration that our Lord says, " *THIS fruit of the vine*." And the temerity which could appeal to St. Paul in corroboration of the Popish doctrine is rebuked by the Apostle himself. " Let a man examine himself, and so let him eat of that *BREAD*." " The *BREAD* which we eat, is it not the communion of the body of Christ ?" In both these places the term *bread* is used *after* consecration, which would be a profanation of the most horrible kind, if the Popish belief be true. Nay, it is even said, " As often as ye eat this *BREAD*, and drink this cup, ye do shew the Lord's death *till he come*."† How ? till he come ? According to the Popish doctrine, he comes as often as the Eucharist is solemnized. What now would seem the " most express and simple declaration" of Scripture ?

But we have been already, although very needlessly, informed that the young Goliath of Rome was not very " mighty in the Scriptures." And he proceeds to give us an illustration of the fact, the temerity of which, even in a Papist, even in the Irish Gentleman, is astounding. He tells us that the Capharnaïtes [Capernaïtes] were the first Protestants. When our Lord, as recorded in the 6th chapter of St. John, declared the necessity of eating his flesh and drinking his blood, they understood him literally, and forsook him.‡ On which we have the following piece of comment :—

Did he (as has been done for him, in modern times,) confess that, on so solemn an occasion, he had made use of a most forced and unnatural metaphor,

\* Luke xxii. 20. 1 Cor. xi. 23.

† See 1 Cor. xi.

‡ We cannot perceive the parallel between the Capernaïtes and the Protestants. The Capernaïtes understood our Lord *literally*, and *abandoned* him. Protestants understand him *figuratively*, and *adhere* to him. A literal interpretation of ceremonial observances is much more characteristic of Jews than of Christians. The Jews, for the most part, understand their sacrifices as literal atonements. Even Nicodemus saw a literal birth in the sacrament of Baptism, as the *Pharisees*, following the Capernaïtes, see the Saviour carnally in the sacrament of the Eucharist.

and that, by eating his flesh and drinking his blood, he meant nothing more than believing his doctrine? Did "the great Proclaimer" of this miracle endeavour to fritter away its wonders, and bring them down to the low level of the faith of his hearers, by averring, in the language of the Sacramentarians, that the bread and wine were but the signs or symbols of his body, or by assuring them, with the Calvinists, that it was by a mere act of faith they were to partake of his flesh, while the body itself would be, at the time, as remote from them as heaven was from the altar? Did our Saviour, I ask, do thus? Let the sacred text answer the question.—Vol. I. pp. 222, 223.

The demand has the recklessness of insanity. The sacred text *shall* answer! to the utter confusion of the transubstantialist. "It is *the Spirit* that quickeneth: THE FLESH PROFITETH NOTHING: the words that I speak unto you, *they are spirit*, and they are life."\* Can language more directly affirm the truth of the spiritual, the falsehood of the carnal, acceptance?

Had our Traveller been more conversant with Scripture, he would have spared himself this inauspicious appeal, and he would have likewise been very cautious how he meddled with the literal language of the 6th chapter of St. John. For the *literal* bearing of that chapter is not so much that the bread of the Eucharist is flesh, as that *the flesh of our Lord is bread*; he says, indeed, "the bread that I will give is my flesh;"† but he more frequently inverts the proposition: "I am the bread of life," "I am the living bread," &c. If therefore this chapter is to be literally interpreted at all, it will not so much prove the Popish doctrine of the Eucharist, as that *our Saviour actually bore a body of bread*. For the blasphemy of such a conclusion, not we who indicate it, but those who insist on the principle from which it inevitably results, must stand accountable.‡

It is undoubtedly true that the Fathers, echoing our Lord's own vivid and forcible language, and imitated herein by our own Church of England, have employed expressions which, literally taken, aver the doctrine of transubstantiation, and the literal acceptance of which, in darker ages, and under the direction of an interested priesthood, gave rise to the prevalence of the doctrine itself. On such a subject some latitude of language might be expected, and, the rather, because the opinion to which it has led might seem at first so outrageously unrea-

\* John vi. 63. What will the Irish Gentleman say to the expositions of his favourite ancients on this passage? Augustine says: "Understand *spiritually* what I have said. You are not to eat this body which you see, nor to drink that blood which those who crucify me shall shed. It is a sacrament which I recommend to you: *spiritually understood*, it quickens you." (In Pa. xcviij.) The language of Chrysostom is very similar, and equally express. (See his 47th Homily on this Gospel.)

† John vi. 51. ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστίν, which might also be rendered, *my flesh is the bread that I will give*. The Vulgate admits of a like translation.

‡ In what we have above written, we have taken for granted that our Lord's discourse relates to the Eucharist. We do not think however that it refers actually to the rite; but we have no doubt that the thing intended is the same as that which the rite expresses.

sonable, that no mistake whatever could possibly give rise to it. Accordingly, such terms as “*ἡ φρικτὴ θυσία*,” “*ἡ φρικτωδέστατη θυσία*,” &c. frequently occur in the patristical writings as designations of the Eucharist.\* The term “*θυσία*,” and the English “*sacrifice*,” are, in like manner, applied to the immolations under the Levitical dispensation, which, like the Eucharist, were commemorative of the one great sacrifice; and, by inversion, our Lord himself is called “the Lamb of God.” It would be certainly as reasonable to infer that our Lord was literally a lamb, as to collect from terms of precisely analogical usage that the consecrated symbols were really the objects they commemorate.

Our limits would not permit us individually to canvass the authorities in favour of transubstantiation which our Traveller has assembled from Fathers and Liturgies. It is not necessary. Some are suspicious; some are garbled; some carry with them their own refutation; but the remainder prove nothing in a question which does not turn upon the *literal* meaning of expressions; a point which Protestants have readily conceded.† These citations are examined by Philalethes, who has very ably exposed the bad faith of the Irish Traveller in dealing with them.‡ The best answer to them all is one which has the advantage of good sense, and the authority of antiquity, and must necessarily have weight with Romanists, as it is the diction of a Father—of a Saint—of AUGUSTIN. We introduce it with Mr. O’Sullivan’s admirable comment.

There was one passage, which seemed beyond all others worthy of a place in any collection of ancient testimonies, and which, for what reason we are not informed, has not been honoured by our Traveller’s notice. Indeed, considering the authority ascribed to its author’s opinions, the nature of the subject to which it was applicable, the circumstances under which it was delivered, its notoriety, and the unequivocal exactness of the language in which it is expressed, the silence in which our Traveller passed it by would be more intelligible in one,

\* Our own Communion Service has “this our *sacrifice* of praise and thanksgiving,” &c.

† Among the most daring of declamatory writers on this subject is Chrysostom: and one of his most florid and highly-wrought discourses on the Eucharist is to be found in his “*ἡθικὸν*” to his 82d Homily on St. Matthew, which abounds in language from which the transubstantialists draw arguments for their cause. Yet, in the midst of his rhetorical fervours, occurs the following passage. “Since then the word saith, *This is my body*, let us be persuaded of it, and believe it, and regard it with the *mental eye*. For Christ hath afforded us *no sensible substance*; but *all is mental*, though conveyed by sensible means. *Thus also in baptism*, the blessing is conveyed by a *sensible medium*, water; but the *effect* is *mental*, regeneration and renewal.” It is evident that Chrysostom understood an analogy between baptism and the eucharist, which is utterly irreconcilable with the doctrine of a material presence in the latter.

‡ The Irish Gentleman has the hardihood, in his zeal for transubstantiation, to adduce the following from a letter of St. Cyprian to Pope Cornelius: “How shall we teach them (the martyrs) to shed their blood for Christ, if, before they go to battle, we do not give them *his blood*?” Whatever Pope Cornelius might think, we fear his infallible representative of the present day would have excommunicated St. Cyprian for so gross a violation of the doctrines of Trent as the presentation of the cup to the laity.

whose Romanism, (like the great house of Douglas,) was seen only in that maturity of attachment to his Church which forgets early difficulties and embarrassments. The author of the passage I am about to recite is St. Augustine, and the subject to which it is applied, is a controversy, in which the main (perhaps we might add only) question is, whether certain words are to be understood in their literal or in a figurative acceptation. It is as follows: "If the speech be a precept forbidding some heinous wickedness, or commanding to do good, it is not figurative, but if it seem to command a crime, or to forbid that which is profitable, it is. For example, 'except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you'—this seems to command a crime; therefore it is *figurative*, commanding us to communicate in the passion of our Lord, and with delight and profit to lay up in our memories, that his flesh was crucified and wounded for our sakes."\* Will any reflecting man say that one who believed in transubstantiation could express this opinion; or will any man, cognisant of the admitted license of language, hesitate to acknowledge, that all those testimonies from Augustine's predecessors and cotemporaries which our Traveller has recited, belong to a class upon which a general judgment has been pronounced, in the rule of interpretation which declares our blessed Saviour's precept figurative?—*Guide*, pp. 64, 65.

The supremacy of the Romish Church is not even pretended to have any foundation in Scripture; and of the few passages adduced from the Fathers in its favour by the Irish Gentleman, the majority require the very ample concession, that the Catholic and the Romish Churches are the same; an artifice which cannot have a moment's success, except with under-form schoolboys and members of a certain honourable assembly. Thus Lactantius is brought forward to say, "The Catholic Church alone retains the true worship;" but before this passage can be of any use to the cause of Rome, it is necessary to prove that the Romish and Catholic Churches are identical.—Eusebius is, pleasantly enough, introduced, under the head *Authority of the Church*, to bear witness, as follows:—

"Which truths, though they be consigned to the Sacred Writings, are still, in a fuller manner, confirmed by the Traditions of the Catholic Church, which Church is diffused over all the earth."—*Travels*, Vol. I. p. 51.

So the Church *diffused over the whole earth*, is the Church at Rome!

Come we now, therefore, to a very obscure passage of Irenæus, which has long been a favourite with the advocates of Romish supremacy. We have already admitted that the Roman Church, very naturally, was allowed a primacy when the empire and the known world were nearly commensurate. Of that admission our opponents are welcome to make the best advantage they can. There can be no doubt that, if Rome, at the time of the Reformation, would have sacrificed her corruptions, the same primacy would as cheerfully have been granted her by the Protestant Church. But such a primacy was never

\* Aug. de Doct. Chris. lib. iii. c. 18.

† We must refer our readers to the same admirable writer, and to Philothes, for a complete refutation of the traveller's view of the "Disciplina Arcani," which, it is contended, was the reason why the Fathers of the third and fourth centuries were so marvellously chary of their illumination on the adoration of the wafer.

matter of right, but simply of courtesy and convenience. Thus then speaks Irenæus in our Traveller's version :—

"We can enumerate those bishops who were appointed by the Apostles and their successors down to ourselves, none of whom taught or even knew the wild opinions of these men (heretics) . . . However, as it would be tedious to enumerate the whole list of successions, I shall confine myself to that of *Rome, the greatest and most ancient and most illustrious Church*, founded by the glorious Apostles Peter and Paul ; receiving from them her doctrine which was announced to all men, and *which, through the succession of her bishops, is come down to us*. Thus we confound all those ~~who~~ *through evil designs, or vain glory, or perverseness, teach what they ought not* ; for, to this Church, *on account of its Superior Headship*, every other must have recourse, that is the faithful of all countries : in which Church has been preserved the doctrine delivered by the Apostles."—*Adv. Hæres. lib. 3.—Travels*, Vol. I. pp. 30, 31.

The original of this passage is not extant. We possess it only in a very indifferent Latin translation. The absence of the demonstrative article in Latin may sometimes cause ambiguities ; but it ought not to have done so here. It must be quite certain that Irenæus never meant to call Rome *the most ancient Church* ; because he could not be unaware that there were several more ancient ; as Jerusalem, Antioch, Ephesus, &c. It is therefore beyond doubt that he has only called the Church of Rome "*a very considerable, ancient, and illustrious Church* ;" the first and last of which, in the second century, she might well be designated. It is no less evident from the passage, even as it stands in our Traveller's translation, that the Father meant to claim *equal orthodoxy* for all Apostolical Churches, but mentioned Rome only, simply because "it would be tedious to enumerate the whole list of successions." Now let us advance to the concluding proposition, of which the Romanists make such ample use. We ~~set~~ it before our readers as it stands in the old Latin version :—

"Ad hanc enim ecclesiam, propter potentiorē principalitatem, necesse est omnem convenire ecclesiam ; hoc est, eos qui sunt undique fideles."

It requires no very ponderous scholarship to see that a cause which commits itself to props like these may be very readily overturned, if it fall not by its own weight. If this passage were offered for translation to one hundred persons who had never heard of the Romish controversy, perhaps no *two* would agree in their rendering, and no *one* stumble upon that of the Irish Gentleman. We do not profess to understand it accurately : the expression has all the stiffness of translation, nor did the translator possess a very critical knowledge of the language he was using. The *meaning* of the sentence collectively seems easier to attain, than that of its individual members. Irenæus would naturally say, as a cause of the superior advantages of the Church of Rome, that, on account of the surpassing importance of the city, as the metropolis of the world, and seat of empire, the whole Church, that is, all believers every ~~where~~, would necessarily resort to that

church; and that, consequently, the true doctrine would naturally be most likely to be found in a Church to which so many believers of distant countries, and, in a manner, the whole Catholic Church, resorted. It was not then because the Church of Rome had an inherent "primacy," that she possessed these facilities for determining true doctrine; but because so many members of *other Churches* resorted to her, through the accidental circumstance of her station in the metropolis of the world. A reason, certainly, not very favourable to the hypothesis of an essential infallibility in the See of Rome.

The Irish Traveller is unfortunate. In citing Irenæus to the supremacy of Rome, he is obliged to cite him against the exclusive diocesan government of St. Peter, who, according to this Father, is compelled to share this distinction with Paul. But let us see whether we cannot bring a little more patristical masonry to stop the gap unfortunately made by the untempered mortar of Irenæus. We shall here introduce the Traveller's quotation in conjunction with the observations of Philalethes.

Our Traveller\* next quotes Cyprian in support of the primacy of the successors of St. Peter. The quotation is from the tract *De Unitate Ecclesiæ*, and is as follows:—"Nevertheless, that he (Christ) might clearly establish unity, he formed *one See*, and by his authority fixed the origin of the same unity, by beginning from one. The other apostles were accordingly, like Peter, invested with an equal participation of honour and power; but the beginning is built on unity. *The Primacy is given to Peter*, that there might be exhibited one Church of Christ, and one See." Here I must ask our Traveller, whether he knows that this is one of the passages of Cyprian which the Roman Catholics were long since charged by James, the learned keeper of the Bodleian Library, with corrupting. If he does not, I refer him to James's work, or to the notes on the passage in Fell's edition. If he does, I am at a loss for terms with which adequately to describe the disingenuousness of his proceeding. The passage, as it stands in all the best manuscripts, and all the early editions, is as follows:—"Nevertheless, that he might clearly establish unity, he, by his own authority, fixed the origin of the same unity, so that it might begin from one. The other apostles were that which Peter was—invested with equal participation of honour and power. But the beginning proceeds from unity, in order that the Church may be manifested to be one."† The *one See and primacy of Peter* have vanished.

This, however, is not the only passage in which Cyprian bears testimony to the primacy of the successors of Peter. According to our Traveller,‡ Cyprian, when asked to name the centre from which the light of the Catholic Church radiates, pointed to Rome, to the chair of Peter, and the principal Church (as he says emphatically), whence the sacerdotal unity took its rise. I have already expressed my admiration of the fertility of our Traveller's imagination. By the aid of this faculty he makes Cyprian answer a question which was never put. The passages which he has thus connected, are taken from different and wholly

\* P. 53.

† "Tamen ut unitatem manifestaret, unitatis ejusdem originem ab uno incipientem sua auctoritate disposuit. Hoc enim utique et ceteri Apostoli quod fuit Petrus, pari consorcio præditi et honoris et potestatis; sed exordium ab unitate proficiscitur, ut ecclesia una monstretur."

‡ P. 47.



distinct works. Cyprian affirms, in the tract *De Unitate Ecclesiæ*, that the Church, "imbued with the light of the Lord, sends forth her rays over the whole earth:"\* and, in an Epistle to Cornelius, Bishop of Rome, he says, that certain heretics who had been excommunicated by the Bishops of Africa had dared to sail to Rome, to the chair of Peter, to the principal Church, whence the sacerdotal unity took its rise. But does Cyprian acquiesce in this appeal to the chair of Peter? Does he admit that the Bishop of Rome possessed any jurisdiction in the case? On the contrary, he says that all the Bishops had agreed in the sentence—that it was fair and just that the cause should be heard where the crime was committed—that a certain portion of the flock is allotted to each Shepherd, which he is to guide and govern, being accountable to God for his conduct. His language here is precisely the same as that which he used at the Council of Carthage:† "Every Bishop," he then said, "has full power of action, and can neither judge nor be judged by another. Let us all await the judgment of our Lord Jesus Christ, who alone possesses the power both of committing to us the administration of the Church, and of judging of our conduct." We have only to recollect the part which Cyprian took respecting the re-baptization of heretics in opposition to Stephen, Bishop of Rome; and to read the letters which he wrote on that question, particularly that‡ to Pompeius, Bishop of Sabrata, from which our Traveller made his quotation respecting the authority of tradition, and in which Cyprian charges Stephen with maintaining the cause of the heretics against the Church of God—with writing that which was arrogant, irrelevant, contradictory, ignorant, and incautious;—we have only to do this in order to form a just estimate of our Traveller's hardihood in appealing to the authority of Cyprian in support of papal supremacy. Cyprian calls the Church of Rome the principal Church, and the source of sacerdotal unity, in the same sense in which Irenæus attributes to it a more powerful pre-eminence; not because Peter transmitted to his successors any superiority over other Bishops, but because the Bishop of Rome presided in the metropolis of the world.—*Reply*, pp. 41—46.

We have already shewn enough of the falsehood and bad faith of the Irish Traveller, to render every comment upon those his qualities superfluous, and, perhaps, to excuse us from any further discharge of our critical duties upon him. We shall, however, proceed with the subject, being satisfied that even a fuller exposure than our limits permit could not be productive of harm.

We come, therefore, to the subject of tradition; and there is no subject in which men are more likely to mistake words for things. The term itself has many meanings. Originally, and properly, it means any thing handed down, whether by writing, practically, or orally. There can be no question with a Christian that whatever can

\* "*Ecclesia Domini luce perfusa per orbem totum radios suos porrigit.*" I have adopted our Traveller's translation.

† Epistle lix. in Fell's edition, lv. in that of Pamelius.

‡ "*Neque enim quisquam nostrum episcopum se episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit: quando habeat omnis episcopus, pro licentiâ libertatis et potestatis suæ, arbitrium proprium: tamque judicari ab alio non possit, quam nec ipse potest judicare; sed expectemus universi judicium Domini nostri Jesu Christi, qui unus et solus habet potestatem et præponendi nos in ecclesiæ suæ gubernatione et de actu nostro judicandi.*" This language little accords with the supposition that Cyprian recognised the supreme jurisdiction of the Bishop of Rome.

§ Ep. lxxiv.

be *proved* to have come down from the Apostles, in whichever of these ways, ought to be received. The New Testament possesses such proof. We therefore receive it. And the New Testament is often called "tradition" in the writings of the Fathers.—Episcopacy is a *practical* tradition. We can trace it to the Apostolic times, and in all the Apostolic Churches. If, therefore, its reliance on Scripture were less certain than it is, we might be satisfied of its Apostolic character. Practical traditions are second only in authority to writing. Where an observance has been instituted in commemoration of an event, *at the time the event occurred*, and has been constantly maintained in connexion with that commemoration, it would be evidence, though not a particle of writing should exist. The Passover is, to the present day, an abiding proof of the deliverance of the Israelites from Egypt. The term tradition is frequently used of ceremonial observances; and so our Church employs it in her thirty-fourth article. It is obvious, however, that the last kind of tradition, the oral, cannot be so easily preserved, or so readily depended on. It would not be too much to say that nothing but miracle could preserve an oral tradition incorrupt for 1800 years. Now, when we reflect on the remarkable economy of miracle manifest in all ages of the Church; when we further remember that the simple expedient of writing would make such miracle unnecessary; when we consider, too, that this expedient has been, already, extensively adopted; there is evident reason to conclude against the existence of such oral tradition: but, yet further, there is no manner of evidence in its favour; and this would, of itself, be sufficient to condemn all those doctrines and practices of the priests of Rome which are referable to no higher authority. We *know* that no authentic oral traditions existed under the Law; we *know* that the Scribes and Pharisees were severely censured for "making the word of God of none effect" through their pretended traditions;\* and we see no more reason why the traditions of Rome should be considered apostolical, than why the Talmud should be considered Mosaic; nay, rather less; for the Talmudical traditions have been committed to writing for some centuries; but, with all her zeal for Apostolical traditions, we cannot find that Rome has ever put forth an accredited collection of such productions; nor did we ever encounter a Romanist who could tell us plainly what they were.

But do not the Fathers constantly refer to tradition?—Yes. But to oral tradition comparatively seldom. The very ancient Fathers might well speak of oral tradition. They had conversed with the Apostles at first or second hand; such oral tradition as this we readily accept, where the established veracity of the writer would lead us to

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\* Matt. xv. 6.

credit the fact of the conversation. But if the peculiarities of Popery had no better support than traditions of this kind afford them, the zeal of the Papists for tradition would be considerably abated. The Irish Gentleman has quoted a very touching and beautiful passage from Irenæus, in which that Father describes his interview with Polycarp, and "the discourses" the latter "made to the people, and how he related his conversation with St. John, and others who had seen the Lord; and how he related their sayings, and what he had heard from them concerning the Lord; both concerning his miracles and his doctrine, as he had received them from the *eye-witnesses* of the Word of Life."\* In what is all this comparable with what the Papists call tradition? The youthful Traveller, in his simplicity, forgot, for once, when to stop, and has actually presented us with the next sentence in the passage: "*All which Polycarp related* AGREEABLE TO THE SCRIPTURES." No doubt; and if Popish tradition were as Apostolical as Polycarp's, it would be "agreeable to the Scriptures" too. And its manifest incongruity with Scripture is the most direct proof of its spuriousness which its opponents could desire.

Surely the Irish religion hunter must have entertained strange ideas of the capacities of his readers when he adduced in favour of unwritten tradition such a passage as the above, and as that which follows from the same Father:—

"Supposing the Apostles had not left us the Scriptures, ought we not still to have followed the ordinance of Tradition, which they consigned to those to whom they committed the Churches? It is this ordinance of Tradition which many nations of barbarians, believing in Christ, follow without the use of letters or ink.—Adv. Hær. lib. 4."—*Travels*, Vol. I. pp. 37, 38.

Because, if we had not the Scriptures, we ought to follow tradition, therefore, as we have them, we ought to follow tradition still! Because barbarians believe without reading, therefore "this enlightened age" should do the same! Because if we had no sun, we should live by candle-light, therefore, as we have, we ought to hold our tapers to the day! If this were Irenæus's argument, we would readily leave the Papists in possession of such a champion. "The ordinance of tradition," of which this Father speaks, appears to mean the Apostles' Creed, by committing which to memory an outline of religious knowledge was preserved by those who could not read. And it may be well here to remark, that when the Fathers speak of the unwritten tradition, they frequently mean the Apostles' Creed; as this form was long taught in the Church without committal to writing, and was the symbol, as it was termed, by which Christians knew each other.

Traditional interpretations of the Scriptures are highly commended

by the Fathers, nor will the Church of England discredit them. But those traditions are not the language of *particular* Churches; still less that of particular *Fathers*. Where *all* ancient Churches, however separated, concur in interpreting particular texts, we should hold it extremely presumptuous to dispute. Such concurrence seems a sufficient voucher for the apostolicity of the interpretation. But where pretended traditions are not interpretations of Scripture, and still more, where they are *against* Scripture, it is manifest which tradition is the true;—the written tradition of the Apostles, or the vague opinions ascribed to them.\* The consent of the Catholic Church itself could then prove nothing. If an angel from heaven should preach any other doctrine than I have taught you, said St. Paul, let him be accursed. But the constituent of the Catholic Church has never vouched for any such traditions: Rome has the exclusive merit of them. How can the compulsory celibacy of the Clergy consist with 1 Tim. iii. 2, 4, 11, 12; iv. 3; Tit. i. 6? How can the invocation of saints consist with Col. ii. 18? How can the merit of good works be maintained in unison with Luke vii. 42; xvii. 10; Rom. iii. 27?

Papists sometimes inquire, with an air of triumph, whence do you date the beginning of Popery? The corruptions and superstitions patronized by the Pope, and thence called Popery, have very unequal claims to antiquity. Some arose before Popery, properly speaking, had any existence; but yet have found shelter under the deadly shade. Others are genuine shoots of the plant itself. Of the former description are prayers for the dead—the *antiquity* of this custom we do not deny, but its *primitive* authority, or *apostolicity*, we do. It is a practice for which there is no authority in Scripture. The *early* martyrs never besought their surviving friends to pray for them after their departure, earnestly as they entreated their prayers until they should have departed. Chrysostom, it is true, refers the ordinance to the Apostles; but Chrysostom wrote in the fourth century, and we have only his *assertion* for the fact: while the writings of the Apostles countenance no such practice, and even charge us not to be wise above what is written, and not to intrude into things we have not seen.\* The wisdom and necessity of such a charge is evident from facts. Prayer for the dead might at first seem pious, or, at least, harmless. But experience testifies to the contrary. From it has resulted the doctrine of purgatory, which, above all others, has contributed to hold men's minds in servile superstition, and to render them careless of their morals, provided they could provide largely for posthumous masses. For it must not be supposed, that prayer for the dead, as the Irish Gentleman insinuates, resulted from the belief of a purgatory, but the reverse.

\* 1 Cor. iv. 6. Col. ii. 18.

Prayers for the dead were founded on the notion that torments might be mitigated, or glories increased by them; but by no means that they could exchange torment for glory.

Invocation of the saints is another consequence of departure from the same Scripture principle. That departed believers pray for those on earth may be the case: and could we have any assurance that they could hear our invocations, there would be certainly no impropriety in asking their prayers. But such assurance has been withheld. The Christian religion is intended for all men; the vulgar as well as the learned: and we need not be told the danger of any doctrine to the latter which allows of any address to an invisible being except to the Supreme God. The Romish liturgy is filled with invocations of the saints; and the vulgar Papists, to say nothing of the more educated, scarcely ever think of offering their prayers to Him who has commanded them to do so. The blasphemous character of the prayers to the Virgin is too notorious to be here insisted on. The Irish Gentleman himself has a Cisalpine shame of it; but something must be said, and here that something is:—

There appears no doubt that this worship, within the due bounds to which all rational Catholics would confine it, formed a part of the devotions of Christians, from the very first ages of the Church. In the Second Century we find Irenæus, the great light of that age, attributing such power to the intercession of the Virgin with God, as to suppose her the advocate, in heaven, for the fallen mother of mankind, Eve. The Gospel of the Infancy of Jesus,—a work referred to the same period, and which, though manifestly an imposture,\* may not the less be depended upon as, at least, an echo of the tone prevalent among the orthodox of its times,—in relating the circumstances which occurred previously to our Lord's nativity, gives to the Virgin simply the name of "Mary," but immediately after that event, styles her the "Divine Mary," and adds that Churches were, in those times, dedicated to her honour.—*Travels*, Vol. I. pp. 65, 66.

We simply subjoin the comment of Philalcthes.

The mention of the invocation of saints reminds our Traveller that, in his rapid journey through the first four centuries, he has overlooked one most conspicuous object of Romish worship. We know how large a share the Virgin possesses of the devotions, public and private, of Roman Catholics. If she is not raised above the Father and the Son, she is, in this respect, placed at least on an equality with them; yet our Traveller reaches his eighth chapter before he even notices her. He now, however, informs us, that the worship of the Virgin, *within the due bounds to which all rational Catholics would confine it*, formed a part of the devotions of Christians from the very first ages of the Church. His proofs of this assertion are, it is true, not only scanty, but of a suspicious character: two references to apocryphal Gospels—those of the Infancy of Jesus and of the Birth of Mary—and a passage from Irenæus. Of the

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\* With this Gospel another apocryphal work, of the same high antiquity, is usually joined, to wit, the Gospel of the Birth of Mary, in which it is declared that the object of her espousals with Joseph was, not that he might make her his wife, but that he might be the guardian of her perpetual virginity; the High Priest having said to him, "Thou art the person chosen to take the Virgin of the Lord, to keep her for him."

former two authorities, I shall leave him in undisturbed possession. The Romish Church may appeal to them: the Catholic Church has rejected them. But on the passage of Irenæus I shall offer a remark. In the second century, says our Traveller, we find Irenæus, the great light of that age, attributing such power to the intercession of the Virgin with God, as to suppose her the advocate in heaven for the fallen mother of mankind, Eve. The following is the passage, as the Latin translator has rendered it, on which our Traveller grounds his assertion:—"et sicut illa (Eva) seducta est, ut effugeret Deum, sic hæc suasa est obedire Deo, uti Virginis Evæ Virgo Maria fieret advocata."\* In my last Letter, I observed, that the heretics, against whom Irenæus was writing, denied that the Creator of this world, who gave the law, was the supreme God who gave the gospel. In order to confute this absurd notion, Irenæus refers to the solicitude which the writers of the New Testament have displayed to keep its close connexion with the Old constantly in view. Why did St. Luke trace back our Saviour's genealogy to Adam, if the Demiurge, who placed Adam in Paradise, was not the same God who sent Christ on earth? Why did St. Paul call Adam the type of Christ? In order to render the connexion perfect, it was appointed that, as the disobedience of one virgin † (according to Irenæus, Eve was a virgin when she ate the forbidden fruit) was the cause of death, so the obedience of another virgin (when Mary replied to the angel, "Behold the handmaid of the Lord; be it unto me according to thy word,") should be the cause of salvation to the human race. ‡ As Eve was seduced by the speech of the (evil) angel, so that she fled from the face of God after she had disobeyed His word; so Mary received the glad tidings through the speech of the angel, that she should bear God (in her womb), being obedient to his word. We now see in what sense Irenæus called Mary the advocate of Eve, viz. because the Saviour of mankind was born of her. Our Traveller, in order to make us suppose that Irenæus used the word advocate in the sense of intercessor, has dexterously inserted two words (*in heaven*), of which there is no trace in the Latin.—*Reply*, pp. 50—58.

So much for the testimony of antiquity to the worship of the Virgin. The Irish Traveller, by way of helping his cause, adds the following from Epiphanius:—

"Her body (he says) was, I own, holy, but she was no God. She continued a Virgin, but she is not proposed for our adoration; she herself adoring him who, having descended from heaven and the bosom of his Father, was born of her flesh. . . . Though, therefore, she was a chosen vessel, and endowed with eminent sanctity, still she is a woman, partaking of our common nature, but deserving of the highest honours shown to the Saints of God.—She stands before them all on account of the heavenly mystery accomplished in her. But we adore no saint: and as this worship is not given to angels, much less can it be allowed to the daughter of Ann:—Let Mary, therefore, be honoured; but the Father, Son, and Holy Ghost alone be adored: let no one adore Mary."—*Adv. Collyridianus Her.* 59.—*Travels*, Vol. I. pp. 69, 70.

If these be "the bounds to which all rational Catholics would confine" the worship of the Virgin, verily "a rational Catholic" differs little from a Protestant. But we fear, on this rule, the Irish Gentleman must pronounce the great body of his sect (and his countrymen most

\* L. v. c. 19.

† "Et quemadmodum astricta est illi genus humanum per Virginem, salvatur per Virginem."

‡ "Quemadmodum enim illa (Eva) per angelicum sermonem seducta est, ut effugeret Deum, prævaricata verbum ejus: ita et hæc (Maria) per angelicum sermonem evangelizata est, ut portaret Deum, obediens ejus verbo."

especially) *irrational*. Nay, Popes and Councils would receive no better name. The present Pope, in his last encyclical letter, talks very differently about the Virgin Mary from Epiphanius and "the rational Catholics." \* Indeed, what a "Catholic" can have to do with rationality, on the Irish Gentleman's scheme, we cannot understand. "Reason," he says, "which, even in this world's affairs, proves but a sorry conductress, is, in all heavenly things, a rash and ruinous guide." † And, to do him justice, we must admit that he has entrusted himself to such perilous guidance.

We are here compelled by stress of matter to defer our further remarks to another opportunity.

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ART. II.—*History of the Reformed Religion in France.* By the Rev. EDWARD SMEDLEY, M. A. late Fellow of Sidney Sussex College, Cambridge. Vol. II. London: J. G. and F. Rivington. 1834. Pp. 366.

AMONG the atrocities which have swelled the blood-stained annals of religious persecutions, there is none, perhaps, which exceeds in heartless treachery and in malignant cruelty the massacre of the Huguenots in Paris, on the memorable feast of St. Bartholomew, in the year 1572. The former volume of Mr. Smedley's work, of which we gave a hasty analysis in the CHRISTIAN REMEMBRANCER for January, 1833 (Vol. XV. p. 13), concluded with an account of the fatal repose into which Coligny and his friends had been betrayed on the eve of that eventful festival. Day had not yet broken, when the clang of the tocsin was heard, and the wounded Admiral was one of the first victims to the murderous assault. Of the various records of the brutal outrage and the sanguinary proceedings which followed, the most candid and faithful is that with which the present volume commences; and we shall not hesitate to pass a somewhat cursory glance over the succeeding history, in order to draw more largely from the detail of occurrences which occupy the opening chapter. Indeed, the subject is so important itself, and so interesting is the view which the writer has taken of it, that our space will be amply filled by the extracts which we are about to make.

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\* "Let us raise our eyes to the most blessed Virgin Mary, who ALONE destroys heresies, who is OUR GREATEST HOPE, yea, THE ENTIRE GROUND OF OUR HOPE." Encyclical Letter of Gregory XVI. dated August 15, 1832.—We may observe here, by the way, how much the Apostolic See has increased in enlightenment since the days of its founder. St. Peter told the Church that her faith and hope should be in God (1 Pet. i. 21); his infallible successor, however, has discovered a higher "ground of hope," which has completely abolished the antiquated maxim of the Apostle, and become the *ground*,—the entire ground.

† Vol. II. p. 338.

A German, named *Besme*, who had been from his childhood a dependant upon the Duke of Guise, unmoved by the venerable mien and dauntless bearing of Coligny, drove his sword through his body, and, inflicting a deep gash across his face, left him in the hands of his associates, who despatched him with repeated blows. His only complaint was a regret that he should perish by the arm of a menial. To satisfy the impatient anxiety of the Duke and D'Angoulême, the bleeding corpse was thrust through a window into the court-yard, where it was spurned by the foot of his malignant foe. Meantime, the general havoc had begun; whispers were spread of a conspiracy among the reformed; the Louvre itself was one of the earliest scenes of carnage; and many of the attendants upon the King of Navarre and the Prince of Condé were put to death one by one, in cold blood, under the very eye of the King. In the tumult, which gradually extended to every part of the city, several persons of distinction fell an early sacrifice; and in one instance only, that of La Rochefoucault, did the infatuated King appear to relent.

In the gay and brilliant society of La Rochefoucault, the King professed to find extraordinary attraction; and he granted him, although a Huguenot, unreserved access to his privacy. It was near midnight, on the eve of the Massacre, that this seeming favourite prepared to retire from the Palace, after many hours spent in careless hilarity. More than once did the King urge his stay, that they might trifle, as he said, through the remainder of the night; or to obviate all difficulty, the Count, if he so pleased, might be lodged, even in the Royal Chamber. But La Rochefoucault pleaded weariness and want of sleep; and, in spite of all opposition, took leave of his perfidious friend and Sovereign in sportive words, which implied the freedom and familiarity of their intercourse. Even when he was afterwards roused from sleep by the morning tumult at his door, no misgiving crossed his mind: he imagined that the King had followed him to inflict one of those practical jokes which suited the boisterous taste both of the times and of the individual; and hastily throwing on his clothes, he assured the masked band, which he did not scruple to admit, and among whom he supposed Charles to be included, that he was not taken at advantage, that they could not now feel privileged to flog him, for he was already up and dressed. The reply was a thrust of the sword by one of the disguised company, which prostrated the unsuspecting victim at the feet of his murderers.—Pp. 12, 13.

About 2,000 Huguenots are believed to have perished on the first day of the massacre; and surely nothing could have afforded a more disgusting spectacle than the evening promenade of the King and his court, including Catherine and the ladies of her suite, to view the naked bodies of the stripped and mangled victims. Charles at first declared that the slaughter had been projected by the Guises without his knowledge; but he was subsequently flattered into a public announcement that it had been perpetrated ~~by his command~~, in consequence of a discovered plot, which was to end in the usurpation of the crown by the Admiral Coligny. Even the historians, Davila and Montluc, who were closely attached to the interest of the court, give but little credit to



this pretended conspiracy, for the suppression of which the court, in the mockery of devotion, attended a solemn thanksgiving. Orders were also issued, enjoining the Huguenots to abstain from all public and private assemblies, in failure whereof, the provincial governors were instructed to "fall upon them and cut them in pieces, as enemies of the crown." From the day on which the messenger arrived the streets of Lyons ran with blood; and the most barbarous enormities were committed in many other parts of France. At Orleans 1000, at Rouen 500, Huguenots were put to the sword. During two months the carnage raged, in which space of time the number of victims fell little short of 30,000, whereof one third may be allotted to Paris.

When intelligence of the Massacre was first announced at Rome, the Vatican gave loose to unbounded joy. The Pope and Cardinals proceeded at once, from the Conclave in which the King's despatches had been read, to offer thanks, before the Altar, for the great blessing which Heaven had vouchsafed to the Romish See and to all Christendom. Salvoes of artillery thundered at nightfall from the ramparts of St. Angelo; the streets were illuminated; and no victory ever achieved by the arms of the Pontificate elicited more tokens of festivity. The Pope also, as if resolved that an indestructible evidence of the perversion of moral feeling which Fanaticism necessarily generates should be transmitted to posterity, gave orders for the execution of a commemorative medal. He had already been anticipated in Paris; and the effigies of Gregory XIII. and of Charles IX. may still be seen, in Numismatic Cabinets, connected with triumphant legends and symbolical devices, illustrative of the Massacre.

The Cardinal of Lorraine presented the messenger with a thousand pieces of gold; and unable to restrain the extravagance of his delight, exclaimed that he believed the King's heart to have been filled by a sudden inspiration from God, when he gave orders for the slaughter of the Heretics. Two days afterwards, he celebrated a solemn service in the Church of St. Louis, with extraordinary magnificence; on which occasion, the Pope, the whole Ecclesiastical Body, and many resident Ambassadors assisted. An elaborate Inscription was then affixed to the portals of the Church, congratulating God, the Pope, the College of Cardinals, and the Senate and People of Rome, on the stupendous results and the almost incredible effects of the advice, the aid, and the prayers which had been offered during a period of twelve years.—Pp. 34—37.

On the first day of the massacre the young King of Navarre and the Prince of Condé were arrested, and threats were employed to force from them a recantation of the reformed religion. The former was easily tempted into compliance; but even the threat of the Bastile and of death failed to shake the constancy of Condé. At length, however, he was rather cheated than forced into compliance; and the appearance of the youthful Princes at mass, backed by the letters which they had been prevailed upon to address to the Pope, imploring his forgiveness, removed all doubt as to their change.

The last ferocious act of Charles, which grew immediately out of the St. Bartholomew, was a mock trial, instituted against the deceased Admiral and his adherents in the pretended conspiracy. The sentence passed against Coligny, as a traitor, involved confiscation of all his property, perpetual infamy, and the suppression of his name. His body, if it could be found, (and if

that were not possible, his effigy,) was to be drawn on a hurdle through the streets, and gibbeted, first in the Place de Grève for six hours, afterwards on a loftier spot at Montfaucon. His armorial bearings were to be dragged at a horse's tail through every town in which they might have been set up, and to be defaced and broken in pieces by the common executioner; his statues, busts, and portraits were to be demolished in like manner. His chief seat at Chastillon was to be razed to the ground; no building was ever again to be founded on its site; the trees in the park were to be cut down to half their natural height; the glebe was to be sown with salt; and, in some central spot, a column was to be erected, bearing on it this Decree engraved in brass. His children had escaped the fury of the King during the Massacre; but they were now proscribed, degraded from their nobility, declared incapable of bearing witness in courts of law, stripped of all civil privileges, and the power of holding any public office, or of enjoying any property within the limits of France for ever. An annual public religious service and procession was at the same time instituted, to commemorate the mercy of Heaven, which had so signally averted calamity from the kingdom on the Festival of St. Bartholomew.

It was not, however, on the dead only, that the vengeance of the Court was content to wreak itself in these moments of subsidence. Two living victims also were provided for sacrifice. Cavagne, a Counsellor of the Parliament of Toulouse, and Briquemant, who at seventy years of age had retired from the profession of arms, in which he had long served with honour, were arrested as Huguenots, a short time after the Massacre. The escape of Briquemant during the Parisian carnage, was attended with remarkable circumstances. Perceiving that every outlet was blockaded, and that the murderers were in close pursuit, he stripped off his clothes, and throwing himself among a heap of bleeding corpses, lay upon his face and counterfeited death. His nakedness prevented examination and discovery by the wretches who followed in the train of the assassins, to rifle their fallen victims; and at night, wrapping round him such rags as were near at hand, he stole away unobserved, and took refuge at the house of the English Ambassador. There he found employment in the stables, and he was dressing a horse at the moment in which he was recognized and arrested.

The charge brought against him and Cavagne, was participation in the Admiral's conspiracy; with the exception, therefore, of the merely personal clauses, their sentence was similar to that which we have just recited; and De Thou, who heard it read to them, notices the fortitude with which Briquemant listened, notwithstanding the unusual ignominy with which one nobly born was adjudged to the gallows, till he found that in some of the penalties his children also were included. "What have *they* done to merit this severity?" was the inquiry of the heart-broken veteran. Between five and six in the evening of the 27th of October, the sad procession quitted the Conciergerie for the Place de Grève. In the mouth of the straw effigy, by which the Admiral was represented, some heartless mocker had placed a tooth-pick, to increase the resemblance by imitating one of his common habits. At the windows of the Hôtel de Ville, which commanded a near view of the scaffold, were assembled Charles (to whom his Consort on that morning had presented her first-born child), the Queen Mother, and the King of Navarre who had been compelled to attend. A considerable delay took place, and some proposal appears to have been made, by which, even at the last moment, the condemned might have purchased their lives, if they would have debased themselves by treachery and falsehood. When at length the hangman had thrown them from the ladder, Charles ordered flambeaux to be held close to their faces, in order that he might distinctly view the various expressions which each exhibited in his parting agony. Suetonius does not record a more fiend-like anecdote of the worst of the Cæsars. The pompous and brutal Sovereign. During the long and fearful pain which he occurred on the scaffold, and the

many hours through which the bound and defenceless prisoners endured that lingering expectation far more bitter than death itself, their suffering was heightened by cruel outrages inflicted by the rabble; who, when life was extinct, dragged the bodies from the gallows, and savagely tore them in pieces.—Pp. 50—54.

During these horrible and disgusting atrocities, Sir Francis Walsingham, the sagacious and penetrating councillor of Elizabeth, was the resident ambassador from England. His interview with Catherine after the massacre was of a truly interesting nature. He did not hesitate to convey to her the sense of disgust which would be felt by his mistress at such gross and criminal outrages; and his despatches notice the brutal sportiveness with which the Parisians spoke of them as “a Bartholomew breakfast, and a Florence banquet.” No wonder that he eagerly solicited his recall from his painful embassy. The detestation in which the name of the French court was held in England, is thus described in a strain of rude, yet powerful, eloquence, by his friend and correspondent, Sir Thomas Smith, the Queen’s Secretary:—

“What warrant can the French make, now seals and words of Princes being traps to catch innocents and bring them to butchery? If the Admiral and all those murdered on that bloody Bartholomew day were guilty, why were they not apprehended, imprisoned, interrogated, and judged? But so much made of as might be, within two hours of the assassination! Is that the manner to handle men either culpable or suspected? So is the journeyer slain by the robber; so is the hen of the fox; so the hind of the lion; so Abel of Cain; so the innocent of the wicked; so Abner of Joab! But grant they were guilty, they dreamed treason that night in their sleep; what did the innocent men, women, and children do at Lyons? What did the sucking children and their mothers at Rouen deserve? at Caen, at Rochelle? What is done yet we have not heard, but I think shortly we shall hear. Will God, think you, still sleep? Will not their blood ask vengeance? Shall not the earth be accursed that bath sucked up the innocent blood poured out like water upon it?”—P. 55.

In the general dispersion which succeeded these horrors, the Huguenots took refuge in England, in the Palatinate, and a part of them in Switzerland. A remnant, however, still remained behind; and the melancholy records of this persecuted body in their firm adherence to the Protestant cause, till the death of the succeeding monarch, Henry III., occupies a major portion of Mr. Smedley’s narrative. On the death of Henry by the hand of an assassin, who acted under the instigation of a bull of excommunication, his successor, the famous Henry IV. in making every other concession to the Romanists, refused with the most decided firmness to sanction a prohibition of the exercise of the reformed religion. At length, however, alarmed by popular agitation, he announced his readiness to listen to the instruction of a certain number of Catholic Prelates, concerning the disputes which had occasioned schism in the church. The result of the conference, whatever might have been his previous sincerity of attachment to the Protestant cause, ended in a total separation with the Papal See; a

confession of faith was offered for his subscription ; and on an appointed day he made a solemn ratification of his re-admission into communion with the Church of Rome. The concluding remarks of Mr. Smedley on this event are judicious and appropriate.

The resolution thus finally adopted by Henry, in the most important crisis of his life, occasions sorrow rather than surprise. To hesitate in pronouncing his condemnation, would be, in some degree, to become partakers of his sin ; yet so dazzling are the brighter portions of his character—or, to speak with greater justice, so deservedly in many points does he command both our attachment and our admiration—that, perhaps, no one ever contemplated this his fall, without an ardent and a very pardonable anxiety to diminish its heaviness. Nor is it difficult to find palliations. A firmer sense of the paramount obligations of religious and moral duty, than that which at any season appears to have influenced his conduct, might, through God's grace, have enabled him to subdue the strong worldly temptations by which he was encompassed. But how adverse to the attainment of such a spiritual armour had been the circumstances of his life, and of the evil times upon which he was cast ! It has been pleaded in his behalf, that the entanglements of state policy in great measure deprived him of free agency ; and no one can read the apology which he offered to Wilkes, the special Ambassador from Elizabeth, without admitting his difficulties. He had already postponed, during nearly four years, the performance of the promise which he had given at his accession, and both parties manifested distrust on account of this long indecision. The Catholic Lords in his service began to oppose the League unsteadily and reluctantly ; and many of the Reformed altogether withdrew. Eight hundred gentlemen and nine whole Huguenot Regiments had abandoned his camp ; and the demands of his Romanist followers increased in proportion as they discovered his weakness. His conversion, he said, at one blow destroyed the *Tiers-parti*, frustrated the election of Guise, secured valuable foreign alliances, and conciliated the general affection of his subjects. So discreetly was it arranged also, that by avoiding any display of controversy, he spared the Huguenots the mortification of being dragged into a contest, in which, whatever might be its absolute result, it was necessary that their defeat should be recorded.—Pp. 361—363.

There were, indeed, obvious vices in the character of Henry, well inclining him to adopt a creed which holds out the privilege of commutation and compromise for lapses from purity ; which pays the debts of conscience by observances which mere human authority has stamped with a fictitious value ; and which allows the nice adjustment of a balance between pleasure and penance. But it may be reasonably doubted whether he had even thus far reflected upon the points in contest ; whether in truth he had ever considered the change as more than a form, which, according to an observation of Sully in another place, he had made up his mind should not stop him. His own declaration, although made in jocular terms, was perhaps not remote from truth, when he pronounced the question what religion he himself really believed, to be one of three things inscrutable by human intelligence. The convert who unshrinkingly encounters peril, or even disadvantage, by the adoption of new opinions, will obtain a ready acknowledgment of his sincerity ; although his act may, perhaps, be imputed to effervescent feeling rather than to sound discretion. But the chances are often fully against a belief in real conviction, when self-interest and conversion appear linked hand in hand ; when the act of renunciation tends to aggrandisement in wealth, power, station, or influence. The current value of motives varies according to our assurance of their freedom from alloy ; and they become appreciated in the same proportion in which they become mixed.—Pp. 364, 365.

After the abjuration of Henry, the history of the Huguenot Church

becomes closely connected with the general history of the Reformation ; but though possessed of a more quiet interest, it involves many topics worthy of attentive consideration. To these the concluding volume of Mr. Smedley's work will be devoted ; and the same diligent spirit of inquiry and accurate investigation of cause and effect which characterise the portion already published, will not, we are persuaded, be wanting to render the undertaking equally valuable throughout.

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## LITERARY REPORT.

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*A Vindication of the Church and Clergy of England from the Charges contained in the Epistle Dedicatory, by William Howitt, prefixed to the New Edition of the Memoirs of the Life of John Roberts. By the Rev. JOSEPH OLDKNOW, B.A., Scholar of Christ's College, Cambridge, and Curate of Nevill Holt and Welham, Leicestershire. London: Longman and Co. Nottingham: Hicklin and Co. 1834. 12mo. pp. 61.*

THE friends of the Church of England have too long relied upon the rectitude of her cause, in the fond imagination that a dignified silence was the best answer to the attacks of her calumnious enemies ; forgetting, it should seem, that falsehoods impudently repeated without refutation vindicate to themselves the character of *truth*. We, therefore, hail with peculiar satisfaction the appearance of such spirited and nervous replies as the one before us. It is recommended, moreover, by the interesting fact, that Mr. Howitt's ferocious assault upon the clergy in the preface to his republication of the "Life of John Roberts," is manfully resisted, with complete success too, by a fellow townsman ; so that even *there, in Nottingham*, one of the strongest holds of dissent, this furious Quaker has met with an opponent fully competent to demolish his feeble batteries,—to refute his swaggering exaggerations,—to rectify his wicked mis-statements, and to stay the plague of his mischievous opinions. So soon as he has opened his lips to

utter, in vulgar abuse, his ruffian aspersions, even on the *very spot*, an able and prompt defender of the Church and Clergy of England, armed with Ithuriel's spear, sallies forth to meet, and, having met, to conquer this uncircumcised Philistine, whose overweening estimate of his intellect has provoked him to assail with rancorous malice and incurable hatred the citadel of our Ecclesiastical Establishment ! Were it possible for such writers as Mr. Howitt to be silenced when refuted ;—did such conceited sciolists know when they had been irrefragably convicted of error ; we should hear no more of his impotent calumnies, and he for ever relieved from the pain of listening to his rabid howlings against the Church, the doctrines of which he has not the faculty to comprehend, or patience to investigate ; and the discipline of which the unsubdued violence of his temper will perpetually urge him to despise. We anticipate, therefore, further displays of wrath from the pen of this "*ceremony-hating*" dissenter, though, doubtless, the severe castigation and the cutting retorts inflicted upon him by Mr. Oldknow will teach him a much-needed lesson of *caution*.

Our limits forbid us to enter upon a detailed review of the conclusive pamphlet on our table ; and we beg to assure its talented author that we notice his seasonable Defence with the hope that he may be induced to keep a vigilant eye upon the movements of Mr. Howitt and his legions in Nottingham, being "ready always

to give an answer" to their statements, whenever they may dare to assail that Establishment, of which his present "Vindication" proves him to be a well-informed, an active, and a fearless champion.

Mr. Oldknow has undertaken to establish the following points:—

"1st, That a religious establishment is sanctioned by the word of God, and may be a powerful instrument for promoting the welfare of man.

"2dly, That the evil effects, described by Mr. Howitt as flowing therefrom, have not in our own country any existence."—P. 5.

We need not add, that, in our judgment, he has completely succeeded. We have no room for extracts, but we must assure our readers that the matter and the manner of Mr. Oldknow's pamphlet are equally good. He is a ripe scholar, as well as an orthodox divine; and we would close our willing notice of his *Defence* by saying, in reference to this "his virgin publication, that we hope it is but the first-fruits of an abundant harvest, of which we entertain the fullest persuasion that we shall reap it with unmixed satisfaction, "*cum tales fuerint primitiæ.*" We must beg leave to make another observation; and we treat the noisy advocates for Church reform, who talk so feelingly of the hardships of the *working* clergy, to observe that the author of this spirited *Defence* of the Church and Clergy of England, who would maintain her in the integrity of her possessions, is no "*rich and roseate Rector,*" but an humble *Curate* of two obscure villages in the county of Leicester!!!

*Sermons.* By the Rev. PLUMPTON WILSON, LL.B., Rector of Ichester. Vol. I. Third Edition. London: Rivingtons. 1834. Pp. xiv. 400.

WE congratulate the taste of the public on this third edition of these earnest, eloquent and forcible sermons. It is consolatory to know that, despite all that is said of "the spirit of the age," this country still contains a large proportion of hearts

open to the calm and mild persuasion of christian argument and eloquence; and that the world has not so entirely engrossed the thoughts of its inhabitants, as to leave none to follow the musings of sublime and devotional spirits into the regions of enduring truth. This new edition contains an exceedingly beautiful Sermon for the S. P. C. K., delivered, we understand, at the Wrington Anniversary in 1832. We cordially wish Mr. Wilson every blessing upon his labours, which, for the public's sake, no less than for his, we hope may be duly appreciated and rewarded.

*Plain and Popular Subjects of Religion and Morality, treated in a Plain and Popular Manner.* By the Rev. ANDREW HUDLESTON, D.D. Incumbent Curate of St. Nicholas, Whitehaven, &c. &c. Cambridge: Deightons. London: Rivingtons. 1832. 8vo. Pp. xv. 341.

WILLING to bring up our arrear of notices of such works as may have escaped attention, we have turned over the books on our table, and found the present, among others, which ought not to be passed over in silence; simply stating, what the title has not expressed, that it is a volume of sermons, containing much valuable instruction in a "plain and popular manner." We will merely say, that the collection will be added with advantage to several volumes of a like nature, which are used for family instruction.

*A Family Record; or Memoirs of the late Rev. Basil Woodd, M.A. Rector of Drayton Beauchamp, Bucks, Minister of Bentinck Chapel, St. Mary-le-bone; and of several deceased Members of his Family.* London: Seeleys & Co. 1834. Pp. iv. 226.

THIS volume illustrates what is said under the head of the last notice; for we have here a whole family of Woodds, a sort of *Sylva Christiana*. The great oak of this pious forest is the excellent man whose likeness faces the title. Several of the memoirs are reprints from the *Christian Observer*.

The "conclusion" contains allusions to, and quotations from, the recorded opinions of Mr. Basil Woodd upon controverted points, especially those in which we are glad to see there have been mistakes amongst many who knew him living. We conscientiously think, that his opinions are the most rational of the party to which he belonged. He was certainly not an Arminian, but he was also not a Calvinist, according to the modern scheme of Calvinism. He rejected the doctrine of reprobation, but considered also the 17th Article of our Church too strongly worded,—"I would," he says, "rather it had not been inserted: it is a little too strongly expressed for me, though the concluding paragraph enables me to assent to it," (p. 214). There is much sound sense and practical importance in the judicious observations he has made on "moderation," and we heartily commend those remarks to the consideration of some of our Boanerges brethren.

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*Memoir of the Rev. Cornelius Neale, M.A. formerly fellow of St. John's College, Cambridge. To which are added his Remains, being Sermons, Allegories, and various Compositions in Prose and Verse. Collected and edited by the Rev. WILLIAM JOWETT, M.A. late Fellow of St. John's College, Cambridge. London: Seeleys & Co. 1834. Pp. xxiv. 384.*

THIS volume is a reprint of one circulated in private, a short time since, amongst the most intimate friends of the pious subject. Books of this class must do good; and even if, as may sometimes occur, there are readers who will not go the length of any given author on particular points of doctrine, still there can, we think, be found but a few who do not hail the evidence of devotedness such as this Memoir establishes, and rejoice that so many tried and faithful servants are found in these days of lukewarmness and infidelity. St. John's College may be proud of many of her sons, who, like Mr. Neale, have risen to the highest University honours; but Neale as well as Martyn confer greater honour by their piety, faithfulness, and zeal, than

all the senior wranglerships which their college numbers.

Mr. Neale's Memoirs (properly so called) do not occupy more than, if so much as, a third part of the volume. The remainder is occupied with the Sermons, &c. mentioned in the title-page. The partiality of friends and relatives have probably been less sparing in the selection (though there be nothing objectionable, nothing incorrect) than an indifferent person would have been. We say this with reference to more volumes than one—Miss Graham's Memoirs, for example. We think the great objection to these frequent publications of memoirs is, that the editors overshoot their object, and run on into dissertations which are not actually called for, as well as introduce other parties only indirectly connected with the topic itself; and thus the memoirs of one individual become a sort of joint-stock memorial of half-a-dozen others. But it may be urged, that good is done by this; if so, we object to the increased price of the books.

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*The New Testament of our Lord and Saviour Jesus Christ. With a Commentary, consisting of Short Lectures for the daily Use of Families. By the Rev. CHARLES GIRDLESTONE, M.A. Vicar of Sedgley, Staffordshire. Part III. containing the Acts of the Apostles, and the Epistles to the Romans and Corinthians. Oxford: Parker. London: Rivingtons. 1834. 8vo. Pp. x. 374.*

*A Concordance to the Psalms of David, according to the Version of the Book of Common Prayer. By the Rev. C. GIRDLESTONE, M.A. London: Rivingtons. Oxford: Parker. 1834. 12mo. Pp. 179.*

OF these publications, the latter is simply a book of verbal reference to the Psalms, precisely similar to other works of the same kind, except that the Common Prayer Book version is chosen as the basis, as being more familiar than the Bible translation to most ministers and members of the Church of England. Respect to the other, we have heretofore spoken in terms of merited commendation, and

we shall now merely advert to the Author's Advertisement to the present Part, for the benefit of those who are not acquainted with the nature of the work. It is intended "to furnish masters of families with an exposition of the New Testament for daily reading, at the hour of domestic worship. The Scripture is divided into paragraphs of a convenient length; and the explanatory and practical matter is digested, under each paragraph, into one consecutive lecture, so as to demand of the reader no previous pains and attention." We are happy to hear that the completion of the work may be expected about Christmas.

*Short and Plain Sermons for reading in Families.* By the Rev. JOSEPH S. PRATT, B.C.L. Prebendary of Peterborough, &c. London: Cochran. 1834. 12mo. Pp. xii. 309.

AS far as their moderate length and simple diction is concerned, these sermons may answer the object which the writer has had in view in their compilation. We know not, however, that we can pass them from us with a cordial approval on the score of doctrine. The sermons on Regeneration, for instance, and that on Salvation by Grace, are at least vague and inexplicit, if they are not positively unsound.

*Pictures of Private Life. Second Series.* By SARAH STICKNEY. London: Smith, Elder, and Co. 1834. Pp. xii. 410.

WORTH the perusal and the price. Miss Stickney is a clever, agreeable, and a useful writer.

*Remarks on the Due Observance of the Sabbath.* London: Hatchard. 1833. Pp. 25.

ADMIRABLE — clear, solid, sensible, sound, and every way excellent. Though it be but short, we have seldom read any treatise on the subject more direct to its point, and more accurately adjusted to the Scriptural medium between puritanical austerity and Antidivine profaneness. There

are some valuable observations on the bearing of the Sabbath question on the present militant posture of the Church, which alone would make the pamphlet worth the purchase. It is, we understand, the production of a lady whose useful and excellent writings have long been a treasure to the religious world, but whose name has been modestly withholden. We have already noticed her "Meditations and Prayers for the Heavenly Communion."

*Sermons.* By HUNTER FRANCIS FELL, A.M. Minister of Trinity Church, Islington. London: Seeleys. 1834. Pp. xi. 300.

PLAIN, simple, yet forcible. But we think them better calculated for the pulpit than the closet; and better adapted to the author's own congregation than to a circulation amongst general readers. Nevertheless, they may preach effectually, though silently.

*A Clergyman's Remarks upon a Dissenting Teacher's Tract, circulated in Hounslow and its neighbourhood, entitled "A Plain Answer to an Important Question."* By the Rev. W. BOLGER. Hounslow: Goteles. London: Hurst; Nisbet. Pp. 52.

WHATEVER may be said of these Remarks, none can call them unfair, for their author has published with them his opponent's tract at full length. This shows, at least, confidence in the strength of his cause: and, as we think, a confidence which he was fully entitled to entertain. The tract is, indeed, as vapid and ignorant a production as well may be; but that does not prove that it has not been influential, or that it ought not to have been answered. It is in truth, only the stump of

"— that thrice batter'd god of Palestine," Micaiah Towgood, clumsily set up in his place again. Mr. Bolger has done his iconoclastic work with a steady and unsparing hand, and demolished the "plain answerer" for ever. Still we think he has not dealt his blows from so elevated a position as was



open to his choice; and that he has made concessions, especially about baptism and confirmation, which were not required by truth. Perhaps this may result from some leaning to Calvinism. If so, this is another proof that our Calvinistic brethren are not (as slanderously reported) indifferent to the fate of their Church.

*Scenes and Sketches from English History. Vol. I.* London: Parker. 1833. Pp. viii. 314. (Published under the direction of the Committee of General Literature and Education appointed by the Society for Promoting Christian Knowledge.)

A VERY pleasing and well-written volume indeed. It contains the ante-Norman history of our island, in the form of short chapters, wherein events are treated at more or less length, not so much on account of the time they occupy, as of their interest and narrative character. It is a very acceptable present for youth, but by no means confined to the instruction of that period of life. The engravings are numerous—the subjects judiciously chosen, and well executed—the style animated and perspicuous. It is highly creditable to its author, and to the useful Committee under whose patronage it appears.

*The Ultimate Object of the Evangelical Dissenters Avowed and Advocated. A Sermon preached at the King's Weigh-House, London, previous to notice being given that Petitions to Parliament for the Removal of Dissenters' Grievances would lie for Signature in the Vestry during the Week.* By T. BINNEY. London: Jackson & Walford. 1834. Pp. 44.

MR. BINNEY possesses a very unenviable notoriety—and he seems to be better pleased with evil fame than with none. We only notice him now for the purpose of observing that he has the effrontery to state that the CHRISTIAN REMEMBRANCER “exults in the fact that anti-evangelical clergymen are an overwhelming majority.” We deny the fact, and therefore can-

not exult in it. After this specimen of Mr. Binney's capability of expounding the ninth commandment, it may not be necessary to say more about his Sermon.

*The Case of the Church of England. Reprinted from Fraser's Magazine for February 1834.* Pp. 19.

AN article written in “Regina's” best style, in which an able parallel is drawn between the Church and the Schismatics.

*Report on the State of Public Instruction in Prussia, addressed to the Count de Montalivet, Peer of France, Minister of Public Instruction and Ecclesiastical Affairs, by M. VICTOR COUSIN, Peer of France, Councillor of State, Professor of Philosophy, Member of the Institute, and of the Royal Council of Public Instruction. With Plans of School-houses. Translated by SARAH AUSTIN.* London: Wilson. 1834. Pp. xxxviii. 333.

WE have long been acquainted with the facts stated in this work, and have seen the working of the system described in different parts of the Prussian dominions; and being impressed with the usefulness of the plan, are truly glad to see such an able *exposé* of it laid before our countrymen. There are some things to which we object in it: amongst the rest, to the mode of keeping the Lord's day in Prussia, where it is more of a holiday than a holy day. Nevertheless, we wish some such plan of a general school-instruction were introduced into England. Had the National system been adopted universally, as that of Prussia is in Prussia, and made a *sine quâ non*, under certain limitations of voluntary education, we should not have seen England split into parties as it is, nor the lower orders so easily seduced by designing men. We are glad to find that the public attention is a little more alive than it was to this important topic; and we hope Mrs. Austin's able translation of M. Cousin's Report will be productive of much assistance in awakening general thought upon the national means of national reformation.

*A Sermon, preached at Amersham, on Tuesday, June 3, 1834, at the Triennial Visitation of John, Lord Bishop of Lincoln, and printed at the request of the Clergy present. By SAMUEL BIRCH, D.D., Vicar of Little Marlow. London: Rivingtons. 1834. 8vo. Pp. 24.*

THAT dangers beset the Church as well from the lukewarmness of her friends as from the malice and cunning of her enemies, is no less clearly proved by Dr. Birch, than his own zeal is manifest in the cause of our beleaguered Zion. From Phil. i. 27, 28, he sets forth the example of the suffering Church of Philippi as an encouragement and a warning to ourselves in the crisis that overhangs our destiny. Our destiny did we say? No! We know in whom we place our confidence; and we have His word that the gates of hell shall not prevail against us. Still in these times we must not slumber on our post. If we will not exert ourselves, we cannot expect another age of miracles. We have, however, some forward champions in the field; and we are proud to acknowledge Dr. Birch among the first of the number.

*The Church of England its own Witness.—An Argument to prove the Identity of the Church of England with the ancient British and Apostolic Church in Locality of Jurisdiction, Form of Government, and Institution of Doctrine. By BRITANNICUS. London: Rivingtons. 1834. Pp. 33.*

THE enemies of our Church, who intended us much evil, have in reality, in many ways, done us much good; inasmuch as there has not been a supposed evil charged upon her but what has been honestly and manfully rebutted. The talent which has been called forth from the clergy and laity of the Church of England, in the different works that have issued from the press, convinces us more and more that the infidels and heretics would not have made so great a stride in their unhallowed course had they been instantly met with their falsehoods simultaneously exposed. Silent satisfaction in our own

strength and rectitude has been our failing. In the pamphlet before us we have another learned and enlightened champion in our holy cause, who has, with no mean ability, defended the different points specified in the above title to his work.

We quote the following as a literary curiosity, as well as a document in favour of Episcopacy:

"The ancient records of the British Church, which have been collected by the authorities to which I have before alluded, inform us, that Bishops have existed in the island from the earliest dawn of Christianity. We have the names of many, in a long continued succession, who have filled various bishoprics. I shall give the names of the primitive bishops of London and York. We begin with those of York; *Sampson*, about A.D. 170; *Eborius*, 314; *Taurinus*, appointed by Constantius Chlorus, 300; *Pyramus*, appointed by King Arthur, about 520; *Tudiacus*, who fled into Wales, 586. Of London, the names of a greater number have been preserved; *Theanus*, about A.D. 170; his church was founded on the spot now occupied by St. Peter's, Cornhill. Three bishops were delegated by the Church of England to attend the Council of Arles, in France, A.D. 314. These were, *Eborius*, of York; *Restitutus*, of London; and *Adelfuis*, of Carleon; and it may be mentioned in connexion with this historical fact, as an important corroborative proof of the agreement of the ancient with the modern British Church, that Bishop Adelfuis was accompanied in his mission by *Sacerdos*, a priest, and *Arminius*, a deacon. To conclude this portion of proof, I shall only further quote the words of Gregory, in answer to an inquiry of St. Austin, as to the manner in which he should conduct himself towards the bishops of Gaul and Britain. 'We give thee no power over the bishops of Gaul, they being under the Bishop of Arles; but all the BISHOPS of the BRITONS we commit to thy paternal care.'—*Bede*, B. i. c. 7. This is conclusive evidence of the fact.

"The government of the ancient British Church was episcopacy; and the Church of England at the present day maintains the same discipline."—P. 10.

## A SERMON

ON THE GOSPEL FOR THE FOURTEENTH SUNDAY AFTER TRINITY.

LUKE xvii. 17.

*Were there not ten cleansed? but where are the nine?*

THE Evangelist relates that our Lord, in journeying from Galilee to Jerusalem, entered into a certain village, where "there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole."

To understand this transaction fully, and consequently, to derive from it the full advantage which it was intended to convey to all generations, we must consider two things—the nature of the blessing bestowed, and the character of those who received it.

First, we will consider the nature of the blessing bestowed.

In Judea the disease of leprosy was nearly the most terrible misfortune which could befall a human being. Beside being a very loathsome and painful state of existence, there were some circumstances attached to it, which, to a believer in the law of Moses, made it almost insupportable. The virulent and contagious nature of this disease rendered it necessary, under any circumstances, to shun the society of persons infected with it; the Levitical law, therefore, was very severe and minute in its restrictions with regard to lepers: and as all the provisions of that law had an emblematical meaning, representing spiritual matters by material objects, leprosy was considered a type of moral defilement, and, on this account, treated with great severity. All persons whom the law pronounced unclean, were excluded from society; and few were likely to violate this prohibition, for independently of the danger of infection, those who touched a leper incurred all the penalties of impurity themselves. The poor patient, therefore, was not only the prey of a miserable disease, but he was denied the few consolations which his wretched situation admitted. The regulations of the Mosaic law were very necessary, but the miseries of the leper were no less real. In addition to his distemper and his degradation, he was compelled to adopt the humiliating warning of a particular dress, and to proclaim his misfortunes to the passengers, crying aloud, "Unclean." All these calamities were greatly heightened by the opinion generally prevalent among the Jews, that the leprosy was an especial judgment from God. In some instances we find that leprosy was inflicted as a divine punishment; and hence it was too rashly concluded that it was so in all

Outcast, therefore, as he supposed, from God, and, as he knew, from mankind, the victim of pain and sorrow, unalleviated, unconsolated, the leper endured an existence, the intense misery of which is scarcely conceivable.

It was then to be delivered from <sup>his</sup> this state of insurpassable degradation and wretchedness, that ten persons addressed themselves to our Lord. Their application to him was evidence of the very highest faith; for they believed that nothing less than divine power could effect the cure of a leper. Thus far then we find them all equal. It was commanded in the law that when the leper had recovered, he was to go and shew himself to the priests, that he might be declared clean, offer his sacrifice and receive his purification: and then be admitted into civil society. Jesus, to make further trial of their faith, commands the lepers to shew themselves to the priests, as if they were actually cured; they abided this trial, and, accordingly, on their way, they were all cleansed. But although all possessed faith, one only, we find, was influenced by gratitude. What might have been the religious professions of the other nine must be uncertain: sure it is that all must have been believers in Moses. But he who alone returned to thank his divine Benefactor for a deliverance only to be estimated by those who can form an idea of the extreme misery of the leper, was a Samaritan.

The Samaritans, in the time of our Lord, were a mixed race of Israelites and Gentiles. Samaria was the chief city of the ten tribes, when they revolted from Judah. Jeroboam, the author of the revolt, and founder of the kingdom of Israel, knowing that Jerusalem was the place selected by God for his peculiar worship, and fearing lest the affections of his people should return to the crown of Judah, if they were allowed to attend the stated feasts in Jerusalem, instead of leaving these events to the Disposer of hearts, determined to prevent his subjects from performing an express duty. Unmindful, therefore, of the positive distinction of the family of Aaron, he consecrated priests of the lowest of the people, and set up two images of calves, in imitation of the Egyptian superstitions, in Dan and Bethel, proclaiming, "These be thy gods, O Israel, which brought thee forth out of the land of Egypt." This was at once an essential corruption of the purity of true religion; and therefore we find the sin of Jeroboam, who made Israel to sin, alluded to throughout the history of the kings of Israel in the very strongest language of condemnation. The seeds of religious corruption had been therefore sown; and circumstances afterwards contributed strongly to ripen them. When the Israelites were removed into captivity by Shalmaneser, king of Assyria, their country was given to a mixed multitude of various nations and religions. The new settlers being infested with lions, applied for protection to the king, who considering, according to the heathen notions, that the God of Israel was a mere local deity, sent one of the priests to teach them, as he expressed it, "the manner of the God of the land." The strangers, from that time, associated the worship of God with that of their own idols; and although, after the general return from the Babylonish captivity, the true God alone was worshipped, great corruption still existed in the Samaritan religion. They received the law of Moses, with the books of Joshua and Judges; but they paid slight regard to the other parts of

Scripture, although they gave so much general credence to prophecy as to believe in the approaching Messiah; who was too clearly revealed even in the law only, to admit of a doubt on the subject. On account of their religious errors, and their opposition to the re-erection of the temple at Jerusalem, they were held in universal contempt and hatred by the Jews. The very word Samaritan was a term of bitter reproach: "Say we not well," said the Jews to our Lord, "that thou art a Samaritan, and hast a devil?" The Samaritans, on their part, were equally hostile to the Jews, and, when parties of that nation were going up from Galilee to Jerusalem, frequently waylaid and murdered them. On one occasion, they refused to receive our Lord in one of their towns, because they suspected he was journeying toward Jerusalem; and the woman with whom he conversed at the well, was perfectly astonished to find a Jew asking of a Samaritan so small a courtesy as a cup of water. Our Lord never gave the least support or sanction to the false notions of the Samaritans: he told them that they knew not what they worshipped, and that salvation was of the Jews; but he severely reprobated the Jewish zealots for the uncharitable manner in which they regarded their mistaken brethren, and the unworthy notions they entertained of their God, in supposing him to take delight in the persecution of his creatures.

It was one of these Samaritans then, who alone, of all the ten afflicted persons, returned thanks for the beneficent miracle, in the benefits of which all had equally partaken. The blessing then which these persons received was of the very highest character. The restoration of sight or hearing, or of a palsied limb, would have been a trifle by the comparison; and yet we are apt to imagine that any person who should be recovered from blindness or palsy by a miraculous act of God, would be all gratitude and devotion. Notwithstanding we find that nine persons, suddenly rescued from the most abject and lonely misery, and restored to health and society by the especial exertion of Omnipotence, neglected to pay their thanks for the blessing, and that one alone was found grateful. But we should be inclined to suppose that there might be something about the circumstances of these persons which might sufficiently account for the difference. The nine might be ignorant and brutish, their notions of a God might be very confused, and their ideas of the connexion between the Divine will and the operation of the cure still less distinct: while the remaining one might have been trained from early youth in the nurture and admonition of the Lord, accustomed to depend at all times on the providence of his Father in heaven, and to refer all his blessings to the universal Parent of good.

Let us then, secondly, examine the character of the restored persons.

So far from being ignorant of duty, all, it is evident, had been instructed in the law of Moses, which taught all the great articles of belief and practice; all trusted in the power of Christ to relieve them from their misery; otherwise they would not have so confidently besought his aid; all therefore must have been aware of the prodigious mercy conferred, and of the dignity of the hand that wrought it. Nor was the grateful leper in any way distinguished in religious advantages above his brethren in calamity: in all probability, he was much less fortunate in this respect than the rest: for when we are told expressly

that he was a Samaritan, it seems to be implied that the rest were not; and as their whole conduct shews them to be followers of Moses, it will remain that they must have been Jews; he therefore had less light than the rest; and, by consequence, the conduct of all these men appears little less miraculous than the miracle itself.

Before I proceed to account for this singular circumstance, let me be allowed a passing observation. We are frequently too forward to imagine ourselves superior to others from certain outward habits and practices in themselves perfectly commendable and right in which we perceive them deficient. Any Jew, no doubt, would have considered himself degraded, by a comparison with the thankful Samaritan. And yet it is unnecessary to prove who was the truly religious. This circumstance alone should awaken in us a disposition to judge in all things charitably of others, and to be extremely careful how we mistake in ourselves feelings which arise from custom and prejudice, for those which are the fruit of genuine religion.

This premised, we will attempt to find a solution of the difficulty in question. For this it will be unnecessary to go far. Let us, my brethren, seek it in ourselves. The conviction may be humillating, but it is indispensable; we are living evidences of the truth of this history. We are all instructed in the ways of God, in the mercies of Christ, far more fully than were these lepers; and yet, ungrateful as were the majority of them, they had faith enough to call upon their Saviour and to prevail on him to work a miracle for their deliverance. Now do I say that any among you do not seek in your misfortunes to Christ? Assuredly not; such a supposition could never be entertained by a christian minister of a christian congregation. Yet, my brethren, it is our duty to exhort one another, and to encourage one another, to cast our care where we know it will be borne. But let us grant that the Christian is forward to betake himself to the assistance of his Saviour in sickness, losses, or calamity:—let us suppose that, in this respect at least, we are unreprieved by conscience, and can never recollect the occasion when we felt the sorrow without instantly seeking the appointed comfort. When we have cried unto the Lord in our trouble have we not been delivered out of our distress? Has the balm ever been denied? Will any of us say that in the time of affliction he has prayed and read his Bible in vain? What has supported us when to the eye of the world we have been destitute and helpless? What has detained us in life, when to all human appearance every object worth living for has been lost and forfeited? Has it not been the conviction that we still had a Friend greater than any we had lost or could lose? that objects far worthier than the best of the imperfect and perishable happiness of earth demanded our reflections and exertions? And to whom have we been indebted for these glorious convictions and consolations, but to Him whose aid we sought in prayer, and found in his unalterable word? But some earthly prosperity, the work of his own beneficent hand, has befallen us, and we are ready, even in consequence of his own goodness, to forget those comforts and encouragements when we less powerfully experience the need of them. We have become insensible to the attractions of infinite and inexhaustible love, to the surpassing beauty and perfection of that happiness which is offered to all who are willing

to accept it through a life of faith working by charity, to the poverty and fleetness of sinful pleasures, to the precariousness of every thing worldly; and, in a word, to all the great truths which alone can make us acceptable to God, or happy in ourselves, by spending time in reference to eternity. Or again,

Sickness has brought us to the verge of the grave, and opened, at length, an unwilling eye on the tremendous realities of the everlasting world. How have we not prayed in that hour, to be spared a little, that we might recover our strength before we went hence and were no more seen! It has pleased unbounded mercy to listen to the prayer of distress, and we have been spared a little. But have we recovered our strength, or, on the other hand, has not temptation been as busy and as successful as ever? Has one sinful desire been suppressed, one sinful habit been renounced? or, if it has, have we not taken glory to ourselves on this account, without considering in whose power alone it is that we can conquer the weakest of our spiritual enemies? Have we esteemed the Divine goodness so highly in experience as in prospect? or rather, have we not, like the senseless lepers, received mercies and miracles as things of course, and gone on our way, our way of folly and wickedness, as unmoved by the wonders of Almighty compassion, as undeterred by the terrors of Almighty justice?

To all of you, my brethren, are these reflections seriously commended, not to be dismissed with the moment, but to form the grounds of a close, careful, and impartial examination into your past experiences and your present feelings and actions. It will be for you to judge whether your past conduct classes you with the one or with the nine. The result of such an inquiry may not be always agreeable to self-complacency; but self-complacency has no business with the Christian. We are always least safe when we are best contented with ourselves; and the most dangerous, because the most insidious of errors, is spiritual pride. Weigh then with yourselves the vastness and the multitude of the mercies poured forth even on the least favoured among you; and consider truly whether your gratitude has been in any degree proportioned to the blessings you have received. Consider whether, in reference to the mercies you have experienced and the gratitude you have manifested, your Saviour might not exclaim, "Were there not ten cleansed, but where are the nine?" And remember above all things that the few cases which have been adduced by way of illustration, and which may, or may not have happened to all, great as they are, are mercies infinitely less than that one crowning act of godlike love, in which we all are partakers, the Redemption. The whole human race were once lepers in a more terrible sense than the patients of a merely bodily disease. We were all unclean, outcasts of God, and in total incapacity of escaping our impurity. But that same Christ, whose mercy restored the ten who sought to him for relief, has, unsought, and when the act was impossible, Except to love and omnipotence, washed us from this deadly disease in his own blood, and placed us once more in a condition to be acceptable to a God of otherwise unapproachable purity. If we can behold this miracle unmoved, ourselves the subjects of so astonishing a dispensation, we have no reason to feel surprised at the insensibility of the lepers, and are as

infinitely more ungrateful than they, as the mercies we have received are infinitely more transcendent. Do not let us wonder that only one of ten returned to give glory to God for his marvellous mercies, when we give no glory for the great miracle of redemption. Let us rather wonder at our own hardened and insensate hearts, and condemn ourselves rather than the ungrateful lepers. Let us dread a selfish faith: a faith which calls on Christ in the hour of affliction, and yet gives him no thanks for his deliverances: that believes in his power, without feeling or returning his love. Such a faith as this, though it could remove mountains, without charity, without the love of God and mankind, is nothing.

But how are we to be certified that we entertain a due sense of all that Christ has done and suffered for us? How can we feel assured that we are sufficiently thankful for all the benefits poured upon us here and procured for us in eternity? We never can, my brethren, be thankful enough; and therefore it is vain to seek for evidence of that which cannot be. But we know how we act when we are grateful to our fellow-men. Do we not, so far as our power extends, endeavour to please and gratify those who have obliged us? How then do we act towards God? If, in all respects, we do our best endeavour to perform his will, making no reservation for what we know to be sinful or doubt to be Christian; if we live in active charity to our brethren, and in temperate regulation of our own lives, in and for the love of God, then we return him the best thanks; then we glorify him really, and as it is his will to be glorified. All other thanksgiving is empty and insincere; it is worse, it is an endeavour to impose on the Great Intelligence by arts which would scarcely deceive infirm humanity. But it is an endeavour as impious as it is foolish; for God is not mocked, and although he allows the sun now to shine on the unthankful and the evil, the grateful alone will share the beams of the Sun of Righteousness in heaven.

H. T.

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## MISCELLANEOUS.

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### PRINCIPLES OF CHURCH DISCIPLINE AND ECONOMY, EARNESTLY RECOMMENDED TO THE SERIOUS CONSIDERATION OF CHRISTIANS.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR,—Blessed with the light of DIVINE REVELATION, diffused throughout the Holy Scriptures, we must be guided by that light to discover the true principles of whatever relates to the Church of JESUS CHRIST, our Redeemer.

The first thing necessary to establish, is the principles on which the Church of Christ rests, and by which we may hope to ascertain how it is most likely to be guided to the accomplishment of its most important purposes. Herein is involved the question: "After what manner did JESUS CHRIST and his Apostles found the Christian Church?"

Now it appears from the light of the New Testament, that the



government of the Church, adopted by the Apostles of JESUS CHRIST, was by Bishops.

St. Paul, in his Epistle to Timothy, who was Bishop of the Church of the Ephesians, gives him several rules for his conduct *as a Bishop*; particularly that he would "*lay hands suddenly on no man*," that is, that he would *ordain suddenly to the ministry no man*. (1 Tim. v. 22.) The same Apostle also, in his Epistle to Titus, expressly declares that he left him in *Crete*, of which city he was ordained the first Bishop, that he might, as we read, "set in order the things that were wanting, and ordain Elders" (*or Priests*) "in every city." (i. 5.)

This early scriptural reference to the office of a Bishop, plainly proves its existence in the apostolic age; and all acquainted with the ecclesiastical history of succeeding periods, will acknowledge its continued prevalence.

It has, indeed, been observed, that the words *Presbyter*, (*or Elder, or Priest*,) and *Bishop*, were sometimes promiscuously used in the New Testament; but this, as has also been well observed, no more tends to disprove the high specific office of a Bishop than the name of Emperor would disprove that there existed an Emperor of Rome, because that name signified also the general of an army, and was so used in the letters and despatches of the Romans.\* If the succession of all the ancient Christian Churches be examined, it will be found to have been by *Bishops alone*. A Church without a Bishop is not to be traced in the practice of the Apostles, nor in that of the primitive Christians who succeeded them.†

Judging, therefore, from primitive usage, it would seem that Episcopacy, or a government by Bishops, is the medium through which the Christian faith was first propagated.

Accordingly, in the Church of England, Bishops are they who have public authority given unto them in the congregation, to call and send Ministers into the Lord's vineyard; and in the language of the 23d Article of the Church, "It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same;" that is, no man has power to take upon him, before he is duly and properly preferred, the office of the holy ministry.

Agreeably to this view of the necessity of a lawful call to the ministry,

\* "The great doctrine which the Church of England insists upon is, that, from the time of the Apostles, there have been three distinct orders in the ministry, and this doctrine stands firm and unalterable, however the names given to some of these orders may have been altered."—*Dr. Wells's Letter to a Dissenting Minister*.

† They who have leisure and opportunity will do well to consult the genuine Epistles of the Apostolical Fathers, translated and published by Archbishop Wake, fourth Edition, 1737. This work plainly conveys the ideas of those who lived with, or immediately succeeded, the Apostles, of the necessity of a Church Government by Bishops; particularly of St. Clement, whose name the Apostle (Phil. iv. 3) says is written in the Book of Life, who was ordained Bishop of Rome, and placed in that see by the express directions of one or both the Apostles, St. Peter and St. Paul; and of Ignatius, who suffered martyrdom about the year of Christ 112, and who exhorted his followers in these remarkable words:—"In like manner, let all reverence the Deacons as Jesus Christ, and the Bishops as the Father, and the Presbyters [*or Priests*] as the Sanhedrim or Council, and College of the Apostles. Without these, there is no Church; concerning all which I am persuaded that ye think after the very same manner."—§ 3.

we find that the Apostles did not go forth to teach until they were thus commissioned to do so by the command of their Divine Master. "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" and Jesus added to this commission, "Lo, I am with you always, even to the end of the world,"\* that is, with you in *succession* to the end of the world. We are well assured from Scripture, and from Ecclesiastical History, that the Apostles who had been themselves thus appointed to the Christian Ministry by Jesus Christ, did appoint Bishops to assist them,† and ordain Ministers; and that those Bishops appointed also other Bishops to succeed *them*, and ordain others in succession, in virtue of that episcopal authority first conferred on the Apostles by JESUS CHRIST, and perpetuated in regular and unbroken succession, even unto the present day.

Thus we trace from the New Testament and from the practices of the Apostles and primitive Christians, the first principle of Church discipline to be by Bishops, a principle which it was desirable to illustrate.

Having ascertained this, the detail of that discipline, and its contingencies, must vary according to different exigencies and characters of different countries, and the changing circumstances of times and manners.

In the early ages of Christianity, prior to the gospel having obtained the protection of the ruling powers, while kings and queens and the potentates of the earth, so far from being its nursing fathers and mothers, were its persecutors, the chief officers of the Church would, indeed, be destitute of the aid or authority of the State, notwithstanding which their *office* possessed all the *spiritual* authority properly belonging to it under the most favourable support it could have from the powers of this world.

But when the blessed principles inculcated in the gospel, and taught by its Ministers, should be happily accepted by the ruling powers, *then* the external dignity of the Ministers of Christ's holy ordinances would become commensurate with the internal beauty and perfect purity of the gospel which they taught: and in proportion as the due remuneration of its Ministers should be publicly authorized, so would prevail reverence for them among all ranks, from the throne to the humblest grades in society.

Varying circumstances might still be expected to produce, as they actually have produced, a change of affection towards the Ministers of God's word, and the dispensers of the holy sacraments. The higher officers of the Church have accordingly experienced from the ruling powers different rewards and different modifications of exterior respect at different periods.

\* St. Matt. xxviii. 19, 20.

† Titus i. 5. St. Clement, before referred to in a preceding note, in his Epistle to the Corinthians, adverting to the schisms that began to disturb the Church, and the contentions that prevailed respecting the Ministry, observes:—"So likewise the Apostles knew by our Lord Jesus Christ, that there should contentions arise upon the account of the Ministry. And, therefore, having a perfect knowledge of this, they appointed persons, as we have before said, and then gave directions how, when they should die, other chosen and approved men should succeed in their Ministry."—§ 44.

But though the officers of the Church should not have even the *bare approval* of the reigning authorities, still be it repeated, their office would continue in all its ministerial authority, as it does at this time in the Episcopal branch of Christ's holy Catholic Church, in Scotland, in America, and in all other parts of the globe where it has *not* the protection it *should* have from the reigning Powers.

The Church may be depressed ; her officers may be brought low ; our Sion may, indeed, have cause to mourn ; but the Church shall never be destroyed. . . The Church is founded on a rock, and the gates of hell, we know, shall not prevail against her.\*

This truth may console us amidst any revulsion in the external splendour or outworks of the Church. For instance, Deans and Chapters, well endowed, most useful in themselves, when well arranged and properly directed, as a Council to assist in the spiritual affairs of a Diocese, (and so they *should be arranged*), are a politic engine to promote the Church's good, and to allure to her sacred service—rank, talent, and property. Yet, though very desirable, they are not absolutely necessary. The Church might exist *without them* ; but, being properly arranged and well conducted, the Church will flourish *with them*. And if Deans and Chapters should unhappily become despoiled of their pecuniary appendages, nevertheless, in knowledge of those good purposes to the promotion of which they *may* and *should* be directed, as they *have been* directed, they ought to be still maintained in *all their wise and salutary economy*.

Such, indeed, is the weakness of our nature, that, in the season of prosperity, we are all apt to sleep at our post. They who constitute these Deans and Chapters might partake of that weakness, and suffer accordingly ; but they might, during the night of adversity, receive the warning intended, and their offices, in the hands of those who held them, might be freed from injuries contracted in the lapse of time, and be rendered the more effective to the public health of the Church and nation.

Yet, let it not be supposed, though this liability to deterioration in all that is of human character, in the season of prosperity, is admitted and deplored, that poverty is ever better than independence, or that the Church can be benefited by continued poverty. She may, indeed, receive wholesome admonition under the power that chastises, as this our frail body, our poor flesh, may derive benefit from any benevolent admonition ; but a wholesome, a prosperous, a healthy state, is to be preferred.

We hear it sometimes asserted that the Apostles and first preachers and officers of the Christian Church were poor. They were poor ; but, in the counsel of THE ALMIGHTY, it was not intended that they should continue poor ; especially when, in His INFINITE WISDOM, he should remove from the officers of His Church the mighty aid they once possessed in the power of suspending the laws of nature, by working miracles ; powers, certainly, very superior to any arising from worldly co-operation ; but which powers have been now long withholden. Weak must those politicians be who do not see, in the present state of society,

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\* St. Matt. xvi. 18.

the importance, the necessity, of supplying the absence of those extraordinary powers by the best means to which, under Heaven's guidance, sound judgment and sober reason shall direct.

(*To be continued.*)

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A FORM FOR THE ADMISSION OF MEMBERS OF THE CHURCH OF ROME INTO THE COMMUNION OF THE CHURCH OF ENGLAND.

*Composed by Archbishop Tenison, by order of Queen Anne, 1714.*

Extracted from the "Concilia Magnæ Britanniae."

[*The Bishop, or some Priest appointed by him for that purpose, being at the Communion Table, and the person to be reconciled standing without the rails, the Bishop, or such Priest as is appointed, shall speak to the Congregation as follows ;*]

DEARLY beloved, we are here met together for the reconciling of a penitent, lately of the Church of Rome, to the Established Church of England (and Ireland) as to a true and sound part of Christ's Holy Catholic Church. [Nevertheless, if there be any of you who know of any impediment or notable crime, on account of which the profession about to be made should not be looked upon as sincere, let him come forth in the name of God and shew what that crime or impediment is.]\* Now that this weighty affair may have its due effect, let us, in the first place, humbly and devoutly pray to Almighty God for his blessing upon us, in that pious and charitable office we are going about.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in this, and all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Almighty God, who shewest to them that be in error, the light of thy truth, to the intent that they may return into the way of righteousness ; grant unto all them that are, or shall be, admitted into the fellowship of Christ's religion, that they may eschew those things which are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

PSALM CXIX. from ver. 169 to the end.

Let my complaint come before thee, O Lord ; give me understanding according to thy word.

Let my supplication come before thee ; deliver me according to thy word.

My lips shall speak of thy praise ; when thou hast taught me thy statutes.

Yea, my tongue shall sing of thy word ; for all thy commandments are righteous.

Let thine hand help me ; for I have chosen thy commandments.

I have longed for thy saving health, O Lord ; and in thy law is my delight.

O let my soul live, and it shall praise thee ; and thy judgments shall help me.

I have gone astray like a sheep that is lost ; O seek thy servant, for I do not forget thy commandments.

Glory be to the Father, &c.

As it was in the beginning, &c.

THE LESSON. Luke xv. to ver. 8.

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it ? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

PSALM CXV. to ver. 10.

Not unto us, O Lord, not unto us, but unto thy name give the praise ; for thy loving mercy, and for thy truth's sake.

Wherefore shall the heathen say, Where is now their God ?

As for our God, he is in heaven ; he hath done whatsoever pleased him.

Their idols are silver and gold : even the work of men's hands.

They have mouths, and speak not : eyes have they, and see not.

They have ears, and hear not ; noses have they, and smell not.

They have hands, and handle not : feet have they, and walk not : neither speak they through their throat.

They that make them are like unto them ; and so are all they that put their trust in them.

But thou, house of Israel, trust thou in the Lord ; he is their succour and defence.

Glory be to the Father, &c.

As it was in the beginning, &c.

[*Then the Bishop sitting in a chair, or the Priest standing, shall speak to the Penitent, who is to be kneeling, as follows ;*]

Dear Brother, (or Sister,) I have good hope, that you have well weighed and considered with yourself the great work you are come about, before this time ; but inasmuch as with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation ; that you may give the more honour to God, and that this present congregation of Christ here assembled may also understand your mind and will in these things, and that this your declaration may the more confirm you in your good resolution, you shall answer plainly to these questions, which we

in the name of God and of his Church shall propose to you, touching the same.

Art thou thoroughly persuaded that the books of the Old and New Testament, which are received as Canonical Scriptures by this Church, contain sufficiently all doctrine requisite and necessary to eternal salvation, through faith in Christ Jesus?

*Answer.* I am so persuaded.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son, our Lord?

And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again at the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty: and, from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Holy Catholic Church; the communion of Saints; the remission of sins; the resurrection of the flesh, and everlasting life after death?

*Answer.* All this I stedfastly believe.

Art thou truly sorrowful that thou hast not followed the way prescribed in these Scriptures for the directing of the faith of a true disciple of Jesus Christ?

*Answer.* I am heartily sorry, and I hope for mercy through Jesus Christ.

Dost thou embrace the truth of the Gospel in the love of it, and stedfastly resolve to live righteously and soberly in this present world, all the days of thy life?

*Answer.* I do embrace it, and do resolve, God being my helper.

Dost thou earnestly desire to be received into the Communion of this Church, as into a true and sound part of Christ's Holy Catholic Church?

*Answer.* This I earnestly desire.

Dost thou renounce all the errors and superstitions of the present Romish Church, so far as they are come to thy knowledge?

*Answer.* I do from my heart renounce them all.

[If the Convert from the Church of Rome be in Holy Orders, let these further questions be asked.]

Dost thou in particular renounce the twelve last articles added in the Confession, commonly called "the Creed of Pope Pius IV.,"\* after having read them, and duly considered them?

*Answer.* I do upon mature deliberation reject them all, as grounded upon no warrant of Scripture, but rather repugnant to the word of God.

Dost thou acknowledge the supremacy of the Kings [or Queens] of this Realm as by law established, and declared in the 37th Article of Religion.

*Answer.* I do sincerely acknowledge it.

Wilt thou then give thy faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same,

according to the commandments of God; so that thou mayest teach the people with all diligence to keep and observe the same?

*Answer.* I will do so by the help of the Lord.

Wilt thou conform thyself to the Liturgy of the Church of England, (and Ireland) as by law established?

*Answer.* I will.

*[If the Penitent be one who has relapsed, the following question is to be asked.]*

Art thou heartily sorry when thou wast in the way of truth, thou didst so little watch over thine own heart as to suffer thyself to be led away with the shadows of vain doctrine? and dost thou stedfastly purpose to be more careful for the future, and to persevere in that holy profession which thou hast now made?

*Answer.* I am truly grieved for my former unstedfastness, and am fully determined, by God's grace, to walk more circumspectly for the time to come, and to continue in this my profession to my life's end.

*[Then the Bishop or Priest, standing up, shall say;]*

Almighty God, who hath given you a sense of your errors, and a will to do all these things, grant you also strength and power to perform the same, that he may accomplish his work which he hath began in you, through Jesus Christ, our Lord. *Amen.*

#### THE ABSOLUTION.

Almighty God, our heavenly Father, who of his great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

*[Then the Bishop or Priest, taking the Convert by the right hand, shall say unto him.]*

I. N. Bishop of — (or I. A. B.) do upon this thy solemn profession and earnest request, receive thee into the Holy Communion of the Church of England (and Ireland) in the name of the Father, and of the Son, and of the Holy Ghost.

*People.* Amen.

*[Then the Bishop or Priest shall say the Lord's Prayer with that which follows, all kneeling.]*

Let us pray,

Our Father which art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done in earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil; For thine is the kingdom, and the power, and the glory, For ever and ever. *Amen.*

O God of truth and love, we bless and magnify thy holy name for thy great mercy and goodness in bringing this thy servant into the communion of this Church. Give him, we beseech thee, the stability

and perseverance in that faith of which *he* hath, in the presence of God and of this congregation, witnessed a good confession. Suffer *him* not to be moved from it by any temptation of Satan, enticements of the world, the scoffs of irreligious men, or the revilings of those who are still in error; but guard *him* by thy grace against all these snares; and make *him* instrumental in turning others from the errors of their ways to the saving of their souls from death, and the covering a multitude of sins; and in thy good time, O Lord, bring, we pray thee, into the way of truth, all such as have erred and are deceived; and so fetch them home, blessed Lord, to thy flock, that they may be one fold under one Shepherd, the Lord Jesus Christ; to whom, with the Father and the Holy Spirit, be all honour and glory, world without end. *Amen.*

[*Then the Bishop or Priest, standing up (if there be no communion at that time), shall turn himself to the person newly admitted, and say;*]

Dear Brother [*Sister*], seeing that you have, by the goodness of God, proceeded thus far, I must put you in mind that you take care to go on in the good way into which your are entered; and for your establishment and furtherance therein, that if you have not been confirmed, you endeavour so to be the next opportunity, and receive the Holy Sacrament of the Lord's Supper. And may God's Holy Spirit be with you! *Amen.*

The peace of God, which passeth all understanding, keep your heart and mind by Jesus Christ. *Amen.*

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*The Articles of the Creed of Pope Pius IV. previously referred to.*

1. "I most stedfastly admit and embrace the Apostolical and Ecclesiastical Traditions, with the rest of the Constitutions and observations of the Church.

2. "I do also receive the Holy Scriptures, according to that sense which the Holy Mother Church (to whom it belongs to judge of the true sense and interpretations of the Holy Scripture) did and doth hold, nor will I ever take and interpret it otherwise than according to the unanimous consent of the Fathers.

3. "I do also profess, that there are properly seven sacraments of the New Law, instituted by our Lord Jesus Christ, and are necessary for the salvation of mankind, (although all the sacraments are not necessary to every person) viz. Baptism, Confirmation, the Lord's Supper, Penance, Extreme Unction, Orders, and Matrimony. All which do confer grace, and whereof Baptism, Confirmation, and Orders cannot be repeated without Sacrilege. I do also receive and admit all the received and approved rites of the Catholic Church, in the solemn administration of the aforesaid sacraments. •

4. "All and every thing that was declared and defined about original sin and justification by the most holy Council of Trent, I embrace and receive.

5. "I do profess also, that in the Mass is offered to God a true, proper, and propitiatory sacrifice for the quick and dead, and that in the most holy Sacrament of the Eucharist, there is really and substantially the Body and Blood, together with the soul and divinity, of our Lord



Jesus Christ ; and that there is a conversion of the whole substance of the Bread into his Body, and of the whole substance of the Wine into his Blood : which conversion the Catholic Church calls Transubstantiation.

6. " I do also profess, that under either kind or species only, whole and entire, Christ and the true Sacrament is received.

7. " I stedfastly believe that there is a Purgatory, and that the souls detained therein are helped by the prayers of the Faithful.

8. " I do also believe, that the Saints, who reign with Christ, are to be worshipped and prayed unto, and that they do pray for us, and that their Relics are to be venerated.

9. " I most firmly assert, that the images of Christ, and of the Mother of God, who was always a Virgin, and of the other Saints, are to be had and retained, and that due honour and worship is to be given to them.

10. " I do also affirm, that the power of indulgences was left by Christ to his Church, and that the use of them is very helpful to Christian people.

11. " I acknowledge the holy Catholic, Apostolic, Roman Church to be the Mother and Mistress of all Churches ; and I promise and swear true obedience to the Pope of Rome, who is the successor of St. Peter, the Prince of the Apostles, and the Vicar of Jesus Christ.

12. " I do also, without doubt, receive and profess all other things delivered, declared, and defined, by all the sacred Canons and Œcumenical Councils, and especially by the holy Council of Trent. And all things contrary to them, with all heresies whatsoever condemned, rejected, and cursed, I likewise condemn, reject, and curse.

" This true Catholic Faith, without which no man can be saved, which at this time I freely profess and truly embrace, I will be careful (by the help of God) that the same be retained, and firmly professed, whole and inviolate, as long as I live ; and that as much as in me lies, that it be held, taught, and preached by those under my power, and by such as I shall have charge over in my profession ; I, the said N. — promise, vow, and swear ; So help me God, and these his Holy Gospels."

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## HISTORY OF CHRISTIAN SECTS.

### NO. VI.—PELAGIANISM.

#### SECT. 2.—*The Creed and Doctrines of Pelagius.*

FROM the charges brought against Celestius by Paulinus of Milan—from the articles objected to Pelagius at Diospolis—and from the writings of themselves and their opponents, the tenets which they professed will be found to have comprised the following particulars. They maintained that Adam was by nature mortal, and, whether he had sinned or not, would still have died ; that mankind in general were not involved in the consequences of his guilt, which extended to himself alone ; that infants enter into the world as innocent as were our first parents before

the fall; that as the sin and death of Adam is not the origin of man's mortality, so neither is the resurrection of Christ the earnest of the resurrection of mankind; and that the baptism of infants is not necessary to their attainment of eternal life. Regarding the law and the gospel as equally effectual to salvation, they argued that, before the coming of Christ, some men had lived without sin; that man's unassisted exertions are sufficient to enable him without difficulty to keep God's commandments; that the grace of God does not influence the performance of good actions, but that the freedom of the will, and the knowledge of what is right, alone effect that purpose; that, in short, divine grace is proportionate to human merit, and that none can be called the sons of God who are not perfectly free from sin. True it is, that in the creed submitted by Pelagius to Pope Zosimus, he omits or endeavours to explain away the articles in which his heterodoxy consisted; but St. Austin has fully established the charges against him. Of this creed, which is one of the most ancient confessions, the subjoined is a translation somewhat abridged from the original.

"We believe in God, the Father Almighty, Maker of all things visible and invisible.

"We believe also in the Lord Jesus Christ, by whom all things were made; very God, and the only-begotten Son of the Father; not made or adopted, but begotten; being, as the Greeks say, *ὁμοούσιος*, *i. e.* of the same substance with the Father; and equal with the Father in such a manner as to be inferior to him neither in time, nor degree, nor power. So that we acknowledge him that is begotten to be of the same majesty with him that begot him. And whereas we say that the Son is begotten of the Father, we do not assign any time for that divine and unspeakable generation; but we mean that neither the Father nor the Son had any beginning. For we cannot otherwise confess the Father to be eternal, than by confessing the Son to be co-eternal; since he is called the Father, as having a Son; and he who was ever a Father, ever had a Son.

"We believe also in the Holy Ghost, who is very God, proceeding from the Father,\* and equal in all things with the Father and the Son; in power, in will, in eternity, in substance. Neither is there any gradation in the Trinity: none therein is greater or less than another, but the whole Deity is equal in perfection; and, except in the names appropriated to each person, whatsoever is said of one Person may be understood of all the Three. And as, in opposition to *Arius*, we say that the substance of the Trinity is one and the same; so we avoid the impiety of *Sabellius*, by an appropriate distinction of the three Persons: not saying that the Father is a Father to himself, the Son a Son to himself, and the Holy Spirit a Spirit of himself; but that there is one Person of the Father, another of the Son, and another of the Holy Ghost. For we acknowledge not only *divine names*, but also properties of the names, *i. e.* Persons; or, as the Greeks say, *ὑποστάσεις*. Neither does the Father at any time include† the person of the Son, or of the Holy Ghost; nor does the Son or the Holy Ghost receive the name or person of the Father: but the Father is always Father, the Son

\* The procession from the Son was first introduced by the Council of Constantinople.

† The original has *excludit*; but the reading is evidently incorrect.

always Son, and the Holy Ghost always Holy Ghost: one in substance, but distinct in person and in name.

"We say also that the Son of God, who, from the beginning, with the Father inhabited eternity, took upon him perfect man of our nature, being born of the Virgin Mary; and the Word was made flesh, not by conversion of the Godhead into man, but by taking of the manhood into God. Nevertheless we do not say that the Holy Spirit was instead of seed, as some have wickedly imagined;\* but that he operated by the power and influence of the Creator. Moreover we hold that there is in Christ one person of the Son, so as to include two perfect and entire natures: viz. perfect God and perfect man, consisting both of body and soul. We therefore condemn *Photinus*, who regards Christ as a mere man; we anathematize *Apollinaris*, who affirms that the human nature in Christ was not like that of ordinary men, whereas we hold him to have been like unto us, save only sin, which is not natural to us: we abhor the blasphemy of those† who maintain that, since the time of his incarnation, all things belonging to the divine nature have passed into the human, and all belonging to the human into the divine, thus confounding both the one and the other, and making the Son of God neither God nor man: and we believe that our nature, capable of suffering, was so assumed by the Son of God, as that the divinity did remain incapable of suffering. The Son of God, therefore, died according to the Scriptures, in respect of that which was capable of dying. On the third day he rose again. He ascended into heaven and sitteth on the right hand of God the Father: the same nature still remaining in which he was born, and suffered, and rose again; for the nature of his humanity is not extinguished, but is glorified, being to continue for ever with the Divinity. Having, therefore, received from the Father universal power both in heaven and on earth, he will come again to judge the quick and the dead, that he may reward the just, and punish the unjust.

"We believe in the resurrection of the flesh, in *eâdem veritate membrorum in quâ nunc sumus*; ‡ and that we shall ever remain such as we shall be once made after the resurrection. Also, we believe in the life everlasting, in which the saints will be rewarded according to their works.

"We acknowledge one baptism, which ought to be administered in the same words both to infants and adults; and those, who commit sin after baptism, may be restored by repentance.

"The Old and New Testaments we receive according to the number of books which the authority of the Holy Catholic Church acknowledges.§

\* It is not clear to whom this relates; for the *Seminative power* of the Spirit of which Hilary speaks (*de Trinitate*, lib. II.), and a similar expression of Tertullian (*de Carn. Chr.* §. 18.), cannot be understood literally.

† In allusion to the *Arians*, who alleged that Christ suffered in his divine nature, and hence inferred that his divinity was not the same with that of God the Father.

‡ This clause is directed against those who supposed that the body of the Resurrection would be *æthereal*, not *corporeal*; and those who denied the eternity of hell torments.

§ Rufinus had recently published his Catalogue of the Canonical Books of the Holy Scriptures.

"Believing that our souls are given and made by God, we condemn those who say that they are a part of the substance of God, as well as those who affirm that they sinned in a former state, before they were united to our bodies.\* Moreover, we abhor the blasphemy of those who deny the possibility of keeping God's commandments; of those who maintain that, although no one man can do what God commands, all men, together, can; and of those who condemn first marriages with the Manichees, or second marriages with the Montanists. We anathematize those who impute falsehood to the Son of God, and maintain that he could not do what he wished by reason of the infirmity of his human nature. We also condemn the heresy of Jovinian, who says, that in the life to come there will be no difference of rewards, and that we shall then have graces which we took no care to have here.† Free-will we acknowledge, as well as the necessity of God's help; and it is equally an error to say, with the *Manichees*, that a man cannot avoid sin, and, with *Jovinian*, that a man cannot sin. Both take away the freedom of the will; whereas a man may always sin, or not sin, according to the impulse of his will."

Such is the confession of faith which Pelagius drew up in order to escape the condemnation of Pope Zosimus. Augustine (*de Pecc. Origin.*) describes it as an attempt to deceive: it is certain that it does not express the tenets which he is known to have entertained. In his Commentary on Rom. v. 12. as quoted by Augustine (*de Pecc. Merit.* III. 2.), he insinuates an argument against the doctrine of original sin, to the effect that, if the transgression of Adam passes upon those who do not sin themselves, Christ's righteousness may in like manner profit those who do not believe. He suggests also, that, if baptism takes away original sin, the offspring of baptized parents must be without sin. From these doctrines it was a necessary inference, that infant baptism was not essential to salvation, however necessary it might be as a mark of admission into the kingdom of God. When pressed upon this point, however, Celestius admitted that the Universal Church and the spirit of the gospel enjoined the baptism of infants for the remission of sins, though he nevertheless maintained that they had no sin. "This," says Wall, "*was perfect Irish*;" and, in reply to Pelagius, who admits that infants and adults are to be baptized *with the same words*, Augustine says, "*We regard things, and not words only.*" As a means of proving the possibility of living without sin, Pelagius adduced the examples of Abel, Enoch, Melchisedec, Deborah, and others, and more particularly the blessed Virgin, of whom he asserts that it is essential to our religion that we confess her to be sinless. "Not one of these pious persons," observes Augustine, "would have borne him out in his assertions, but would have confessed at once, with St. John, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.'"

It is curious to observe the quibbles with which Pelagius saves his conscience, after renouncing, in order to escape the censure of the

\* The Manichees and Priscillianists.

† In these last anathemas Pelagius has also his eye upon St. Jerome; but in both cases has misrepresented the argument against which they are directed. See Wall on *Infant Baptism*; Part I. Chap. 19.

Church, the errors of his creed. Having acknowledged that the sin of Adam had an injurious effect upon his posterity as well as upon himself, he endeavoured to reconcile this admission with his previous opinions, by explaining that this effect was produced, not by *derivation*, but by *ill example*. That new-born infants were not in the same state that Adam was before the fall, might be, he allowed, most true: and why, forsooth? *Because he was a man, and they but children*. With respect to the salvation of unbaptized infants, "I know," he would say, "whither they do not go; but whither they go, I know not: *i. e.* I know they do not go to heaven, but what becomes of them I cannot say." In order to evade the declaration of our Lord, that *Except a man be regenerate, he cannot enter into the kingdom of God*, it is well known that the Pelagians imagined a middle state, between heaven and hell, into which the souls of infants, dying unbaptized, were received.

In advocating the freedom of man's will, Pelagius asserted that we have no need of God's assistance to enable us to avoid sin, but that the voluntary exercise of our faculties is sufficient to raise us to the highest pitch of virtue. He admitted, indeed, the necessity of an external grace to teach us the doctrines of the gospel; but maintained that the internal operations of the Spirit were altogether useless in aiding a man to work out his salvation. Without following St. Augustine through his refutation of these doctrines, suffice it to observe, that the experience of every human being, no less than the whole tenor of the sacred writings, is manifestly opposed to them. A due attention to the spirit of the gospel will also prove that it affords no sanction to certain minor arguments which Pelagius endeavoured to deduce from it. He advocated, for instance, a literal interpretation of our Lord's words, *A rich man shall hardly enter into the kingdom of God*; and maintained that a rich man, who does not sell all that he has, will assuredly fail of salvation. To the precept, *Swear not at all*, he also allowed no exceptions.



#### BISHOP LOWTH'S POSTHUMOUS SERMONS.

SIR,—A volume having been recently published, under the title of "Sermons and other Remains of Robert Lowth, D.D., some time Lord Bishop of London, now first collected and arranged, partly from Original Manuscripts, with an Introductory Memoir, by the Rev. Peter Hall, Curate of St. Luke's, Chelsea," I beg leave to solicit the publicity of a few remarks upon that work, through the medium of your widely circulated Miscellany: as it contains statements, not merely novel and unfounded, but of a nature calculated to affect the reputation of a Prelate, hitherto no less distinguished as an orthodox theologian than as one of the most accomplished scholars of the age. This volume, I may likewise remark, is brought before the public with a Dedication to the "Warden, Fellows, Scholars, and other Members of the two St. Mary Winton Colleges, at Winchester and at Oxford, as comprising the Remains of the Biographer of their Founder." The dignity and reputation of the learned bodies whose patronage is thus

invited, might perhaps give countenance and authority to such grave misrepresentations, if they were suffered to pass uncontradicted.

It seems, indeed, extraordinary that a writer, professing so warm a feeling of admiration for the subject of his Memoir that it had been, even from the days of his boyhood, a frequent topic of his hope, that he might "one day do an act of tardy justice to the memory of the author, by rescuing his forgotten relics; and that he might thus offer, at the same time, a humble acknowledgment of his own obligations to that seat of charity and learning, by a tribute to the memory of one of the most famous of her sons," and who sought the aid of the Bishop's family to further him in such a work, should have endeavoured to obtain these objects by an attempt to stigmatize the religious principles of that eminent person, upon the most important point—one, indeed, more important, than the rarest literary attainments.

In the same page of the Memoir we find the following hardy assertion:—"Lowth was by no means a spiritual divine; of the fundamental doctrines of the christian faith, the glory of God manifested in the salvation of his people by the blood of Christ, we hear too little, even in his best and latest sermons. A profound veneration for the sublimity of the word of God, especially the mysterious and solemn language of prophecy, may be sometimes found to exalt the capacities of the mind, without purifying the corruptness of human will, or softening the asperities of human temper: with the exception of the fifth of the Sermons, now first printed, (which contains an earnest, though very general invitation to repentance,) but few of his addresses from the pulpit are calculated either to rouse the thoughtless or to comfort the disconsolate. Lowth is not to be regarded as a theologian, therefore, in the highest acceptation of the word—as a teacher called of God to lead mankind into the way of righteousness. To this distinction his works prefer no claim whatever." I omit the remainder of the passage, which concludes with a warm panegyric upon his varied powers, natural and acquired, as the most flattering language of compliment can but ill atone for so solemn a charge against him in his office of a Preacher of the word of God.

The Editor, it seems, has arrived at this conclusion from a perusal of the Bishop's works in general, and such sermons in particular as have fallen into his hands. With respect to those now first collected, it might be reasonably observed, that as some of them were delivered upon occasions of local charity, the Preacher might not deem it necessary to stimulate the feelings of his congregation by dwelling at length upon "the fundamental doctrines of the christian faith:" yet I would venture to appeal to many passages in this volume itself, as embracing the most luminous, comprehensive, and correct view of those doctrines, expressed in language of persuasive eloquence, and in a tone purely spiritual; exhorting to the practice of religious duty, as connected with a steadfast faith in the merits of the Redeemer. The soundness of Dr. Lowth's principles has been so long admitted by men of rational and sober views, that I feel unwilling to encroach upon your valuable pages by repelling, at length, the attacks of an assailant, to whom I am content to leave the merits of a discovery which had eluded the sagacity of his most distinguished contemporaries, and of the public in general.

The Editor acknowledges the difficulties he encountered in collecting the scattered materials of his present volume; perhaps, with an unacknowledged reference to other matter, which, if supplied at his request, might have disabused his readers in many particulars. The unpublished Sermons, in the possession of his descendants, have been hitherto withheld from the public in deference to the wishes of the Bishop himself; and if other MSS. were refused on the application of the present Editor, the tone of his observations will probably convince your readers of the prudence and propriety of such a refusal. I can, however, confidently assert, upon the authority of the bookseller employed on the occasion, that the circumstance so *positively* stated,\* that "a variety of unpublished MSS. both of the Bishop and his father were sold by auction together with the family library"—did not occur; of the existence and authenticity of the two volumes of Sermons "in the handwriting of the Bishop, and *evidently* prepared for publication," I know nothing; but can only repeat, that they were never sold with the consent or knowledge of his family. Many unpublished miscellaneous pieces are still in their possession, and would have been communicated, at his request, to one of the most eminent of our living prelates, fully competent to appreciate the value of his writings and the character of the man; but who, with equal delicacy and kindness, relinquished his intention at the desire of a son, who would have done real justice to the memory of a revered father, if his life had not been terminated by sudden illness.

The writer of the Memoir further states† as follows:—"In the midst of these afflictions, Dr. Lowth was *certainly* not a happy man. Engrossed in the pursuits of theological literature, and the excitement of polemical rivalry, he had *evidently* lived too long a stranger to the best and only refuge of man in the vicissitudes of mortality—a vital, experimental, and practical faith in his Redeemer." . . . "Mr. Cadogan, a divine of no less piety than eminence, was frequently accustomed to pay his Lordship a morning call. He found him one day sitting in pain with a violent and protracted attack of gout. 'Ah! Mr. Cadogan,' exclaimed the sufferer, 'you see what a poor thing it is to be Bishop of London!' 'Truly, my Lord,' replied his visitor, 'I always thought that it was a very poor thing to be Bishop of London, if a man possessed nothing better than a bishopric.'"

How far the Editor's conclusion is supported by this anecdote, must be left to the decision of his readers. That a person labouring under the severest trials of mental affliction and physical suffering—a parent overwhelmed with anguish by the premature bereavement of a son whom he had fondly hoped would surpass his own immortal fame, and of other children whom he tenderly loved—bending likewise under the burthen of nearly fourscore years, and afflicted with an excruciating malady, should not be, in the literal sense of the word, a happy man, can scarcely be deemed surprising. The Psalmist himself acknowledged that it was good for him to have been afflicted; but even his hallowed strains under the chastening hand of his God pathetically express the acuteness of his sorrows. In my view of the matter, the reply of Mr.

Cadogan by no means leads to an *undeniable* inference, that the Bishop was, in his opinion, *evidently* destitute of the best source of christian consolation. On the contrary, his answer to the Bishop's observation was a most becoming acquiescence in so instructive a lesson on the vanity of all human distinctions, and an implied compliment to the mental fortitude and christian submission of the exalted sufferer with whom he was conversing. The fact of Mr. Cadogan's frequent visits would rather incline me to believe that he experienced pleasure, and derived edification, from such interviews. In opposition, however, to the opinion of Mr. Cadogan (if such he had formed), the Editor himself adduces that of a Prelate to which the religious reader will scarcely attach less importance. \* The brief and comprehensive eulogy of Dr. Porteus, whose life furnished the purest commentary upon his truly apostolical writings, bears conclusive testimony to the real christian spirit with which he was sustained through his complicated sorrows.

With respect to "asperities of temper" (a charge founded, I presume, upon the celebrated controversy), I am prepared to admit that he was betrayed into an undue warmth of feeling and acrimony of expression—"fatcor invitus, dolens, coactus!" The most admired characters, however, in Scripture history were not exempt from the frailty of human passion; and even he, the most remarkable for meekness, was roused to resentment by an unjust imputation. The asperity of Lowth was called forth by the arrogance of his adversary; yet the excitement of controversy soon yielded to the influence of reflection and the better feelings of his nature; thus affording a pleasing contrast to the duplicity of Warburton, who, whilst he professed to have renounced hostility, retained the soreness and resentment of defeat. That he was a sincere and humble Christian, sound in his principles, and fervent in his faith, I do not hesitate to affirm, on the authority of all sober-minded and competent judges. He was not, indeed, a Calvinist; and this serious defect in his character, with a reference to his forcible observations upon the doctrine of absolute election and reprobation, in his first Sermon, may perhaps afford a clew to the secret of this Editor's latent hostility, disguised under the profession and semblance of respect and veneration—a cause which may, perhaps, be more perceptibly traced in a note of the Editor:—

"Dr. Dibdin ranks this work (the 'Prælectiones Poeticæ') among the six most complete productions of English divines. When the reader is informed that 'Prettyman's Refutation of Calvinism' is another of the six, he will, perhaps, attach less value to the compliment."—P. 19, note 2.

P.S. I doubt the authenticity of the conversation between the Bishop and Garrick. A similar conversation may be found in "Sancho, or the Proverbialist," (I believe by Cunyngham,) as between a Prussian ecclesiastic and a very celebrated actor.

I am, Sir, your constant reader,

VERAX.\*

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\* Since writing the above, I have been favoured by a sight of the ten MS. Sermons mentioned by the author as the production of Bishop Lowth's pen, and now for the first time printed. By comparing the handwriting with other manuscripts, I can safely claim them not to have been written by the Bishop; there are, however, excellent they may be, they possess no claim whatever to admission into the *Posthumous Sermons*.



# BISHOP KIDDER'S OBSERVATIONS ON THE PSALMS.

*Some Reflections on the Old Translation of the Psalms, as that Translation is compared with, and examined by, the Hebrew Text. By BISHOP KIDDER.\**

## GENERAL OBSERVATIONS.

FIRST, Some entire Psalms in that translation are very agreeable to the Hebrew Text, and need no amendment. And they are these that follow. Psalm XIX, XXIV, XXX, XXXII, XXXVI, XXXIX, XL, XLIII, XLVII, LVII, LXI, LXVI, LXXIX, LXXXI, LXXXIV, LXXXVI, XCI, XCVI, XCVII, XCVIII, XCIX; C, CII, CIII, CIV, CXII, CXIII, CXIV, CXV, CXVI, CXVII, CXX, CXXI, CXXIII, CXXV, CXXVI, CXXVII, CXXVIII, CXXX, CXXXI, CXXXII, CXXXIII, CXXXV, CXL, CXLIII, CXLV. The whole number of these Psalms is 46.

Secondly, Some Psalms in that translation are so agreeable to the Hebrew Text, that there is not in each of them above one word, or verse, or part of a verse, that needs any amendment. And they are these that follow. Psalm III, XX, XXI, XXV, XXVI, XXXI, XXXIV, XXXV, XLII, XLVI, LII, LIV, LXII, LXIII, LXVII, LXX, LXXII, LXXV, LXXX, LXXXII, LXXXIII, LXXXV, LXXXVIII, LXXXIX, XC, XCH, XCIV, XCV, CVIII, CX, CXI, CXXII, CXXIX, CXXXIV, CXXXVI, CXXXVII, CXXXVIII. CXLII, CXLVII, CXLIX. The whole number of these Psalms is 40.

Thirdly, There are other Psalms, in which there are not above two such places in each Psalm that need any amendment. And they are these which follow. Psalm I, II, V, XII, XIII, XV, XXVIII, XXIX, XXXVIII, XLIX, LIII, LVI, LVIII, LXIV, LXXI, LXXIV, LXXVII, CI, CVI, CIX, CXXIV, CXLI, CXLIV. CXLVI. The whole number of these Psalms is 25.

Fourthly, That if we divide the whole Book of Psalms into two equal parts, (as the Jews do at the close of the 35th verse of Psalm LXXVIII,) we shall find near two-thirds of the exceptionable places in the first of these parts.

## OF CERTAIN ADDITIONS TO THE HEBREW TEXT, WHICH ARE TO BE FOUND IN THE OLD TRANSLATION.

Such are these that follow, which are not to be found in the Hebrew.  
c Psalm I. 5, *From the face of the earth.* .Ver. 6, *Be able to.* II. 12,

\* For these Reflections we are indebted to the kindness of a correspondent, from whose letter it will be sufficient to subjoin the following extract:—"All the account I am able to give of the MS. is, that it was given me by the widow of a Clergyman about three years since; she found it amongst his papers, but knows not how or where he obtained it. It is written in a quaint, stiff, old hand, as if the penmanship of one accustomed like the Bishop to revel in Hebrew characters; and I may add, that the spelling is occasionally the spelling of the Bishop's times. On the parchment cover, in a different hand, is written—

'B. Kidder's Observ. on y<sup>e</sup> Psalms. MS.'

It could have wished that it dwelt rather on the beauties than the errors of our venerable Psalter."

*Right.* III. 2, *His.* VI. 3, *Will thou punish me?* VII. 12, *Strong and patient.* X. 5, *And therefore.* Ver. 6, 12, 14, *Tush.* Ver. 11, *The congregation of.* XI. 5, *The poor.* XII. 7, *In the fire.* XIII. 6, *Yea, I will praise the name of the Lord most Highest.* XIV. 2, *No not one,* and Ver. 5, 6, 7, *Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips. Their mouth is full of cursing and bitterness: their feet are swift to shed blood. Destruction and unhappiness are in their ways, and the way of peace have they not known: there is no fear of God before their eyes.* XVI. 11, *Why.* XVII. 3, *Wickedness in me.* Ver. 14, *Of, I say.* Ver. 16, *With it.* XVIII. 21, *As the wicked doth.* Ver. 30, *In the fire.* XX. 9, *Of heaven.* XXII. 1, *Look upon me.* Ver. 31, *My.* Ver. 32, *The heavens.* XXVIII. 3, *Neither destroy me.* XXIX. 1, *Young rams.* XXXIII. 2, *And instrument.* Ver. 10, *And casteth out the counsel of princes.* Ver. 16, *A man.* XXXVII. 29, *The unrighteous shall be punished.* XXXVIII. 16, *Even mine enemies.* XLV. 10, *Wrought about with divers colours.* Ver. 12, *God.* L. 13, *Thinkest thou that.* Ver. 23, *And praise.* LIV. 7, *His desire.* LIX. 11, *Among the people.* LXV. 1, *In Jerusalem.* Ver. 8, *Thee.* LXVII. 1, *And be merciful unto us.* LXVIII. 18, *Among them.* Ver. 19, *His benefits.* Ver. 22, *My people, mine own.* Ver. 23, *May be red.* Ver. 34, *Worship.* LXIX. 6, *Lord.* LXXI. 5, *Ever since I was born.* LXXIII. 27, *In the gates of the daughter of Sion.* LXXIV. 12, *Why pluckest thou not—the enemy.* Ver. 16, *Out of the hard rocks.* LXXXVII. 7, *Shall he rehearse.* XC. 6, *And withered.* CVIII. 1, *My heart is ready.* CIX. 9, *Their bread.* CXVIII. 2, *That he is gracious.* Ver. 12, *Among.* CXXIV. 4, *Deep.* CXXXIV. 2, *Even in the courts of the house of our God.* CXXXVI. 27, *O give thanks unto the Lord of lords: for his mercy endureth for ever.* CXXXVII. 5, *Her cunning.* CXXXIX. 23, *The ground of.* CXLVII. 8, *And herb for the use of men.* CXLVIII. 5, *He spake the word, and they were made.* To which may be added several superfluous words, which seem to be added for meter's sake. Such are, *But*, Psalm XLIX. 20. *Thinkest thou that*, L. 13. *Thou cuttest*, LII. 3. *O Lord*, LV. 25. *Why*, LIX. 12. LXIX. 7. CV. 41. *Tush*, LXXIII. 11. *Truly*, XXXVIII. 17. These additions to the Hebrew Text are most of them in the former part of the Psalms, and above four parts of five are to be found within the first half of the Book of Psalms.

OF CERTAIN OMISSIONS IN THE OLD TRANSLATION, OF WHAT IS TO BE FOUND IN THE HEBREW TEXT.

The Titles of Psalms are omitted,—so is *Selah*, and the words at the close of Psalm LXXII. ;—*The prayers of David, the Son of Jesse, are ended*; which are found in the Hebrew. But besides these there are other Omissions. *v. gr. of Both*, Psalm IV. 9. *Of Little*, VIII. 5. *Of Daily*, XIII. 2. *Of For*, XXXVII. 9. *Of And Amen*, XLI. 13. *Of And*, XLIX. 20. *Of Jah*, the name of God (yea being instead of it), LXVIII. 4. *Of Rebuke*, ver. 30. *Of For And why?* being put instead of it), LXIX. 7. LXXIII. 3. LXXV. 8. *Of Thee*,

LXXXIX. 9. 'Of to *jolly*, LXXXV. 8. Of *Hallelujah*, CV. 44. CVI. 1, 46. CXI. 1. CXII. 1. CXIII. 1, 8, &c.

OF SOME WORDS OR EXPRESSIONS IN THE OLD TRANSLATION THAT ARE OBSOLETE, UNPROPER, OR AMBIGUOUS.

Under these heads I reckon these that follow. *Leasing*, Psalm V. 6. *Graven*, VII. 16. *Most highest*, IX. 2. XXI. 7. XLVI. 4. LXXVIII. 18. LXXXII. 6. XCII. 1, 7. *Lusteth*, XXXIV. 12. *Making mows*, XXXV. 15. *Good luck*, XLV. 5. CXXVIII. 26. *There There*, LXX. 3. *Fain*, LXXI. 21. *Lust*, XCII. 10. *Minished*, CVII. 39. *He that setteth not by himself*, XV. 4. *Make ready their arrows within the quiver*, XI. 2. *Who shall give salvation*, XIV. 11. *Ceremonies*, CXIX. 8.

## ORGANO-HISTORICA;

*Or the History of Cathedral and Parochial Organs.*

### NO. XIV.—THE ORGAN AT ST. DIONIS, BACK-CHURCH.

HAVING, in some of our former numbers, referred to several fine organs built by Messrs. Byfield, Bridge, and Jordan, we again present our readers with the description of another large organ, the joint workmanship of the above celebrated artists.

The organ at the church of St. Dionis, Back-church, was built in 1732, and, up to the late repair, was considered the best instrument of the before-named artists' make in London. It contains the following stops:—

#### GREAT ORGAN.

|                  |          |
|------------------|----------|
| 1 Stop Diapason. |          |
| 2 Open ditto.    |          |
| 3 Principal.     |          |
| 4 Twelfth.       |          |
| 5 Fifteenth.     |          |
| 6 Tierce.        |          |
| 7 Larigot.       |          |
| 8 Sexquialtra.   | 4 ranks. |
| 9 Trumpet.       |          |
| 10 Clarion.      |          |
| 11 Horn.         |          |
| 12 Cornet.       | 5 ranks. |
| 13 Cremona.      |          |
| <hr/>            |          |
| 900 pipes.       |          |

#### CHOIR ORGAN.

|                  |
|------------------|
| 1 Stop Diapason. |
| 2 Open ditto.    |
| 3 Flute.         |
| 4 Principal.     |

|               |
|---------------|
| 5 Fifteenth.  |
| 6 Vox humana. |
| 7 Cremona.    |
| 8 Bassoon.    |
| 9 Clarion.    |

407 pipes.

#### SWELL.

|                  |          |
|------------------|----------|
| 1 Stop Diapason. |          |
| 2 Open ditto.    |          |
| 3 Principal.     |          |
| 4 Trumpet.       |          |
| 5 Clarion.       |          |
| 6 Cremona.       |          |
| 7 Cornet.        | 4 ranks. |

320 pipes.

|              |            |
|--------------|------------|
| Choir,       | 407 ditto. |
| Great organ, | 900 ditto. |

Total number of pipes 1627

The compass of the great and choir organs is from G G to D in alt, 56 notes; that of the swell from fiddle G to D in alt, 32 notes. The

Cremona in the great organ is by communication: it is the same stop when used in the choir organ. The clarion also communicates from the great to the choir organ in the same way; it is but one stop, and may be used in either organ. The open diapason in the choir, is by communication, in the same way, from the great organ G G to middle C; the 27 upper notes forming a distinct treble from that of the great organ. The lower octave, also, of the stop diapason serves for both great and choir organ: it is a distinct stop from G (gamut), 44 notes.

The quality of tone in this instrument was equal to that of any of the London organs; but, either through neglect or mismanagement, it has greatly degenerated. The reed-stops appear to have suffered most. The open diapason, especially the bass, is still good, while the stop diapasons retain but little of their original purity, and the chorus is noisy and harsh. Inequality of tone prevails throughout the instrument. It has four pair of bellows, but the wind is very unsteady. If the organ were modernized by the addition of a Venetian swell, horizontal bellows, composition pedals, and an octave and a half of pedals and pedal-pipes, together with another open diapason and coupling-stops, &c. &c. it would be one of the best instruments in London. The reeds still retain their quickness of speech, although they have lost much of their quality.

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#### COLLECTANEA.

**NONCONFORMISTS.**—In the reign of King William the Conformists amounted to 2,477,254, and the Nonconformists (excluding Papists) to 108,676; so that the former were above *twenty-two* times as numerous as the latter. The population of England is now 14,000,000, of which we may set aside 1,100,000 as Methodists and hearers at meeting-houses, and near 900,000 as Papists and Dissenters, leaving the Conforming population 12,000,000, which is just *twenty-five* times the number of the Dissenting or Nonconformist party. And this advance, we must remember, has been made, although the whole Methodist body has seceded from the Church in the interval. Even with the addition of the Methodists the Nonconformists would not much exceed a twelfth part of the Church population.

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#### POLITICAL RETROSPECT.

ALTHOUGH much of overwhelming importance, in respect to the Government, has transpired since our last; still the Revenue is the touchstone, and John Bull is so wrapped up in the contemplation of L.S.D., (being, as the *Heir at Law* observes, the "Roman initials for pounds, shillings, and pence,") that we must lay before our readers, in *limine*, our usual *recueil*.

As compared, then, with the preceding financial year, there appears an advantage in favour of this to the amount of 390,236*l.*, and upon the quarter also a favourable excess of 350,952*l.* The difference is most striking under the head of the Customs, which are more productive this quarter than the same period last year by 414,405*l.*, though upon the

whole year they are deficient 116,477*l.* The Excise, upon the other hand, exceeds the receipts of last year by 353,036*l.*, though, upon a comparison of quarters, it shows less by 151,076*l.* The income from stamps is uniformly more productive than last year, the excess in the case of the year being 148,767*l.*, and upon the quarter 38,504*l.* Taxes have increased upon the quarter 3,764*l.*, but decreased upon the year by 121,400*l.* The revenue arising from the Post-office shows a decrease of 7,000*l.* upon the quarter, but an increase of 5,000*l.* upon the whole year. Those taxes classed as Miscellaneous present a decrease upon the year and quarter, in the one of 21,624*l.*, and in the other of 3,740*l.* The amount of Exchequer Bills required to meet the charge on the Consolidated Fund for the coming quarter is estimated at 6,852,601*l.*!!!

We shall not offer a single observation on the *apparently* flourishing state of the Revenue; it is enough to say, that the expense for oil to prevent the destruction of the state carriage wheels by friction, will, for the *next quarter only—for the next current three months only—for the next one hundred and twenty days only*—cost nearly seven millions sterling!!!

The prosperity of our finance kingdom, however, is not the only source of gratulation. Lord Grey has been *tricked* out of the Premiership; therefore, let every good man rejoice, not only in the fall of this Clodius, but in the prospect it opens of the utter annihilation of the Whig party.

To this amiable man succeeds Lord Melbourne. We think our readers will share in our surprise; but we shall wait a month before we pronounce sentence on a man who has hitherto been known merely as a political pantaloon. *Honest* Althorp remains—disgraced for ever; Howick *limps* after his sire; Duncannon, “the talking potato,” as Croker calls him, goes to the Home Office; little Cam Hobhouse to the Woods and Forests; and a Cheshire cheese, of the name of Stanley, not of the *honourable* race, steps into “*my son's*” shoes. King Daniel (O) still patronizes Littleton, who is suffered, therefore, to remain

Irish Secretary. Such is the *beginning of the end!*

Parliament, of course, has done nothing; in fact, with the exception of a rabid speech or two of Lord Brougham's, St. Stephen's has scarcely claimed a passing observation.

SPAIN.—The eyes of all Europe have during the past month been directed to this country. The Revolutionists, supported by the quadruple alliance, have been inflicting upon the unhappy natives all manner of injuries; but Don Carlos, or, as we ought to call him, King Charles V., has eluded the grasp of his enemies, and is at this moment at the head of the victorious army commanded by Zumalacarraguy, whilst from all quarters thousands are pouring in to pay homage and offer their services to their legitimate Sovereign. Of course, Pedro, the Portuguese pirate; Louis-Philippe, the son of the regicide Egalité; and the lath-and-plaster Cabinet of English Radicals, view this state of affairs with a jealous eye; and various rumours are afloat respecting an English fleet being sent to Spain, and a French army crossing the Pyrenees. Should either of these events take place, Austria will at once cross the Rhine with two hundred thousand men; Prussia will follow the example, and a combined fleet of Russian and Dutch ships may be probably seen in the mouth of the Thames; and we much question whether British soldiers and sailors will fight the battles of the Whigs, who have incessantly been toiling to degrade the naval and military character, and rob the mutilated pensioner of his hard-earned pittance.

TURKEY.—The progress of Russian diplomacy is every day becoming more visible in the East; and Turkey may be looked upon as a province of the Emperor. The preparations of these united empires to repel any interference on the part of Radical England and France, are on a mighty scale; whilst the vacillation of the *juste milieu* parties, in both the latter countries, excites contempt in the minds of their opponents abroad, and indignation at home.

In other parts of Europe affairs remain *in statu quo*, but——

| CALENDARIUM ECCLESIASTICUM.      |                             |                                                                 |
|----------------------------------|-----------------------------|-----------------------------------------------------------------|
| AUGUST, 1834.                    |                             |                                                                 |
| SAINTS' DAYS, &c.                | AUTHORS to be CONSULTLED.   | SUBJECT OF SERMONS.                                             |
| ST. BARTHOLOMEW,<br>(August 24.) | Bp. Mant . . . . .          | Biographical Notices. 407.                                      |
|                                  | Dr. Glass. 249. . . . .     | Sermon on the Festival.                                         |
|                                  | Scriptural Essays . . . . . | Observations on the Saint and on the<br>Lessons, &c. appointed. |
|                                  | Dr. M. Hole. IV. 189.       | Epistle and Gospel for the Saint.                               |
|                                  | Dr. Stanhope. IV. 408.      | Exercitation 263.                                               |
|                                  | Dr. J. Edwards . . . . .    | On the Apostle.                                                 |
|                                  | J. Cock. 75. . . . .        | Observations on the Festival.                                   |
|                                  | R. Nelson. Chap. XXVIII.    |                                                                 |

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTES OF RESPECT.

**REV. H. J. KNAPP.**—The inhabitants of St. Andrew Undershaft, London, upon the occasion of their late Curate, the Rev. H. J. Knapp, leaving them for the living of Willesden, have presented him with a valuable piece of plate, as a mark of their sense of his services during a curacy of twenty-seven years in the parish. The testimonial is a massive salver, weighing 140 ounces, of excellent workmanship, with a rich border, highly chased, surmounted with a figure of St. Andrew, opposite to which are the Rev. Gentleman's arms, and bears the following inscription:—"To the Rev. H. J. Knapp, M. A., Curate and Lecturer of the parish of St. Andrew Undershaft—this piece of plate is presented by the inhabitants, in testimony of the esteem in which he is held by them, and of the sense they entertain of the abilities and zeal with which he has fulfilled the duties of his sacred office for the period of twenty-seven years." It is gratifying to be able to record this fresh proof of that still existing mutual good-will between the pastor and his parishioners, which some insinuate is now less cordial and intense than it used to be. Mr. Knapp's labours have met with a large reward; and, as Dissenters, as well as those more immediately under his care, have contributed to forward this object, it must be doubly gratifying to this worthy Divine to find that, whilst his clerical zeal has been appreciated by his flock, his neighbours generally had found in his character that zeal and christian charity which they considered fully entitled him to their estimation.

**REV. THOMAS UNDERWOOD, JUN.**—On the 30th of June, the parishioners of Ross presented their late Curate, the Rev. Thomas Underwood, Jun. M. A., by the hands of F. Coles, Esq., with three superb silver salvers, each having a suitable inscription engraved thereon, and weighing altogether more than 120 ounces, as a lasting mark of their high respect for his public and private character, and of the grateful sense they entertain of his valuable services during a period of nine years.

**REV. ERNEST HAWKINS.**—We have great pleasure in stating that a massive and beautifully ornamented silver salver has been presented by Mr. Hitchings, in the name of the parishioners of St. Aldate's, Oxford, to the Rev. Ernest Hawkins, the excellent Curate of that parish, bearing the following inscription:—"Presented to the Rev. Ernest Hawkins, M.A. Fellow of Exeter College, by the parishioners of St. Aldate's parish, on his retiring from the Curacy, as a memorial of his eminent services, and as a testimony of their esteem and regard. Oxford, June, 1834."

**REV. JOHN HYDE.**—The inhabitants of Witney, in Oxfordshire, presented to the Rev. John Hyde five pieces of plate, on his retiring from his pastoral duties, as resident minister of the Established Church for the last 25 years in that place. Appropriate inscriptions were engraved on the plate, expressive of the grateful sense of the inhabitants for his faithful discharge of the duties of his sacred office, his upright conduct as a magistrate, and his benevolence and kindness to the poor, particularly during the prevalence of the cholera in 1832.

**THE REV. A. B. CAMPBELL** has been presented by a part of the congregation of St. Philip's, Birmingham, on his retiring from the Curacy of that Church, with a purse of one hundred and fifty guineas, as a testimony of their personal respect for him, and their high opinion of the ability and zeal with which he has discharged his ministerial duties.

**THE REV. EDWARD CHURTON.**—At the recent public distribution of the prizes, the pupils of the Hackney Church of England School, (in union with King's College, London,) presented a piece of plate, value sixty guineas, to their late Head Master, the Rev. Edward Churton, M.A. of Christ Church, previous to their taking leave of him on his departure for the Rectory of Monk's Eleigh, Suffolk, presented to him by the Archbishop of Canterbury.

**ADDRESS TO THE KING.**—The inhabitants of the parish of Wrington, Somerset, have addressed his Majesty on his late gracious declaration in favour of the Church.

**ADMISSION OF DISSENTERS TO THE UNIVERSITIES.**—There was never, perhaps, a more striking instance of unanimity in a large body of educated persons, than has been displayed in the subscription of the members of the University to the declarations against the admission of Dissenters into our Halls and Colleges. The following, which we pledge ourselves to be an accurate summary of the list of names, may be an interesting document to many of our readers; and Mr. Wood and his majorities in the reformed House of Commons will do well to consult it, before they finally resolve to force on the University of Oxford a class of persons of every sect, and professing every creed, alike repugnant to the feeling of her sons, and in direct contradiction to the statutes and ordinances of her founders.

|                           |      |                           |      |
|---------------------------|------|---------------------------|------|
| University . . . . .      | 78   | Brought forward . . . . . | 1895 |
| Balliol . . . . .         | 80   | Trinity . . . . .         | 97   |
| Merton . . . . .          | 43   | St. John's . . . . .      | 97   |
| Exeter . . . . .          | 106  | Jesus . . . . .           | 62   |
| Oriel . . . . .           | 112  | Wadham . . . . .          | 83   |
| Queen's . . . . .         | 118  | Pembroke . . . . .        | 80   |
| New College . . . . .     | 60   | Worcester . . . . .       | 86   |
| Lincoln . . . . .         | 62   | St. Mary Hall . . . . .   | 14   |
| All Souls . . . . .       | 47   | Magdalen Hall . . . . .   | 46   |
| Magdalen . . . . .        | 36   | New Inn Hall . . . . .    | 1    |
| Brasenose . . . . .       | 173  | St. Alban Hall . . . . .  | 10   |
| Corpus . . . . .          | 75   | St. Edmund Hall . . . . . | 44   |
| Christ Church . . . . .   | 340  |                           |      |
| Carried forward . . . . . | 1395 |                           | 2015 |

**LADY CHAPEL.**—Having on a previous occasion noticed the contest which had been entered into for the preservation of this splendid specimen of architecture, we now call the attention of our readers to a public meeting which was held in the Chapel on the 21st of June, for the purpose of receiving the Report of the Committee.

On the motion of J. J. Briscoe, Esq. M. P. for the eastern division of the county of Surrey, the Lord Bishop of Winchester was voted to the chair; and, after a warm and appropriate address, in which his Lordship alluded to the projected demolition of the City Churches, the business of the day was opened by the reading of the Report of the Committee. This document detailed at length the proceedings from the commencement of the struggle in favour of the Chapel, which being already before the public, it is unnecessary to refer to further.

It gave us great pain to learn, that although the public subscribed 2634*l.* 2*s.* to the fund, an amount more than adequate to the actual expense of the restoration, yet the contest in the Houses of Parliament, and the struggle with a party of the parishioners, had entailed on the Committee a responsibility to the extent of 1126*l.* 12*s.* 9*d.* To raise this sum by a further subscription was earnestly recommended to the meeting, and we learnt with pleasure, on the conclusion, that the additional subscriptions collected at the meeting amounted to above 370*l.*

This extraordinary addition to the demands on the Committee had been met with a disinterested liberality by a gentleman whose name is so intimately connected with the restoration of the Lady Chapel—we refer to Thomas Saunders, Esq. F.S.A.

who generously advanced all the necessary funds to meet the extra expense, and without which assistance the restoration of the Chapel would never have been effected.

J. J. Briscoe, Esq. M.P.; J. Richards, Esq. M.P.; the Rev. Drs. Dakins, Tancourt, Russell, and Kenney; the Rev. W. Mann, and the Rev. W. Curling, the Chaplain of St. Saviour's; with many other distinguished individuals and gentlemen of literary attainments, attended the meeting.

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**CONVOCATION.**—At the late visitation of the Lord Bishop of Bath and Wells, holden at Bedminster, a petition to the King was agreed to by the Clergy of that deanery, entreating his Majesty to restore the privileges of the Convocation.—We hope the example will not be lost. If extensively adopted, we have no doubt it will succeed. At all events it is quite certain that success will never attend apathy and despair.

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**UNITY OF THE VOLUNTARY SYSTEM.**—Since the decease of the late Mr. Thorpe, of Bristol, the accustomed divisions upon the appointment of a successor, among the members, have taken place, and a remnant are about to erect an opposition shop. Such conduct, so disgraceful to professing Christians, is almost a consequent upon the death of any dissenting teacher; and yet the Voluntary System can be advocated by Binney, Howitt and Co., as though it were as perfect as themselves. The truth is, every modern Dissenter is a democrat at heart, and *voluntary* submission is out of his code.

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**ORCHESTRA AT WESTMINSTER ABBEY, AT THE ROYAL MUSICAL FESTIVAL.**—A new organ was fixed in the centre of the temporary orchestra, and at each of the extreme ends was placed a pair of drums, one of which measured no less than 45 inches across. Exactly central, commanding a view of the whole of the orchestra, and immediately behind the principal vocalists, stood the conductor, and a little higher up, the leader. The band consisted of 7 organists, 80 first and second violins, 32 tenors, 18 violoncellos, the same number of double basses, 10 flutes, 12 oboi, 8 clarionets, 12 bassoons, 10 horns, 8 trumpets, 8 tromboni, 2 ophicleides, 2 serpents, 1 side drum, tower drum, and other drums an octave higher. There were about 40 principal singers. The semi-chorus consisted of 12 cantos, 8 altos, 8 tenors, and 12 basses. The chorus contained 112 cantos, 60 altos, 56 tenors, and about 90 basses, making an orchestra of 574 of the best performers in the kingdom. The sum of nearly eight thousand pounds was collected, of which each of the four Societies mentioned in our number for June, p. 388, have received nineteen hundred pounds.

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**THE ARCHBISHOP OF YORK's** public days at Bishopsthorpe, this year, will be on the 7th and 14th of August.

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**NEW CHURCH.**—The foundation stone of a new church at Dinnington (endowed by the Warden and Fellows of Merton College, Oxford, and Marthew Bell, Esq.), was laid on the 10th instant, by William Robson, Esq., when an appropriate prayer was delivered by the Rev. J. R. Furness, M.A. curate of the parish.

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**TRANSLATION OF BISHOPS.**—Of the present bench 12 have not been translated at all, 13 have been translated once, and one only has been translated twice; and the average time during which the present possessors have held their sees is eight years and eight months. Since the Restoration there have been, exclusive of the present bench, 242 bishops,—of whom 148 were never translated, 71 were translated once, 22 twice, and one three times. The average holding of a see for that period is something above 10 years.

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**LORD WALBINGHAM**, following the example of his brother-in-law, the Earl of Guilford, has resigned his prebendal stall at Winchester, which has been conferred upon the Rev. Philip Jacob, Rector of Crawley, near that city.



**ARCHBISHOP BERESFORD.**—The Lord Primate of Ireland (Lord John Beresford, Archbishop of Armagh) has subscribed 8,000*l.* to the restoration of the ancient cathedral of Armagh, the foundation stone of which was laid by the Very Rev. the Dean on the 21st ult. The vast superstructure of the venerable tower, weighing 4000 tons, is to be supported during the relaying the foundation of the piers, without removing a single stone from the upper part of this immense tower, by means of some very ingenious mechanism invented by L. N. Cottingham, Esq., the architect.

**BISHOP BITTEN.**—The Dean and Chapter of Exeter in new paving and beautifying their ancient cathedral, found last week the leaden coffin of Bishop Bitten, who died in 1307. Near the bones of the finger was discovered a sapphire ring, set in gold, in the centre of which is engraved a hand, with the two fore fingers extended in the attitude of benediction.

**LAMPETER COLLEGE.**—Mrs. Butler, widow of the Rev. R. Butler, of Inkpen, Berks, has bequeathed £2,000 to the Bishop of St. David's, in trust, to receive the interest, and apply it to the use of the College at Lampeter.

**MISSIONARY MEETINGS.**—Dr. Lushington has given it as his opinion, that Missionary Meetings held in Churches, without authority from the Crown or the Diocesan, are illegal.

**HARROW SCHOOL.**—The Governors' Scholarships of Harrow School, for this year, have been awarded to Mr. Thomas Fassett Kent, son of Thomas Kent, Esq. formerly of Trinity College, and step-son of the Lord Bishop of London; and Mr. Charles T. Wilson, son of Horace H. Wilson, Esq., Professor of Sanscrit in the University of Oxford.

**ORDINATIONS.**—The Archbishop of York intends to hold a General Ordination at Bishopsthorpe, on Sunday, the 3d of August.

The Bishop of Bath and Wells will hold an Ordination at Wells, on Sunday the 19th of October.

#### ORDINATIONS.—1834.

*Carlisle* . . . . June 22. | *Chichester* . . . . June 22.  
*Winchester* . . . . . July 6.

#### DEACONS.

| <i>Name.</i>                                    | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>By Bishop of</i> |
|-------------------------------------------------|----------------|-----------------|--------------------|---------------------|
| Barton, John Luke . . . . .                     | B.A.           | St. John's      | Camb.              | Winchester          |
| Bazeley, F. Ley ( <i>let. dim.</i> ) . . . .    | B.A.           | Queen's         | Camb.              | Carlisle            |
| Brock, Octavius . . . . .                       | M.A.           | Braennose       | Oxf.               | Winchester          |
| Bull, Alfred N. ( <i>let. dim.</i> ) . . . .    | B.A.           | Sidney          | Camb.              | Carlisle            |
| Cartwright, Richard B. ( <i>let. dim.</i> ) . . | B.A.           | Queen's         | Camb.              | Carlisle            |
| Chichester, Charles ( <i>let. dim.</i> ) . . .  | S.C.L.         | Downing         | Camb.              | Carlisle            |
| Clark, George ( <i>let. dim.</i> ) . . . . .    | M.A.           | University      | Oxf.               | Winchester          |
| Clutterbuck, Henry . . . . .                    | B.A.           | St. Peter's     | Camb.              | Chichester          |
| De Visme, Louis . . . . .                       | B.A.           | Balliol         | Oxf.               | Chichester          |
| French, Francis . . . . .                       | B.A.           | Oriel           | Oxf.               | Winchester          |
| Gallichan, James . . . . .                      | B.A.           | St. John's      | Camb.              | Winchester          |
| Hill, John H. ( <i>let. dim.</i> ) . . . . .    | B.A.           | St. Peter's     | Camb.              | Carlisle            |
| Hodges, Henry . . . . .                         | B.A.           | University      | Oxf.               | Chichester          |
| Jones, Edward . . . . .                         | M.A.           | Corpus Christi  | Camb.              | Winchester          |
| Kell, William ( <i>let. dim.</i> ) . . . . .    | B.A.           | St. John's      | Camb.              | Carlisle            |
| Kinsman, Richard B. ( <i>let. dim.</i> ) . .    | B.A.           | Trinity         | Camb.              | Carlisle            |
| Law, Hon. Wm. T. ( <i>let. dim.</i> ) . . .     | M.A.           | St. Peter's     | Camb.              | Carlisle            |
| Mac Farquhar, Wm. Pitt . . . . .                | B.A.           | Trinity         | Dublin             | Winchester          |
| Mackenzie, Wm. Bell ( <i>let. dim.</i> ) . .    | B.A.           | Magdalen        | Oxf.               | Carlisle            |

| <i>Name.</i>                                        | <i>Degree.</i> | <i>College.</i> | <i>University.</i> | <i>By Bishop of</i> |
|-----------------------------------------------------|----------------|-----------------|--------------------|---------------------|
| Menzies, Alfred . . . . .                           | B.A.           | Trinity         | Oxf.               | Winchester          |
| Mills, John ( <i>let. dim.</i> ) . . . . .          | B.A.           | Pembroke        | Camb.              | Carlisle            |
| Molineux, Wm. H. ( <i>let. dim.</i> ) . . . . .     | M.A.           | Clare Hall      | Camb.              | Carlisle            |
| Morgan, Wm. ( <i>let. dim.</i> ) . . . . .          | B.A.           | Wadham          | Oxf.               | Carlisle            |
| Niven, Wm. ( <i>let. dim.</i> ) . . . . .           | Lit.           |                 |                    | Winchester          |
| Oliver, Wm. M. ( <i>let. dim.</i> ) . . . . .       | M.A.           | St. Peter's     | Camb.              | Carlisle            |
| Owen, Edward ( <i>let. dim.</i> ) . . . . .         | M.A.           | Worcester       | Oxf.               | Carlisle            |
| Pelham, Hon. John Thomas . . . . .                  | B.A.           | Christ's        | Oxf.               | Chichester          |
| Rawlings, Edward ( <i>let. dim.</i> ) . . . . .     | LL.B.          | Trinity         | Camb.              | Carlisle            |
| Shorting, Charles ( <i>let. dim.</i> ) . . . . .    | B.A.           | St. Peter's     | Camb.              | Carlisle            |
| Sterling, John . . . . .                            | B.A.           | Trinity         | Camb.              | Chichester          |
| Sewell, James Edward . . . . .                      | B.A.           | New             | Oxf.               | Winchester          |
| Todd, James F. ( <i>let. dim.</i> ) . . . . .       | M.A.           | Trinity         | Camb.              | Carlisle            |
| Walters, Charles . . . . .                          | B.A.           | Merton          | Oxf.               | Winchester          |
| Whiting, Walter John ( <i>let. dim.</i> ) . . . . . | B.A.           | Magdalen        | Camb.              | Carlisle            |
| Whytt, James ( <i>let. dim.</i> ) . . . . .         | B.A.           | St. Edm. H.     | Oxf.               | Carlisle            |
| Williams, Wm. ( <i>let. dim.</i> ) . . . . .        | B.A.           | Jesus           | Oxf.               | Carlisle            |

PRIESTS.

|                                                     |      |                |       |            |
|-----------------------------------------------------|------|----------------|-------|------------|
| Baily, Wm. P. ( <i>let. dim.</i> ) . . . . .        | B.A. | Clare Hall     | Camb. | Carlisle   |
| Blakesley, Joseph W. ( <i>let. dim.</i> ) . . . . . | M.A. | Trinity        | Camb. | Carlisle   |
| Braune, George Martin . . . . .                     | B.A. | Nidney         | Camb. | Winchester |
| Brooke, Wm. ( <i>let. dim.</i> ) . . . . .          | B.A. | King's         | Camb. | Carlisle   |
| Cathrow, Edward John . . . . .                      | B.A. | Corpus Christi | Camb. | Winchester |
| Curries, Horace Gore . . . . .                      | M.A. | Oriel          | Oxf.  | Winchester |
| Docker, Edmund . . . . .                            | B.A. | Christ's       | Camb. | Winchester |
| Dunn, Robert James . . . . .                        | B.A. | Exeter         | Oxf.  | Winchester |
| Edgar, E. R. ( <i>let. dim.</i> ) . . . . .         | M.A. | Downing        | Camb. | Carlisle   |
| Escott, Charles Sweet . . . . .                     | B.A. | Exeter         | Oxf.  | Winchester |
| Gaskin, Thomas ( <i>let. dim.</i> ) . . . . .       | B.A. | Jesus          | Camb. | Carlisle   |
| Glover, Frederick Augustus . . . . .                | B.A. | St. Peter's    | Camb. | Winchester |
| Hailstone, John ( <i>let. dim.</i> ) . . . . .      | B.A. | Trinity        | Camb. | Carlisle   |
| Hind, Joshua Simon . . . . .                        | B.A. | St. Peter's    | Camb. | Winchester |
| Hymers, John ( <i>let. dim.</i> ) . . . . .         | M.A. | St. John's     | Camb. | Carlisle   |
| Johnson, Wm. Cooper . . . . .                       | B.A. | Merton         | Oxf.  | Chichester |
| Langshaw, George ( <i>let. dim.</i> ) . . . . .     | M.A. | St. John's     | Camb. | Carlisle   |
| Larken, Edmund Roberts . . . . .                    | B.A. | Trinity        | Oxf.  | Winchester |
| Light, Henry Wm. M. ( <i>let. dim.</i> ) . . . . .  | B.A. | University     | Oxf.  | Carlisle   |
| Ludlow, Arthur R. ( <i>let. dim.</i> ) . . . . .    | B.A. | Oriel          | Oxf.  | Carlisle   |
| Maddock, Edward Knight . . . . .                    | B.A. | Catharine      | Camb. | Winchester |
| Merivale, Charles ( <i>let. dim.</i> ) . . . . .    | B.A. | St. John's     | Camb. | Carlisle   |
| Nicholson, Wm. . . . .                              | B.A. | Christ's       | Camb. | Winchester |
| Parson, Richard . . . . .                           | B.A. | Magdalen       | Oxf.  | Chichester |
| Pooke, Wm. Henry . . . . .                          | B.A. | Worcester      | Oxf.  | Winchester |
| Poole, Thomas E. ( <i>let. dim.</i> ) . . . . .     | B.A. | Magdalen       | Oxf.  | Carlisle   |
| Pound, Wm. ( <i>let. dim.</i> ) . . . . .           | B.A. | St. John's     | Camb. | Carlisle   |
| Rangeley, Wm. D. ( <i>let. dim.</i> ) . . . . .     | M.A. | Queen's        | Camb. | Carlisle   |
| Selwyn, George A. ( <i>let. dim.</i> ) . . . . .    | B.A. | St. John's     | Camb. | Carlisle   |
| Smith, Henry ( <i>let. dim.</i> ) . . . . .         | B.A. | Pembroke       | Camb. | Carlisle   |
| Steel, Thomas H. ( <i>let. dim.</i> ) . . . . .     | M.A. | Trinity        | Camb. | Carlisle   |
| Tate, Wm. Bunting . . . . .                         | M.A. | Trinity        | Camb. | Winchester |
| Vincent, Wm. . . . .                                | B.A. | Christ's       | Oxf.  | Chichester |
| Yate, Charles ( <i>let. dim.</i> ) . . . . .        | M.A. | St. John's     | Camb. | Carlisle   |

Deacons, 36.—Priests, 34.—Total, 70.

CLERICAL APPOINTMENTS.

| <i>Name.</i>         | <i>Appointment.</i>                              |
|----------------------|--------------------------------------------------|
| Alderson, R. . . . . | Vicarage of Burniston, near Bedale.              |
| Allott, R. . . . .   | Living of Killeney, and Precentorship of Armagh. |
| Balfour, J. . . . .  | Head Mast. of Chester Grammar School.            |

| <i>Name.</i>                    | <i>Appointment.</i>                                                     |
|---------------------------------|-------------------------------------------------------------------------|
| Bright, J. H. . . . .           | Minor Can. of Ely Cath. and Mast. of Ely Grammar School.                |
| Byers, J. S. . . . .            | Curacy of St. Martin's, Leicester.                                      |
| Darby, M. B. . . . .            | Domestic Chapl. to Lord Wodehouse.                                      |
| Furlong, — . . . . .            | Curacy of Tuam.                                                         |
| Goodchild, C. W. . . . .        | Second Mast. of Yarmouth Grammar School, Norfolk.                       |
| Guinness, — . . . . .           | Curacy of Dunmore, Ireland.                                             |
| Hesketh, — . . . . .            | Chapl. to the Magdalen Hospital, London.                                |
| Hill, R. . . . .                | Living of Aughbagallon, Ireland.                                        |
| Hine, George H. . . . .         | Chapl. of New Prison, Tothill Fields.                                   |
| Jenne, Francis . . . . .        | Head Mast. of Birmingham Free Grammar School.                           |
| Lynam, Robert . . . . .         | Head Mast. of Church of England School, Hackney.                        |
| Manisty, J. . . . .             | New Chapel, Shildon, Durham.                                            |
| Mills, William . . . . .        | Mast. of Exeter Free Grammar School.                                    |
| Minnett, — . . . . .            | Chapel of Heywood, near Rochdale.                                       |
| Moore, — . . . . .              | Vicarage of Bannow, Ireland.                                            |
| Newland, Dr. . . . .            | Living of Ferns, Ireland.                                               |
| Potter, Lewis . . . . .         | Living of Ballisodare, Sligo.                                           |
| Richards, Solomon . . . . .     | Preb. of Clones, Ferns.                                                 |
| Roberts, J. . . . .             | Domestic Chapl. to Lord Dinorban.                                       |
| Russell, F. . . . .             | Assistant Minister of Romsey Chapel.                                    |
| St. Quentin, G. . . . .         | Minister of Trinity Chapel, Southampton.                                |
| Sanders, Henry . . . . .        | Head Mast. of Tiverton School.                                          |
| Short, M. L. . . . .            | Living of Clonmethon, Ireland.                                          |
| Smith, W. . . . .               | Presidentship of Diocesan School of Derry.                              |
| Stewart, J. A. . . . .          | Surrogate for the Diocese of Hereford.                                  |
| Taylor, R. Mitford . . . . .    | Curacy of St. Nicholas, and Evening Lect. of St. John's, North Shields. |
| Twigg, Thomas . . . . .         | Rect. of Pomeroy, Ireland.                                              |
| Wagstaff, John Stoupe . . . . . | Lect. of Grantham.                                                      |
| White, J. . . . .               | Curacy of St. Werburgh's, Ireland.                                      |
| Wodehouse, G. Lillee . . . . .  | Domestic Chap. to Lord Wodehouse.                                       |
| Wyatt, A. M. . . . .            | Perpetual Curacy of Perry Barr Chapel, Staffordshire.                   |

## PREFERMENTS.

| <i>Name.</i>               | <i>Preferment.</i>                     | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>                            |
|----------------------------|----------------------------------------|----------------|-----------------|-------------------------------------------|
| Anderson, R. . . . .       | Bidminster, V.                         | Cheshire       | Chester         | Duke of Cleveland                         |
| Ashfield, C. R. . . . .    | Burgate, R.                            | Suffolk        | Norwich         | Bp. of Ely                                |
| Bagly, Wm. G. . . . .      | Midhurst, V.                           | Sussex         | Chich.          | W. S. Poynty, Esq.                        |
| Belcher, G. P. . . . .     | Butterton, P.C.                        | Stafford       | Lichfield       | Vic. of Mayfield                          |
| Blennerhassett, J. . . . . | Hermitage, V.                          | Dorset         | P. of Sarum     | Lord Chancellor                           |
| Blunt, E. P. . . . .       | Hampreston, R.                         | Dorset         | Bristol         | C. & H. Warland, Esqs.                    |
| Brown, E. . . . .          | Berry Pomeroy, V.                      | Devon          | Exeter          | { R. W. Newman, and<br>W. J. Denne, Esqs. |
| Brown, R. . . . .          | Southwick, V.                          | Northam.       | Peterb.         | W. Lynn, Esq.                             |
| Browne, J. . . . .         | Milton, P.C.                           |                |                 |                                           |
| Butler, Thomas . . . . .   | Langar, R.                             | Notts          | York            | The King                                  |
| Bywater, John . . . . .    | Morley, R.                             | Devon          | Exeter          | J. H. Leale, Esq.                         |
| Cartwright, T. J. . . . .  | Roylstone                              | Derby          |                 |                                           |
| Cory, J. J. . . . .        | Aylsham, V.                            | Norfolk        | Norwich         | D. & C. of Canterb.                       |
| Creyke, S. . . . .         | Wigginton, R.                          | York           | York            | Lord Chancellor                           |
| Davy, Charles . . . . .    | Inglesham, V.                          | Wilts          | Salisbury       | Bp. of Salisbury                          |
| Dixon, W. H. . . . .       | Sutton-on-the-Forest, E.               | York           | York            | Abp. of York                              |
| Earle, F. C. B. . . . .    | { Leiston, P.C.<br>Sizewell-Chapelry } | { Suffolk      | Norw.           | { Haberdashers'<br>Company }              |
| Fisher, J. L. . . . .      | Badgworth, R.                          | Somerset       | B. & Wells      | Sir J. Mordaunt, Bt.                      |
| Gabb, J. F. S. . . . .     | Charlton Kings, P.C.                   | Gloster        | Gloster         | Jesus Coll. Oxf.                          |
| Gorton, R. . . . .         | Baddingham, R.                         | Suffolk        | Norwich         | Rev. R. Gorton                            |
| Gregory, Francis . . . . . | Mullyon, V.                            | Cornwall       | Exeter          | Bp. of Exeter                             |
| Harcourt, W. V. . . . .    | Bishopthorpe, V.                       | York           | York            | Abp. of York                              |
| Harris, P. B. . . . .      | Deene, R.                              | Northam.       | Peterb.         | Earl of Cardigan                          |

| <i>Name.</i>          | <i>Preferment.</i>       | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>         |
|-----------------------|--------------------------|----------------|-----------------|------------------------|
| Herbert, D. . . .     | Rhydbryw, C.             | Brecon         | St. Dav.        | Vicar of Llywell       |
| Hewitt, George . . .  | Sandon, R.               | Essex          | London          | Queen's C. Camb.       |
| Hierns, Henry . . .   | Stoke Rivers, R.         | Devon          | Exeter          | Rev. H. Hierns         |
| Hockin, W. . . .      | Blackawton, V.           | Devon          | Exeter          | J. H. Seale, Esq.      |
| Hopkinson, S. E. . .  | Thorpe, V.               | Lincoln        | Lincoln         |                        |
| Hotham, Edwin . . .   | South Cave, V.           | York           | York            | H. G. Barnard, Esq.    |
| Hughes, J. . . .      | Llanbadarn-Vawr, V.      | Cardigan       | St. Dav.        | Bp. of St. David's     |
| Hurst, S. S. . . .    | Over, P. C.              | Camb.          | Ely             | Trinity Coll.          |
| Hustwick, Robert . .  | Morcott, R.              | Rutland        | Peterb.         | Rev. E. Thorold        |
| Jacob, Philip . . .   | Preb. in Cath. Church of | Winchester     |                 | Bp. of Winchester      |
| Jones, D. . . .       | Cadoxton, near Neath, V. | Glamorg.       | Llandaff        | C. H. Leigh, Esq.      |
| Laffer, J. A. H. . .  | St. Gennis, V.           | Cornwall       | Exeter          | Sir W. Molesworth, Bt. |
| Lewis, J. . . .       | Llanrwst, V.             | Cardigan       | St. Dav.        | Bp. of St. David's     |
|                       | Rhoslie, C.              |                |                 |                        |
| Palin, Wm. . . .      | Stifford, R.             | Essex          | London          | Penib. Coll. Oxf.      |
| Parker, E. . . .      | Stoke Gifford, V.        | Gloster        | Gloster         | Duke of Beaufort       |
| Parr, J. C. . . .     | Parkstone, C.            | Dorset         | Bristol         |                        |
| Price, George . . .   | Offord Clarry, R.        | Hunting.       | Lincoln         | Bp. of London          |
| Reynolds, Charles . . | Great Fransham, R.       | Norfolk        | Norwich         | F.R. Reynolds, Esq.    |
| Seawell, H. W. . . .  | Little Berkhamstead, R.  | Hertford       | Lincoln         | Marq. of Salisbury     |
| Skinner, W. J. . . .  | Whitfield, R.            | Norham.        | Peterb.         | Worcester Coll. Oxf.   |
| Staveley, — . . .     | Darwen-Over, C.          | Lancas.        | Chester         | V. of Blackburn        |
| Tennant, S. . . .     | Hatfield Broad oak, V.   | Essex          | London          | Trin. Coll. Camb.      |
| Trollope, Wm. . . .   | Great Wigston, V.        | Leicester      | Lincoln         | Gova. of Chr. Hosp.    |
| Vaughan, T. C. . .    | Cumwhilton, R.           | Cumb.          | Carlisle        | D. & C. of Carlisle    |
|                       | Min. Can. Carlisle Cath. |                |                 |                        |

**CLERGYMEN DECEASED.**

| <i>Name.</i>           | <i>Preferment.</i>         | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>          |
|------------------------|----------------------------|----------------|-----------------|-------------------------|
| Amphlett, J. . . .     | Dodderhill, V.             | Worcest.       | Worcest.        | T. Holbetch, Esq.       |
| Bridges, N. . . .      | Willoughby, V.             | Warwick        | Lichfield       | Magdalen Coll. Oxf.     |
| Buck, J. . . .         | Great Fransham, R.         | Norfolk        | Norw.           | F.R. Reynolds, Esq.     |
|                        | West Newton, R.            |                |                 | Lord Chancellor         |
| Edwards, E. . . .      | Offord Clarry, R.          | Hunt.          | Lincoln         | Bp. of London           |
|                        | All Saints, Huntingdon, R. |                |                 | Lord Chancellor         |
| Fryer, W. . . .        | Cam, V.                    | Gloster        | Gloster         | Bp. of Gloster          |
|                        | Wheatenhurst, P.C.         |                |                 | Trustees                |
| Gaskell, Thomas . .    | Newton, P.C.               | Lancas.        | Chester         | Manchester Coll. Ch.    |
| Keeling, W. . . .      | Pendleton, P.C.            | Lancas.        | Carlisle        | Vicar of Eccles         |
| Marshall, W. . . .     | Holloway, P.C.             | Middles.       | London          | Vicar of Islington      |
| Moreton, Wm. . . .     | Willenhall, P.C.           | Stafford       | Lichfield       | Lord of the Manor       |
| Mossop, John . . .     | Baston, V.                 | Lincoln        | Lincoln         | Lord Chancellor         |
|                        | Langtoft                   |                |                 | Sir G. Heathcote, Bt.   |
| Rudd, T. J. . . .      | Blythe, V.                 | Notts          | York            | Trin. Coll. Camb.       |
|                        | Preb. of Southwell         |                |                 |                         |
| Skillicorne, R. S. . . | Saliford, R.               | Oxford         | Oxford          | R. S. Skillicorne       |
| Squire, J. F. . . .    | Beauchampton, R.           | Bucks          | Lincoln         | Caius Coll. Camb.       |
| Thomas, T. . . .       | Kingswood, P.C.            | Wilts          | Gloster         | Parishioners            |
| Toogood, J. J. . . .   | Nidstone, R.               | Wilts          | Salisb.         | P. Templeman, Esq.      |
|                        | Broadhinton, V.            |                |                 | St. Nick's Hosp. Salis. |
|                        | Baddingham, R.             | Suffolk        | Norwich         | Rev. R. Gorton          |
|                        | Martham, V.                |                |                 |                         |
| Whittingham, Paul .    | St. Saviour, Norwich, R.   | Norfolk        | Norwich         | D. & C. of Norwich      |
|                        | Sedgford, V.               |                |                 |                         |
|                        | Min. Can. Norwich Cath.    |                |                 |                         |
| Wood, J. Mare . . .    | Stoddendon, V.             | Salop          | Hereford        |                         |

| <i>Name.</i>        | <i>Appointment.</i>             |
|---------------------|---------------------------------|
| Colhoun, A. . . . . | Rector of Dunford, Devonshire.  |
| Davies, W. . . . .  | Curate of New Shoreham, Sussex. |

| <i>Name.</i>              | <i>Appointment.</i>                             |
|---------------------------|-------------------------------------------------|
| Evans, David . . . . .    | Formerly Mast. of Grammar School, Bromyard.     |
| Gore, — . . . . .         | Rector of Mulrankin, Ireland.                   |
| Graham, J. . . . .        | Rector of Pomeroy, Ireland.                     |
| Mullens, J. . . . .       | Late Minister of Balham Hill Chapel.            |
| Stevens, Brook B. . . . . | Lect. of Protestant Episcopal Chapel, Montreal. |
| Stevenson, W. . . . .     | Curate of Maryborough.                          |
| Taylor, George . . . . .  | Curate of Langton Maltravers, Dorsetshire.      |

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## OXFORD.

### ELECTIONS.

At Magdalen College, the election has terminated in favour of the following gentlemen :—

*Demies.*—Mr. Moore, Warwickshire ; Mr. Emeris, Lincolnshire.

*Probationary Fellows.*—Rev. John Posthumous Wilson, M. A. (late Demy), Lincolnshire ; Mr. Charles William Borrett, B. A. (late Demy), Diocese of Norwich ; Rev. William Richardson, B. A. Wadham College, Yorkshire ; Mr. Roundell Palmer, B. A. Trinity College, Oxfordshire.

Mr. John Philip Hugo, B. A. of Wadham College, and Mathematical Scholar 1834, and Mr. Wm. Wyatt Woollcombe, Commoner of Exeter College, have been elected Fellows of Exeter.

Messrs. William Hunter and Frank Burges, Scholars of St. John's College, and Mr. Edward Everard Rushworth, of kin to the founder, have been admitted Actual Fellows of St. John's ; and Messrs. Francis Hessey, Henry Coombs, and Edward John Pogson (all from Merchant Tailors' School) have been admitted Scholars of the same Society.

Charles Browne Dalton, B. A. Scholar of Wadham, has been elected Probationary Fellow, and Charles Rumsey Knight, of kin to the founder, and Charles Nevinson, from the School of Charter-house) have been elected Scholars of Wadham ; and Arthur Charles Tarbut, B. A. and Thomas William Allies, B. A. Probationary Fellows, have been elected Actual Fellows of that Society.

The Rev. Henry Robert Harrison, M. A. of Lincoln College, has been elected a Fellow of that Society ; and Mr. Edward Wells an Actual Fellow of New College.

Mr. William Burnett, Commoner of Trinity College, has been admitted a Scholar of New College.

The election has taken place at Winchester College, and the following gentlemen have been placed on the highest part of the roll, for the successions at New

College :—Messrs. Price, Hall, Upton, Lee, Tripp, Jarvies, Bathurst, Bedford, and Baker. The following prize compositions were recited on the occasion :—

*GOLD MEDALS.*—*English Essay.*—"Dead Counsellors are safest ;" A. W. Baker, Commoner.

*Carmen Latinum.*—"Lex data in Monte Sina ;" N. Darnell, on the Foundation.

*SILVER MEDALS.*—*Oratio Latina.*—"Cicero in M. Antonium ;" W. Darnell, on the Foundation.

*English Speech.*—"Æschines against Ctesiphon ;" J. Story, Commoner.

### DEGREES CONFERRED.

#### DOCTOR IN DIVINITY.

Rev. Francis S. Newbold, Brasenose Coll.

#### DOCTOR IN CIVIL LAW.

Rev. R. Spranger, Jesus Coll. Grand Comp.

#### BACHELORS IN DIVINITY.

Rev. F. Harrison, Fellow of Magdalen Coll.

Rev. Francis S. Newbold, Brasenose Coll.

#### BACHELOR IN CIVIL LAW.

Rev. George Landon, M. A. Worcester Coll.

#### MASTERS OF ARTS.

Rev. Charles Whitcombe, Oriel Coll.

Rev. John Mill Chanter, Oriel Coll.

Rev. T. C. Curties, Fellow of St. John's Coll.

Rev. Charles Cameron, Queen's Coll.

#### BACHELORS OF ARTS.

Rev. William Kemble, Lincoln Coll.

Henry E. Wall, Fellow of New Coll.

John Evans, Queen's Coll.

Rev. Christopher Jeaffreson, M. A. of Pem. Coll. Camb., has been admitted *ad eundem*.

CAMBRIDGE.

ELECTIONS.

W. D. Evans, B. A. has been elected a Fellow of St. Peter's College; Francis Hildyard, a Fellow of Clare Hall; and Henry Paul Measor, a Fellow of King's College.

The following gentlemen have been appointed Select Preachers,—each for the month to which his name is affixed:—

1834. *Nov.* . Rev. H. J. Rose, Trin. Coll.

*Dec.* . Rev. W. J. Walker, Qu. Coll.

1835. *Jan.* . Rev. Mr. Lawson, St. John's Coll.

*Feb.* . Rev. Mr. Ward, Trin. Coll.

*March.* Rev. T. Dale, Cor. Chr. Coll.

*April.* Rev. H. Howarth, St. John's Coll.

*May.* Rev. Prof. Scholefield, Trin. Coll.

3.

The following have passed the Senate:

To continue the Fitzwilliam Syndicate to the expiration of the ensuing term, and to empower them to receive plans and estimates of a new Museum from such Architects as may be disposed to supply them gratuitously, to be submitted to the Senate for their judgment and selection.

To affix the University seal to an answer to a bill in Chancery, filed against the Chancellor, Master, and Scholars of the University of Cambridge, in the matter of *Hobson's Trust*.

To affix the University seal to the diplomas of Dr. Wilmot, of Caius, Dr. Frampton, of St. John's, Dr. Stewart, of Queens', and Dr. Lemann, of Trinity College.

To appoint Mr. Fendall, of Jesus College, Deputy Proctor in the absence of Mr. Lodge.

To appoint Mr. Bunch, of Emmanuel College, Deputy Proctor in the absence of Mr. Graham.

To extend the time allowed to the Old Press Syndicate for making their report, to the expiration of the ensuing term.

**FITZWILLIAM MUSEUM.**—The Syndics have published the following information, which is to be communicated to such Architects as may be disposed to offer gratuitously plans and estimates for the Fitzwilliam Museum, in conformity with the grace of the Senate, dated June 28, 1834:—

"It is intended to provide for the reception of the present collection, the bequest of the late Mr. Mesman, consisting of about 200 pictures, and possible future additions.

"The portion of the Museum to be first erected is intended to occupy the centre of the site; which will be out of lease at Michaelmas, 1835. The sum to be expended upon the erection of this portion of the Museum is not to exceed £40,000.

"The portion of the ground plan, designated as a part of St. Peter's College Grove, being subject to no lease, will be available for any purpose connected with the proposed building.—The plans and estimates must be sent to the Vice-Chancellor on or before the 12th of November next."

DEGREES CONFERRED.

BACHELOR IN DIVINITY.

Rev. John Morton, Trin. Coll.

LICENTIATES IN PHYSIC.

Charles James Berridge Aldis, Trin. Coll.  
Francis Jackson, Clare Hall.

MASTER OF ARTS.

John Price Alcock, of St. John's Coll.

BACHELOR OF ARTS.

Thomas Sanders, King's Coll.

On Tuesday, July 1, being Commencement Day, the following Doctors and Masters of Arts were created:—

DOCTORS IN DIVINITY.

Rev. John Greenwood, St. Peter's Coll.  
Rev. Charles Jenkin, St. Peter's Coll.  
Rev. Thomas Homer, Trinity Coll.

DOCTORS IN PHYSIC.

John Burnett Stuart, Queen's Coll.  
John Bramston Wilmot, Caius Coll.  
Algernon Frampton, St. John's Coll.

## MASTERS OF ARTS.

KING'S COLL.  
L. W. Sampson  
E. H. F. Vallancey  
J. E. S. Legh  
F. James Wethered  
Charles Wilder  
Charles Chapman  
Harry Dupuis

ST. PETER'S COLL.  
F. M. Randall  
William M. Oliver  
R. Paul Amphlett  
Gilbert H. Langdon  
Henry T. Bower  
John Bird  
Charles Klanert

CLARE HALL.  
Francis Hildyard  
John Maber  
Richard Drake  
Isaac Spooner  
John F. Bullock  
Percy B. Harris

FEMSBROKE COLL.  
John Mills  
John Mills, jun.  
Thomas Fleming  
William K. Izon  
John H. Groome  
W. B. Dalton

CAIUS COLL.  
A. De La Mare  
William French  
Joseph S. Hodgson  
Richard Rigg  
Edward T. Minty

TRINITY HALL.  
Arthur P. Groom  
Daniel D. Sampson  
Thomas B. Wells  
Charles H. Jenner  
Thomas Walker

CORP. CHR. COLL.  
James Stovin  
John T. Day

Robert Hollond  
John S. Winter  
John Bates  
Charles F. Chawner

QUEEN'S COLL.  
Stephen R. Cattle  
John N. Peill  
John Kirk Marsh  
Thomas Smithett  
Isaac Green  
Frederic Liardet  
Robert B. Burgess  
Richard B. Favell  
John P. T. Wyche  
Henry S. Richmond  
William Biscoe  
Claudius Sandys  
Thomas Owston

CATH. HALL.  
John Dixon Frost  
William Wales  
William Tomkins  
G. L. Weddall

JESUS COLL.  
Thomas Gaskin  
John Shaw  
Matthew Plummer  
George S. Thomson  
John Peter Degex  
H. G. Grazebrooke

CHRIST'S COLL.  
Thomas Walker  
Thomas Stanton  
John Graham  
John Stacey  
Charles Otter  
John S. Drinkald  
George H. Fisher  
Thomas N. Jackson  
Robert H. Webb  
M. Parrington  
George Proctor

## ST. JOHN'S COLL.

Thomas Boustead  
Samuel Earnshaw  
Allen Vawdrey  
William Lees  
William S. Grey  
Robert M. Atkinson  
William Haworth  
Howell James  
Thomas Stone  
J. N. G. Armytage  
John B. Fletcher  
William Tyrrell  
Samuel S. Keeble  
Henry C. Eaton  
William H. Hoare  
Thomas Woodward  
George A. Selwyn  
John E. Shadwell  
Josias Rock  
Charles P. Villiers  
Thomas W. Greaves  
MAGDALENE COLL.  
Francis B. Tate  
Percy H. Crutchley  
Henry W. Lloyd  
Henry John Hasted  
Henry Butler

## TRINITY COLL.

David H. Leighton  
B. Dann Walsh  
Samuel E. Walker  
C. J. B. Aldis  
Thomas W. Meller  
J. H. L. Cameron  
W. H. R. Read  
George Perry  
J. W. Blakesley  
George Paton  
John Lyons  
James Spedding  
Thomas Tate  
John L. Walton  
Henry Geary  
John W. Hillyard

Charles L. Higgins  
William Webb  
Thomas Boodle  
W. J. A. Abington  
Samuel J. Gambier  
Robert Devey  
William E. Lumb  
William H. Tudor  
Frederic J. Newall  
Charles Warren  
William G. Harrison  
John Finley  
John Worledge  
Harry Corles  
Richmond Powell  
Henry W. Sheppard  
Charles R. Kennedy  
Robert Whiston  
Roger Bass  
Thomas Entwisle  
William Entwisle  
Frank Wormald  
John Yelloly  
J. S. Bolden  
John H. Bailey  
John Scott  
James W. Colville  
John Handley  
W. S. T. M. Turner  
William T. Hurt  
Robert Baldwin  
John Foster  
David Morton

## EMMAN. COLL.

Thomas Foster  
Charles H. Swann  
George Wingfield  
Peyton Blakleton

## SIDNEY COLL.

Henry C. Davies  
George N. Smith

## DOWNING COLL.

Charles Humfrey  
Gerald Carew

## NOTICES TO CORRESPONDENTS.

At the particular request of our Correspondent, "Z. Z.," we beg to acknowledge the receipt of a communication; and, using the writer's own words, to say, "we shall make use of the Letter in any way we please."

"A Constant Reader" has been received.

Our thanks are greatly due to "W. F." for the many Psalms and Hymns with which he has favoured us for our projected Selection. The same is *particularly* due to our friend at Wellington.

A "Lay Member of the Established Church" must surely misunderstand us. We could not hold his "Gift" up to *ridicule*, which contains so many excellent and instructive quotations. It was the mixture that startled us.

We will attend to the request of "H. J. B."

# THE CHRISTIAN REMEMBRANCER.

SEPTEMBER, 1834.

## REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *Travels of an Irish Gentleman in Search of a Religion. With Notes and Illustrations, by the Editor of "Captain Rock's Memoirs."* London: Longman & Co. Second Edition, 1833. 2 vols. 12mo. Pp. 335, 354.
2. *Guide to an Irish Gentleman in his Search for a Religion. By the Rev. MORTIMER O'SULLIVAN, A.M. Rector of Killyman.* Dublin: Curry. London: Simpkin and Marshall. 1833. Pp. viii. 348.
3. *Reply to the Travels of an Irish Gentleman in Search of a Religion; in Six Letters, addressed to the Editor of the British Magazine, and re-printed from that Work. By PHILALETES CANTABRIGIENSIS.* London: Rivingtons. 1834. Pp. 171.
4. *Second Travels of an Irish Gentleman in Search of a Religion. With Notes and Illustrations, not by the Editor of "Captain Rock's Memoirs."* 2 vols. Dublin: Milliken. London: Fellowes.

(Continued from p. 476.)\*

THERE is no subject on which our religious Tourist has more entirely committed himself than on that of relics. This is one of those superstitions which is rather the nursling than the daughter of Popery. Nothing could be more natural than that Christians should associate feelings of the most solemn and affecting interest with the sepulchres of those who had parted with all things, and suffered torment and death, for Christ's sake and the gospel's. This feeling was fostered, at first with the purest motives, by the clergy; who regarded the honours paid to the memory of martyrs as an incitement to the constancy and courage of their flocks, at a time when no encouragement could be safely dispensed with. The bones of the martyrs, therefore, were enshrined in costly monuments, and churches were built for their

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\* The reader is requested to correct the following errata in our last number:—

Page 462, for στρέφοντα read τρέφοντα  
 466, — diction — dictum  
 467, note, Philoletes — Philalethes.

Page 473, for constituent read consent  
 474, — latter — former  
 476, between has and entrusted, insert but little.



reception : it being rightly considered that in no way could the martyr be more rationally or appropriately honoured, than by a temple to the glory of that Saviour whom he had glorified by his death ; and it is nothing wonderful that, in presence of those sepulchres, the zeal and devotion of the Christian should especially and extraordinarily kindle, and the prayer ascend warm *with* gratitude, in remembrance of God's servants departed this life in his faith and fear ; beseeching Him to give grace to follow their good examples. It had been the practice, when a martyr was about to suffer, for the people to ask his prayers for them when he should arrive in glory ; and thus, by an easy transition, it became the custom to seek his intercession when dead ; and, when this was sought in the place where his relics reposed, the prayer was imagined to possess peculiar efficacy. Such was the prevalent belief of the fourth century. Scripture once deserted, absurdities and impieties rapidly succeeded, and by the ninth century the doctrine of relics became an established article of belief.

Even the bitterest enemy of Popery, if he be not all throughout gall and wormwood, must here regard the Irish Gentleman with some feeling of pity. He brings testimonies from Hilary, Ambrose, and Chrysostom, every one of which might have been written by Protestants. He then produces a passage from the last author, which would, indeed, have shewn that Chrysostom believed the full Popish doctrine of relics,—*could it be found in his writings* : but this we much doubt. The reference given is “ Homil. 67. de St. Drosid. Mart.” The 67th Homily in Savile's edition of Chrysostom has nothing to do with the subject, nor can we find in all the works of that Father any homily bearing a title resembling that which the Irish Gentleman has here given. We are well aware that the published works of Chrysostom contain language very similar to that of the citation now before us ; but it is notorious that the published works contain much that never flowed from his pen. We do not dispute that Chrysostom was in some degree infected with this superstition, just as Augustin and Tertullian, by the Irish Gentleman's admission, fell into very serious heresies.\* But we cannot believe that Chrysostom ever attributed to the bones of martyrs any miraculous effects in his own days ; and for this reason : in a Sermon on Whitsuntide, the genuineness of which is not ques-

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\* Chrysostom, in some of his panegyric orations (if genuine), speaks very highly of the virtue of relics ; as in those on Ignatius, and on Domnina and her daughters. In the former he institutes a comparison between the effects of christian relics, and the miraculous restoration of the dead man by the bones of Elisha (2 Kings xiii. 21) ; but he nowhere says that any such miracle had been performed in his own days. He exhorts people to resort to the sepulchre who are in any affliction either of body or mind ; but he does not say that diseases were *miraculously* healed. Doubtless, many cures were ascribed to the intercession of the martyrs ; and some, like those of Hohenlohe, might be wrought instantly, by the operation of enthusiasm. But even this is more than is stated by Chrysostom.

tioned, we find him discoursing in this manner :—" Where, says some one, is the Holy Spirit now? You do well to speak of his influence then, when *miracles were wrought, and the dead were raised, and the lepers were cleansed*; but whence shall we *now* demonstrate that the Holy Spirit is among us?"\* Now how does Chrysostom reply to this supposed, or, perhaps, popular, objection? Does he appeal to the wonders wrought at the tombs of saints and martyrs?—wonders which, if acknowledged and notorious, must silence the objector at once. No! he admits the *facts* of his opponent, and only disputes his inference: and then sets himself to prove the presence of the Holy Spirit from his *ordinary* gifts, after the manner of a Church of England divine. He then winds up his argument by saying that miracles were necessary to convert unbelievers, but are not so to convince Christians; and quotes St. Paul in proof. (1 Cor. xiv. 22.) "And this," says he, "is the reason that *THERE ARE NO MIRACLES NOW!*"† If this passage be genuine (and its genuineness we have never heard disputed), could Chrysostom have attributed to relics the powers for which the Irish Gentleman claims his authority?

With regard to a professed citation from Basil, our Traveller is not more honest.‡ But here Mr. O'Sullivan has left us nothing to do, and we are happy to present our readers with so complete an exposure of modern Papistical shallowness and sophistry as this eloquent, learned, and able Irish Protestant has supplied us withal.

"Basil.—If any one suffer for the name of Christ, his remains are deemed precious; and if *any one* touch the bones of a martyr he becomes partaker in some degree of his holiness, on account of the grace residing in them. Wherefore precious in the sight of God is the death of his saints. Serm. on Psalm cxv." *Travels*, Vol. I. p. 60. The doctrine, we may infer, of the Church of Rome is in unison with this superstition, "*Any one* who touches the bones of a martyr becomes partaker of his holiness." I was of opinion that the privilege of the well-known burying ground in the County of Wicklow was not formally and fully recognized, and when I heard of the eager contentions of rival processions, because each grave could ensure heaven to no more than seven inhabitants, the eighth, perhaps, not touching the bones of the buried martyr, I fondly thought, that the strife, which often gave companions to the departed friend, sprung out of the superstitions of an uninstructed people, not from the acknowledged tenets of their Church. Now the doctrine is avowed. Justly Rome holds the Apostles and Evangelists in disesteem. *They* gave to the world their dangerous books, when they took away a far surer and more compendious mode of salvation, in burying the first martyr's body. Narrowly, no doubt, the canonized Ignatius escaped excommunication. Had the deacons, who accompanied him, been as uncharitable as he, it would not be proper to say where-

\* Chrysost. Hom. lxxxviii.

† Τοῦτο οὖν αἴτιον τοῦ μὴ γίνεσθαι σημεῖα νῦν.

‡ Or, perhaps, well informed. Whether dishonesty or ignorance be the cause of these errors, is not clear. It is suggested by the *Christian Examiner* (Dublin) for May, 1833, that the quotations from the Fathers so pompously paraded in these volumes, are mere scissar-extracts from a Popish work by two Jesuits, Fathers Kirk and Berington; and that all their errors are faithfully transcribed.

his criminal prayers and the censure of an offended Church would have conveyed him. So the doctrine of the Church is, that *any one* who touches the bones of a martyr becomes partaker of his sanctity.

“It is the bright day that brings forth the adder.”

The time is not long passed, since to impute to the Church of Rome doctrines such as her advocate challenges old authority to brand upon her, would provoke a pause of silent indignation from her children, or most vehement protestations against the cruel and calumnious misrepresentation. A change has come, and the advocate of the Irish people and the Church of Rome makes it his boast, that they believe, and she teaches, most profane and disgusting superstitions. But Basil was no less superstitious? The relic worship of the Church of Rome would never perhaps have been confessed, if the precedent of the Saint's example could not be pleaded in its favour. It is not upon the practices of modern times censure should fall. The Irish Gentleman, if in error, is wrong with a light of the early Church, and, for his companion's sake, he should be pardoned.

I wish it were as easy to free Basil from all charge of superstition as it is to exculpate him from our young Traveller's unguarded accusation. Indeed it is rather strange, that the editor who corrected his friend's error, in falsely ascribing to that Father the passage immediately following the extract I have transcribed, did not take the trouble to tell him that here also his citation was unfaithful. Every one who has had opportunity to examine editions of Basil's works, has, of course, seen that the reference appended to the citation, bears testimony against it. It is extracted professedly from his sermon on the cxvth Psalm, *and no such sermon is to be found*. The reader may, perhaps, imagine that by this evasive reference the Irish Gentleman wished to give an air of ridicule to his entire performance, and to insinuate that superstitious tenets are ascribed to the ancient worthies of the Church as one might impute profligacy to Mr. Wilberforce, or inconsistency and want of public principle to Lord Farnham or Sir Robert Harry Inglis. It is not so; our Traveller has been deceived, and has quoted the expressions from Basil as if they should really have been ascribed to him. The facts I apprehend to have been, that the passage, recited in “the Travels,” was found in a work which a certain Simon Metaphrastes professed to have compiled from the discourses of Basil—that the scribe who contracted to supply extracts for the defence of the Irish faith, thinking the worker in Mosaic not so creditable an authority as the saint whose opinion he was bound to furnish, having seen in the margin of the scrap sermon a reference which he hastily transcribed, appended it to his extract without further inquiry, for the vindication of the Father's fame, and the exposure of the young Irishman's imprudence. There is no doubt a Homily on the cxvth Psalm, in an edition of Basil's works, but the title, under which it is found, does not prove recommendatory, being as follows: “Appendix to the first volume of the Works of Basil the Great, containing certain works *falsely ascribed to him*.”—No more on the worship of relics.—*Guide*, pp. 236—240.

Equally successful is the attempt to support from antiquity the “veneration” of images. On the first passage which he produces in its favour, being an extract from a pretended Epistle of Basil to Julian, he has himself pronounced judgment in the following note, which, like his appeal to St. John's Gospel in favour of the carnal presence, seems to evince some suspension of intellect:—

The fragment from which the above passage is taken, though extant among the Acts of the Second Nicene Council, is given up, I believe, as spurious, by

\* Appendix Tomi Primi Operum Basilei Magni complectens opera quedam ei falso adscripta.—*Benedictine Edition*, Paris, 1730.

the most judicious Catholic writers; and even the zealous Baronius, though he produces the fragment, forbears cautiously from laying any stress upon it, as authority.—Vol. I. p. 61, note.

What can be the meaning of thus sporting with his readers,

“Like children, <sup>dolls</sup> creating with high brags,  
Then tearing all their handyworks to rags”—?

Next, we are invited to listen to the voice of

*Gregory of Nyssa*.—(In his Oration on the Feast of the Martyr Theodorus). “When any one enters such a place as this, where the memory of this just man and his relics are preserved, his mind is first struck, while he views the structure and all its ornaments, with the general magnificence that breaks upon him. The artist has here shown his skill in the figures of animals and the airy sculpture of the stone, while the painter’s hand is most conspicuous in delineating the high achievements of the Martyr. . . . . The figure of Christ is also beheld looking down upon the scene.”—Vol. I. p. 63.

It is well that this extract is headed “Relics, and Images;” or it would not be very easy to discover what tenet of Popery it could be produced to defend. The word *relics* occurs in it; this, as we have before intimated, would be quite evidence sufficient to the Irish Gentleman that all the absurdities of the modern reliquary were realized in the Church of St. Theodore. But cooler imaginations may require somewhat more demonstrative. The word *figures* also appears. But did St. Gregory mean to say that the “figures of animals” were worshipped? Would the Irish Gentleman, who has manifested a most paradoxical forwardness to identify the observance of Popish and Pagan Rome,\* advocate also an alliance with “the brutish gods of Nile?” Yet there is not one word more said by Gregory about “the figure of Christ,” than there is about the “figures of animals.” Both were in the Church, and that is all that Gregory says. Why must it follow, because there was a picture of the Saviour, that the picture was “venerated” or adored? If “the high achievements of the martyr” were painted on the walls, must we therefore conclude that the figures in the pictures were worshipped? Are not “the high achievements” of St. Paul painted in the dome of his Cathedral at London? and is not the figure of Christ to be found in many Protestant Churches? Yet we do not say prayers to pictures; and though it may be somewhat difficult for a Romanist to comprehend how a picture can exist in a

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\* So far from denying, I repeat, the source from which these forms have been derived, the Catholics are themselves among the first to avow it; well knowing, however the Protestant may wish to blink such a conclusion, that these occasional resemblances to the forms of Paganism, in the ceremonies of their Church, form one of the countless proofs she can give of the high antiquity of her descent,—even the outward formulary of her devotions being thus traceable to that bright dawn of Christianity, when truth gained upon error gradually, like light upon darkness; and when, if any such lingering mists remained from the night, they were but to be made subservient to the glory of the day.—Vol. I. pp. 186, 187.

church without being adored, we can faithfully assure our readers of that persuasion (if we have any) that the thing is possible.

We bear no inherent spleen against crucifixes. They were originally set up with pious intent; and the enlightened Christian may feel his devotion enlivened by a sensible representation of those sufferings which have purchased his redemption. But, when once an object, however holy in its origin, however divine in its sanctions, becomes so corrupted and perverted by popular abuse as to lose its whole intent and character, and no means remain of restoring it to its proper destination, it is time to remove it.

The brazen serpent was a representation of Christ crucified; but when the people burnt incense to it, Hezekiah destroyed it; and yet had this representation been set up at the command of God himself. The Church of England might therefore surely remove the crucifix, which had no scripture warrant, from the altar, when it was abused to idolatrous purposes. When, therefore, we are met with the quotation from Nilus, "In the chancel of the most sacred temple, towards the east, let there be one, and only one, cross,"\* we reply, that, for the Irish Gentleman's purpose, it would have been necessary to prove that this one only cross was erected for the purpose of what the Romanists call "a relative worship." The Irish Gentleman, or his Jesuitical authorities, generally know where to stop—but sometimes they seem to act with an infatuation characteristic of those—"quos Jupiter vult perdere;" they proceed with their quotations till they tire their own conclusions off their legs—and such is the case in the present instance: after a short break, the extract from Nilus is resumed as follows:—

*Let the sacred temple be filled with pictures well executed by the most celebrated artists, representing the most remarkable events of the Old and New Testaments.*—Vol. I. p. 63.

These are the Irish Gentleman's italics. What follows shall be in our own. But, before we produce the passage, we will just hint to the reader that the purpose of it is to explain *why* the sacred temple should be thus filled with pictures—and, of course, he will surmise that it is *in order that such pictures may be adored*. But he would be mistaken. Here then is the reason:—

*that the unlettered, and those who are incapable of reading the divine Scriptures, may, by the sight of the picture, be instructed in the virtuous deeds of those who have served the true God, according to his own will and command.*—Lib. 4. Ep. 61.—Vol. I. pp. 63, 64.

Can human assurance go further than the religious Tourist's? The Ante-popish Church endeavoured ingeniously to provide for the wants of those who were "incapable of reading the divine Scriptures;" the

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\* Irish Gentleman, Vol. I. p. 63.

Popish would take away those same Scriptures from those who are capable; and designates the free access to them "the main source of all heresy and blasphemy."\* The Ante-popish Church used representations "of the most remarkable events of the Old and New Testaments;" the Popish fills its walls with the most puerile and profane legends. The Ante-popish Church used pictures "to instruct in the virtuous deeds of those who have served the true God;" the Popish uses them for "relative adoration." And yet all this is one and the same thing! Where does Nilus talk of bleeding, winking, speaking, statues? What has the Irish Gentleman produced from ancient practice that at all accords with the doctrines of Trent? He would find, did he take the trouble to enter Protestant Churches, pictures of "events recorded in the Old and New Testaments;" but does he mean to say that this is all that is intended by the Popish doctrine of image-worship? If so, after all his research, he has much to learn of the nature of his religion!

As the Irish Gentleman has quoted so much upon images that is not to the purpose, we will endeavour to supply him with a little patristical matter which is. Thus then Origen speaks—not of himself—but of the Church of his day—the beginning of the third century. "Openly do we exhibit the venerable character of our discipline; and do not, as Celsus supposes, conceal it; for, even on their first introduction, do we imbue our converts with a contempt of idols, and of all images; and then, elevating their minds from the service of creatures instead of God (*ἐπαίροντες τὰ φρονήματα αὐτῶν ἀπὸ τοῦ δουλεύειν τοῖς κτισθεῖσιν ἂντὶ τοῦ θεοῦ*), we fix them aloft on the Creator of the universe: clearly exhibiting to them Him who was the subject of prophecy, both from the prophecies concerning Him (which are many), and from those gospels and apostolical writings, which have been carefully handed down (*παραδιδόμενον*) to those who are able to hear with understanding."† The opinion of the fourth century we may learn from an authority equally unexceptionable to the Irish Traveller. We will not here disturb by translation the emphatic sententiousness of the ecclesiastical Cicero:—  
"Non est dubium quin religio nulla sit ubi simulacrum est." ‡ This testimony, like the former, is not to be considered an individual opinion.

\* See our quotation in p. 400.

† Orig. contra Cels. lib. iii. (p. 120. of Spencer's edition.) This passage is very important, for several reasons. 1. It testifies, not the individual opinion of a particular Father, but the public practice of the Church at an early period. 2. It shows that the *Disciplina arcani*, of which our Traveller makes so much, did not exist then. 3. It is express against images. 4. It strikes at the puerile distinction of Rome between *λατρεία* and *δουλεία* for τὸ δουλεύειν is here applied to the worship due to God. 5. It shews that the Holy Scriptures of the Old and New Testament were then taught by the Church as the foundation of faith, and not stigmatized as the fountain of heresy. 6. It shews that the "tradition" of which the Fathers speak is sometimes taken to signify the Scriptures themselves; for here the word is *παραδιδόμενον*, the usual expression for tradition.

‡ Lactant. Instit. II. 18.

Could Lactantius have thus written, in a book designed for the perusal of heathens, if they had the opportunity of turning round upon him and saying, Do not your own people fall down before images every day? Would any Romanist write thus now?

And now for "Satisfaction to God by penitential works." There is no subject on which a superficial reader is more certain to mistake. Such a mind might equally deduce from Scripture and the Fathers, the Popish or the Antinomian doctrine, according as it was conversant with a peculiar class of passages. The reader of more enlarged study would readily perceive the distinction between a satisfaction inherently meritorious, and a satisfaction indispensable, but not meritorious. The satisfaction of Christ's sacrifice is of the former kind—perfect, and infinite—excluding every other in a meritorious sense. Yet, to be made partakers of that satisfaction, it is required of us that we repent of past sins, and, so far as possible, redress the effects of them; which may be termed "making satisfaction," although altogether in a different sense from the other. Thus Zacchæus made satisfaction by restitution of ill-gotten gains; but this was not a meritorious satisfaction; salvation came to his house because he was a child of Abraham—but none are children of Abraham but by faith in the satisfaction which is really meritorious.\* Those who apostatized in the time of the Decian persecution were not to be readmitted into the Church till they had "made satisfaction," that is to say, until their conduct had given satisfactory evidence of the reality of their repentance. This is what Cyprian means in the passages cited by the Irish Gentleman, with an allusion to Dan. iv. 27., which, as our author's knowledge of the Scriptures is, confessedly, "scanty,"† he has not perceived. He further tells us that "the much misrepresented doctrine of the Catholics on this point" is that which Bossuet thus explains in answer to M. Jurieu.

*"Il faut, dit-il (Saint Cyprien), satisfaire à Dieu pour ses péchés; mais il faut aussi que la satisfaction soit reçue par notre Seigneur. Il faut croire que tout ce qu'on fait n'a rien de parfait ni de suffisant en soi-même; puisqu'après tout, quoique nous fussions, nous ne sommes que de serviteurs inutiles, et que nous n'avons pas même à nous glorifier du peu que nous faisons, puisque, comme nous l'avons déjà rapporté, tout nous vient de Dieu par Jésus Christ, en qui seul nous avons accès auprès du Père."*—Vol. I. p. 54, note.

If this be the "doctrine of the Catholics," it has been indeed misrepresented; not by Protestants, but by Ropes and Councils, whom Protestants have erroneously thought the authentic expositors of the Romish faith.

The Irish Gentleman's "ignorance on all matters of religion" has, more than once, impeded his arguments. Had he known any thing of

\* Rom. iv. 16.

† Vol. I. p. 11.

the faith of the Church of England, he might have spared himself much trouble, and his readers some fatigue. He often pleads for what he deems Popish observances, without being at all aware that neither their antiquity nor expediency has been denied by Protestants, who have themselves employed them. Thus Penance is defended as a Popish ordinance, although it is well known that it is both held and practised in our reformed Church of England. It is true that its *sacramental* character is denied by us; and it would require more ingenuity (may we whisper, *learning*, also?) than the Irish Gentleman possesses, to prove *that*. But, it may be urged, has not penance become almost a nullity in the Church of England? In some respects it has; and we will tell the Irish Traveller why. "In the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood *convicted* of *notorious* sin were put to *open* penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend."\* Such a discipline was excellent, useful, and one to which no exception could be taken. It was incapable of abuse to interested, selfish, or superstitious purposes; inasmuch as the sin was to be "*notorious*," the offender "*convicted*," and the penance "*open*." But when the Romish Church substituted, for this rational and useful system, penances for sins which were *not* "*notorious*," sins of which *none* had cognizance but one individual—the confessor; sins, of which there was *no* "*conviction*;" penances which were *not* "*open*," and which therefore could *not* be examples; when this altered system was itself debased to the most impure and mercenary purposes; such a disgust was created to the very name of penance, that in this country, the Church has never been able to recover that rational and sober exercise of authority which she enjoyed in primitive times. At the same time she declares that such an exercise is so far from repugnant to her principles, that it "is much to be wished."† The truth is, that the salutary use of penance has been destroyed by *Popery*. The Irish Gentleman, therefore, might have saved himself the removal of sundry lumbering folios (always supposing Kirk and Berington have not done his work) by simply consulting the Communion Service of the United Church.

In a strain precisely similar, but very feebly, does the Irish Gentleman contend for *auricular confession*, as at once primitive and Popish. The Church of England no where prohibits confession to the priest—in the Visitation Service she recommends it—and it is evident, as a matter of reason, that it must greatly facilitate the labours of the minister; as we can, of course, best prescribe the cure where we know the disease. But it is *compulsory* auricular confession which is objected by us to the

\* Communion Service.

† Ibid.



Church of Rome.\* It might as well be said that, when we contend against the compulsory celibacy of the Clergy, we hold it unlawful for a clergyman to be a bachelor, as that, when we oppose the Romish system of *forcing* every individual to confess to the priest every thought of his heart, we interdict confession to the minister of religion. We have no scripture authority for any such ordinance; "Confess your faults one to another,"\* is a *reciprocal* duty. And when we recollect the horrid consequences of compulsory confessions—the mass of abomination they comprise—the mighty engine the *usage* has become in the hands of an artful and designing priesthood, we regard it with unqualified abhorrence. We would advise the youthful champion to try his pen on the defence of *COMPULSORY auricular confession*. Perhaps, save only the priesthood of his communion, no person is better acquainted with the details of the confessional.

This is the amount of this new *apology of Popery*. This is all that the Irish Gentleman can say against the Church of England for shaking herself from the dust of superstition, and apparelling herself in the "beautiful garments" of Scripture truth: for his attack on Calvinism applies not to us. Calvinism may be safely surrendered to its fate. If the cause of Protestantism rested on such pillars as irrespective election and reprobation, even the Irish Gentleman might tip her over with his little finger. But such is not the case. The Protestant cause rests upon the Bible; and though men may build "wood, hay, stubble" upon that, this is no prejudice to the foundation. The early Fathers, we profess rather than concede, do not lead us to suspect that any opinions similar to those entertained by Calvin on *predestination* were current in the Christian Church. We thankfully receive the negative testimony which this "expressive silence" affords to the truth of more enlarged views of the Divine love; and the positive attestation to the prevalence of opposite tenets which we find scattered through their works. While we hold that neither the silence nor the explicit testimony of the Fathers could in any degree affect a doctrine *plainly revealed* in Scripture, yet we cannot but feel the weight of both, when they bear together on a point of *controverted* doctrine. But from whom did Calvin himself derive his theory? From one of the Irish Gentleman's own witnesses—one of those witnesses whom he would exalt above the Evangelists and Apostles themselves—from St. *Augustin*!† Calvin did but drink at the same brook with this thirsty religious Traveller! Both left the pure springs of Scripture, though with different views; and, lo! here they are met.

\* James v. 16.

† See Instt. Chrstr. Lib. III. cap. xxii. et xxiii., where St. Augustin is often appealed to in confirmation of the "horrible decrees."

We shall entreat the patience of our readers for one more article on this subject, in which we shall pursue the Irish Gentleman's censures on the Reformation, and on *the study of the Bible*. With all his inconsistencies, he is consistent enough in this. From the beginning to the end of his work the Holy Scriptures are the constant theme of his abuse.

We may now observe that this very imperfect advocate of Popery has said nothing in favour of *the compulsory celibacy of the Clergy, prayers in an unknown tongue, indulgences, meritorious pilgrimages, modern miracles, infallibility, &c. &c.* These would make a very pretty supplementary volume; and we would further recommend him to enlighten this luminous age by a few observations on the poetical (though not always metrical, grammatical, or orthographical) spells or charms against the cramp, tooth-ache, ear-ache, &c. sold by the enlightened "Catholic Clergy" of Ireland to their poor hoodwinked votaries.\* When a gipsy does the like in England, we send him to the House of Correction as a rogue and a vagabond. Such law, however, does not apply to these reverend *cunning-men*; and their advocate cannot do better than explain upon what ground the distinction ought to be made.

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ART. II.—1. *A Charge delivered to the Clergy of the Archdeaconry of Lewes, at the Primary Visitation of EDWARD, Lord Bishop of Chichester, in May 1834. Published at the Request of the Clergy.* London: T. Cadell. 1834. Pp. 35.

2. *A Charge delivered to the Clergy of the Archdeaconry of Ely, at a Visitation held in the Parish Church of St. Michael's, Cambridge, on Tuesday, April 29, 1834, by the Rev. J. H. BROWNE, M.A. Archdeacon of Ely. Published at the Request of the Clergy.* London: J. Hatchard and Son. Cambridge: Deighton. Nottingham: Staveley, Dearden, and Hicklin. 1834. Pp. 58.

EPISCOPAL and archidiaconal charges have now a very peculiar, but painful, interest. In other times, the superior pastor had nothing to do but to impress on the subordinate clergy a diligent attention to the

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\* The form of blessing the cramp-rings may be found in Burnet, Book II. Art. 25. The following charm against the tooth-ache was given by a Priest in the county of Cork to one of his flock in the year 1824:—

"As Peter sat on a marble stone,  
Christ came to him, he being a Lone,  
Peter, what elath thee?  
The tooth ake my Lord God,  
Peter arise and you shall be free.

And all men and women shall be free from the tooth ake, who believe in these words; I do in the name of God." See *Quarterly Theological Review* for March, 1825. It is difficult here to adjust the balance between fraudulence and impiety.

duties appointed to them within their several folds. The interest inspired by such exhortations was deep, solemn, and affecting ; but it was local and professional ; the world was little concerned in the publication of the charge. We owe it to those emphatically religious men, the Dissenters, that charges no longer possess this very limited interest. They have compelled the Church to a militant position ; and the priests of the Lord, with sounding trumpets, to cry alarm against them.\* Charges to the Clergy have now begun to be exhortations to the christian soldier to address himself to the approaching conflict ; and therefore are eagerly sought after by *all* : while a holy jealousy pervades the ranks, which scrutinizes every expression which falls from those in command, lest cowardice, or vacillation, or treachery should seem, in the most distant degree, to appear.

Archdeacon Browne's Charge will thoroughly bear this scrutiny. Nor do we say that there is any disposition in Bishop Maltby to betray his trust to the foe. He marks his ground with satisfactory precision ; with a precision which, we think, sufficiently distinguishes his views from those of the wretched party, to which the conduct of public affairs is now entrusted. Yet, as might be expected, he would make concessions which we would resist with all our might. To a general registration neither he nor we would object, provided it involved no doctrine ; to a modification of the ceremonial of marriage he would cautiously consent ; to the absurd demand of burial in our churchyards with sectarian ceremonies, he would oppose an unqualified resistance ; but he would allow *the church bell to be tolled at the funerals of Dissenters, though buried in their own place of interment and according to their own rites* ; and why ? because " it might dispose them to acquiesce more cheerfully in the exclusion, of which they now complain, from our parochial cemeteries." We did not give Bishop Maltby credit for quite so much primitive simplicity. Could he really believe that the Dissenters had any such vehement predilection for " consecrated ground," the perpetual object of their coarse and ignorant scurrilities ?—or that so enlightened a body as the Dissenters, a body so utterly unshackled by antiquated and vulgar prejudices, could be soothed into acquiescence by the tinkling of a bell ? or that men so entirely opposed to the superstitions and mummeries of the Church would find a welcome dirge to the memory of a departed brother in the voice of the church tower ? No ! the Dissenter knows that, when his minister stands in the churchyard, he does as truly invade the office of the Clergyman as if he stood in the Church ; he has therefore made one step to a share of the ecclesiastical spoil. Let the good Bishop try to purchase the " cheerful acquiescence " of a hungry mastiff in " exclusion " from a feast, by

throwing him a dry bone, and then see whether his plan will succeed with Dissenters' grievances. It is astonishing that there can remain one *mind* unconvinced of the real meaning of conciliation in the mouth of a Dissenter. Conciliate him with "all the silver in the house of the Lord," and cut off the gold from the doors and pillars of the temple,\* and you shall find him so very conciliatory that he shall soon be pressing you for more conciliation.

Bishop Maltby would concede (as we were fully prepared to expect) the University question. He would make it, however, matter of private arrangement, not of legislative enactment. Its advocates seem now pretty generally ashamed of the tyrannical attempt to force it upon the Universities by the strong arm of power. They are *afraid* as well. They know that, although academics are loyal men, their loyalty is founded upon religion; they have learned to "honour the King," because they "fear God." Were the duties set in collision, they are prepared to prefer and stand by the higher. No Act of Parliament could force them to break their oaths and pollute their consciences. As to conciliation, Bishop Maltby has not troubled himself to shew that such a concession would abate one particle of dissenting hostility. His brother of Exeter, however, has not allowed the question to rest even in this negative form. In his splendid speech on the subject in the House of Lords, the upright Prelate proved by the testimony of the Dissenters themselves, as expressed in their most authentic documents, their determination never to rest till they had shared among themselves the honours and emoluments of the Universities.

The Bishop advocates the principle of Church Rates, and, in the same breath, the legislative measure to abolish them. His defence, however, of the Established Church, and the principle of Ecclesiastical Establishments, is triumphant. The following compendious remarks are excellent as beautiful.

Although I have been compelled, my Reverend Brethren, to treat this and other topics of importance very briefly, yet am I fearful that I have already ~~passed~~ <sup>transgressed</sup> too much upon your attention. I therefore hasten to lay before you some of the grounds, upon which I am confident of your warm concurrence in the feeling, that the Church established in this realm demands the cordial and unremitting support even of every member of the State.

Its form and discipline are framed after the primitive and apostolical model; its services breathe the same spirit, and preserve the same doctrine; it supplies an incentive to the youth of the country to employ themselves in the cultivation of sacred literature, in conjunction with the study of the purest remains of profane antiquity. It conveys the means, and imparts the taste, for acquiring scientific knowledge. Yet the average amount of funds, which produce these incentives and rewards of learning, would not, if equally distributed, yield an income of 280*l.* to each minister of a parish; an amount of remuneration, be it observed, not much exceeding that of the Scottish clergy. Our National Church disperses throughout the country, and fixes in residence, such as are

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\* See 2 Kings xviii. 15, 16.

possessed of the qualifications just described; while the duties and custom of their ministry render them, more than any other class, accessible to the houseless, and alive to the necessities and distresses, of the poor. They are at once instructors of the ignorant, guardians of the unprotected, succourers of the distressed. They operate as a check upon the light-heartedness of the higher orders; while they restrain the turbulence of the lower. They are welcome guests to the former; while they are treated as friends by the latter. Thus sharing and diffusing the blessings of Christianity and civilization, they seem to prove the wisdom of that distribution, which allots a certain property in the State to hereditary succession; while it reserves a smaller, but permanently-settled portion for men of learning and piety, who claim, receive, and administer it, as the means of common good.—*Bishop of Chichester's Charge*, Pp. 30—32.

Archdeacon Browne is firm and uncompromising in his resistance to every thing that can affect the foundations of the Church. He preaches christian *union* against *false conciliation*. The charge is admirably adapted to the present times; clear, argumentative, scriptural and popular. With a few extracts we conclude:—

It would be happy for those who set up their own crude notions of church government in opposition to the concurrent evidence of ecclesiastical history, and to the decisions of the wise, the pious, and the learned of every age, if they were sensible of the deep criminality of voluntary error, when it prompts a course of conduct at variance with the letter, no less than with the spirit, of the christian religion. It would be well for them, if they considered the possibility of their being entirely mistaken as to the validity of those objections which they have been led to entertain against that particular form of ecclesiastical polity from which they dissent. It would be well for them if, on the other hand, they considered the utter impossibility of their being mistaken with regard to the duty of cultivating unity, which is expressly enjoined, or of avoiding division, which is expressly forbidden. Unless the separatists of the present day can demonstrate from the Scriptures that the Church of England prescribes unlawful terms of communion, as clearly as the illustrious founders of the Reformation proved that the Church of Rome did so, they ought to reflect whether they may not be incurring the joint guilt of violating the one and promoting the other.—*Archdeacon Browne's Charge*, p. 22.

As a question of civil polity, it must be conceded that some general system of registration of births, marriages, and deaths, would, abstractedly considered, be a desirable object. But how such a system could be accommodated to the diversified opinions and practices of the multifarious sects into which the seceders from the establishment are divided, without any infringement of the claims and privileges of the church and its ministers, without any desecration of the ordinances of religion, and without any encroachment on the rights of conscience, is a question of a most complicated nature, and one that appears to be involved in inextricable difficulties. No scheme ought to be tolerated for an instant that has a tendency to supersede or set aside the sacrament of baptism, or even to diminish the reverence which is due to that solemn rite. No legislative enactment ought to be passed, which might have the effect of weakening the marriage tie, by divesting it of those religious sanctions with which it is now ratified and confirmed. And with regard to the claim of dissenting ministers to officiate in our burying-grounds at the interment of any member of their respective congregations, it has been justly observed, that they might with as much reasonableness and propriety lay claim to the use of our churches.—The one, no less than the other, is the freehold of the incumbent. The one has been set apart by the same ecclesiastical authority as the other, for the celebration of the rites of sepulture according to the prescribed formularies of the Established Church. What claims, therefore, can they who dissent from these formularies, have to

practise their own peculiar modes of interment in places which have been so appropriated? Upon what principle can such an attempt to invade the inalienable rights of the church be vindicated?

Upon the question of church-rates, I have no hesitation in pronouncing a decided opinion. It is well known that these rates constitute a charge upon land or houses, as the case may be, for the sustentation and reparation of the fabric of the church, as well as for other incidental expenses connected with its services, which rests upon the valid and unimpeachable title of immemorial usage. If this land, or these houses, should, in the unceasing fluctuations of property, pass into the hands of dissenters, there is no more reason why they should be exempt from this charge than from that of poor-rates, or rates for the county. Any such partial exemption would be a robbery of others by transferring to them a burden which did not belong to them, that is, to which their property had not previously been subject. To plead conscience in behalf of such an exemption, will scarcely admit of a charitable construction. We are commanded to *render to all their dues, tribute to whom tribute is due, custom to whom custom*. There can be no doubt that the primitive Christians scrupulously obeyed this injunction; there can be as little doubt of their being fully aware that some portion of the tribute and customs thus levied was devoted to purposes altogether alien to the christian religion; yet we do not hear of their pleading "conscience," as a reason for withholding their legal dues. If any part of the sums thus raised were applied by their civil rulers to the purpose of upholding an odious and corrupt system of idolatry and superstition, they well knew that the guilt attached, not to themselves, but to their governors. Can Christians, therefore, of the present day be justified in demurring at the payment of contributions towards the support, not of pagan rites and heathen abominations, but of a church, the doctrines of which are admitted by orthodox dissenters themselves to be pure and scriptural, however they may be disposed to cavil at its discipline and worship?

Objections equally insurmountable do I feel to the introduction of "false doctrine, heresy, and schism," into our universities, by the unrestricted admission of dissenters to all degrees except those of divinity. The arguments which have been adduced against this measure are so well known in consequence of the discussions which have already taken place with reference to it, that I will not weary your patience, upon which I have already trespassed too long, with their repetition. It is to be hoped that the legislature will never be induced to invade the chartered rights of these learned bodies, or to violate those fundamental principles of their incorporation, which give them a legitimate claim to the designation of "seminaries of sound learning and religious education." For my own part, I would remonstrate against any such encroachment upon the privileges of the Universities, as a flagrant act of injustice; and I would conjure those who duly appreciate the value and importance of the two Universities as the main stays and bulwarks of the Established Church, and who perceive that the vital interests of the latter are indissolubly connected with the system of religious instruction which is pursued in the former, to oppose it by all legal and constitutional means. Were I, indeed, as fully persuaded that such a concession would satisfy the wishes of the dissenters, and disarm them of any further hostility to the Church, as I am convinced that these results would not follow, I should still feel it my duty to oppose their being admitted to graduate in our Universities, upon the principle that we are not to do evil that good may come. The evil, according to my judgment, would consist in sanctioning and giving currency to the popular, but eminently pernicious and unscriptural, dogma of modern liberalism—that it is a matter of indifference what creed a man embraces or what mode of worship he adopts, provided he be sincere—a dogma which would make no difference between Saul of Tarsus and Paul the apostle, and which would place the martyr and his sanguinary persecutor, the heathen idolater and the spiritual worshipper, in the same scale of moral excellence. If, as I verily believe to be the case, the Established Church be a truly apostolical Church—a pillar and ground of the

truth, maintaining it against the inroads of infidelity, heresy, sectarianism, and superstition; if a regular outward, as well as inward, call be generally necessary to give validity to the ministration of the word and sacraments; if unity of judgment and affection be an object worthy of assiduous cultivation; and if, on the other hand, schism or division be an evil most earnestly to be deprecated; then would I protest against a measure which would tend to undermine the foundation of the Protestant Establishment, to confound the distinction between the intrusive and the duly accredited minister of the gospel, to set aside an uniform system of religious worship and instruction, and to multiply religious dissensions to an indefinite extent.—*Archdeacon Browne's Charge*, Pp. 26—30.

In the momentous struggle upon which we have been forced to enter, we have the indescribable satisfaction of reflecting that we have not been the aggressors. No attempt has been made or contemplated on our part to curtail or invade the rights and privileges of dissenters; and, consequently, their attempts to invade those, which appertain to us, are altogether gratuitous and unprovoked. To whatever extremities, therefore, the contest may proceed, all the responsibility of its commencement, and of the evils in which it may finally issue, rests exclusively with our opponents. Our cause is the cause of truth, of justice, of sound principle, and of pure religion. Let us then maintain it with uncompromising firmness; but, at the same time, in a christian spirit. Above all, let us, in the faithful and conscientious discharge of every duty, cast ourselves and that pure and reformed part of the Christian Church, of which we are ministers, upon the protection of that God who is not the author of confusion, but of peace—who has commanded Christians to *submit themselves to every ordinance of man for the Lord's sake*; and who, in the case of those that *perished in the gainsaying of Core*, has left an awful monument of the righteous retribution, which finally awaits the fomenters of schism and rebellion.—*Ibid*. Pp. 31, 32.

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## LITERARY REPORT.

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*Scripture Biography.* By the Rev. ROBERT WILSON EVANS, M. A. Fellow and Tutor of Trinity College, Cambridge, and Author of the "*Rectory of Valehead*." London: Rivingtons. 1834. 8vo. Pp. 358. [Theological Library, Vol. VII.]

BESIDES the interest which attaches to biography in general, the lives of eminent characters mentioned in the Scriptures afford many additional sources of instruction and improvement. There are also peculiar difficulties in their compilation, which demand the most careful attention and judicious forethought in the writer who undertakes the task. Few persons could have been found better qualified for such a performance than the amiable and talented author of the "*Rec-*

*tory of Valehead*;" and, within the limits which he has prescribed to himself, he has done ample justice to his subject. We could wish, however, that he had drawn somewhat freely from the *genuine* tradition of the early Fathers. We miss that research, united at the same time with most zealous caution, which Cave has displayed in the *Lives of the Apostles*. Omitting every thing which had the slightest appearance of doubtful authority, pious fraud, or fond credulity, his biographies contain a degree of novelty in their composition, which attracts the attention with greater force, even to the facts and circumstances with which the reader is previously acquainted. That the most acute judgment is necessary in making a proper selection from the

records of primitive antiquity, and working them up with the more authoritative details of Holy Writ, we are not disposed to deny: but Mr. Evans at least was not likely to have failed on this score.

*Select Sermons.* By JEREMY TAYLOR, D. D., Chaplain in ordinary to King Charles the First, and some time Lord Bishop of Down and Connor. With an Introductory Essay, by the Rev. R. CATTERMOLLE, B. D. London: Hatchard. 1834. 12mo. Pp. xxviii. 289. [Sacred Classics, Vol. VII.]

EACH succeeding volume of the series, of which the present is the seventh, affords increasing proof of the judgment displayed by the editors in the selection, and of their anxious endeavours to fulfil their contract with the public. We are pleased to observe that the attention of her Majesty has been drawn to the undertaking, and that she has been graciously pleased to take it under her immediate patronage. As it is every way worthy of the Queen of England to promote the religious interests of the nation, so the work before us is admirably calculated to advance that desirable end. In choosing the Sermons of Bishop Taylor for the commencement of this branch of the collection, they introduce their readers to some of the most noble specimens of eloquent simplicity, combined with powerful argument and deep theological knowledge, which the stores of old English divinity can boast. The Sermon on "The Marriage Ring" is an inimitable production, only inferior, if indeed it be inferior, to that on the "Miracles of Divine Mercy;" of which, however, the merit is of a very different kind. The solemn earnestness and stern theology of the one, and the quaint illustration and earnest admonition of the other, are alike exquisite and original, and equally characteristic of the preacher's extensive acquirements. Mr. Cattermole's Essay accords well with the aim and intent of the volume, pointing out the peculiar advantages of preaching, as a christian institution,

tracing its history through the period of the Reformation to the present time, and remarking upon Taylor's matter and manner as compared with the preachers of his own and after times. His observations on memoriter preaching, and the use of written sermons, are particularly sensible and just.

*The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature.* To which are added, two brief Dissertations: 1. On Personal Identity; 2. On the Nature of Virtue. By JOSEPH BUTLER, D. C. L. late Lord Bishop of Durham. With a Memoir of the Author, by the Rev. GEORGE CROLY, LL.D. London: Hatchard. 1834. 12mo. Pp. xl. 352. [Sacred Classics, Vol. VIII.]

INSTEAD of the usual Introductory Essay, Dr. Croly has prefaced this volume of the Sacred Classics with a well-written life of the highly-gifted and powerfully-minded author of the ANALOGY. This distinguished divine was born at Wantage, in Berkshire, in the year 1692. His origin was humble, and his means contracted; but his bright attainments were such as to secure his advancement in the Church. Shortly after the publication of his celebrated work, he was raised to the bishopric of Bristol, to which was added the deanery of St. Paul's. In 1750, he was translated to Durham. He died at Bath on the 16th June, 1752, and was buried in Bristol cathedral, where a plain marble monument covers his grave. This being much defaced, a more suitable memorial is about to be erected, under the patronage of the present Bishop of the see. An inscription by Mr. Southey, who is a native of Bristol, will be engraven upon the monument; of which a representation is given as a frontispiece to this edition of the learned prelate's immortal work. Beneath it is intended to place the striking passage from Origen, quoted by him in his Introduction:—"He who with the Scripture to have produced from Him who is the author of nature, may well expect to find the



same sort of difficulties in it, as are found in the constitution of nature." (Philocal. p. 23, ed. Cant.)

Gratified as we have been with Dr. Croly's Memoir, and particularly with that portion of it which vindicates Butler from the charge of a change of sentiment towards the close of his life, we are scarcely content to lose the customary Essay. Not that we think a biographical sketch may not occasionally be substituted, but the reasoning of the Analogy is so abstruse, and the writer's mode of thinking so intent, that an analytical view of his work, developing the drift and bent of his argument, would have formed, in this instance, a valuable guide to the theological student, no less than the general reader.

*Family Prayers, by the late WILLIAM WILBERFORCE, Esq. Edited by his son, ROBERT ISAAC WILBERFORCE, M.A., Vicar of East Farleigh, and late Fellow of Oriel College. London: Hatchard. 1834. 12mo. Pp. xxiv. 73.*

*A Manual of Private and Family Devotions, for the Religious Cottager. By the Author of the "Essay on the Happiness of the Life to come," &c. &c. Second Edition. London: Rivingtons.*

*Collects, chiefly in the words of Scripture; to which is prefixed a Collection of the Texts in the New Testament, exhorting to the Duty, and exemplifying the Practice, of Prayer. Exeter: Spencer. London: Longman; Rivingtons. 1834. 12mo. Pp. iv. 94.*

THE numerous manuals of prayer which are given to the public, render it impossible to do more than merely announce their publication. We are pleased to hail them as a proof of the increasing habit of family worship; and we seldom meet with any which are objectionable, though they are of varied merit in regard to their selection, compilation, and appropriate application. After all, the prayers of Bishop Wilson, or those of the present Bishop of London, are the best.

*Paul, Philemon, and Onesimus, or Christian Brotherhood; being a Practical Exposition of St. Paul's Epistle to Philemon, applicable to the present Crisis of West Indian affairs: in a Discourse preached in St. John's Church, Antigua, on Sunday, Dec. 29, 1833. With an Appendix, containing Remarks on, 1. Education of the Poor; 2. Relief of the Destitute. By the Rev. THOMAS PARRY, M.A., Archdeacon of Antigua, &c. &c. London: Rivingtons. 1834. 12mo. Pp ix. 57.*

ALTHOUGH this Discourse, as intimated in the title, is mainly of a local character, it involves considerations which equally tend to the promotion of social and domestic comfort in the world at large. The "Epistle to Philemon" is, from its subject, peculiarly applicable to the state of the colonies at the present crisis; but the duties of masters and servants, employers and workmen, are no less deducible from the tenor of its admonitions. Mr. Parry, who is also the author of a familiar exposition of the Epistle to the Romans, has exhibited these duties in a truly christian light; and much good may be expected, in a religious point of view, from the circulation of his little volume.

*The Beneficial Operation of Banks for Savings, affirmed in an Address to the Trustees, Managers, and Friends of the Bank for Savings for the Hundred of Hinckford, in the County of Essex, by whose liberal Subscriptions a splendid Memorial of their Approbation was presented to the Secretary of the Institution, Nov. 28, 1833. Annexed, is a brief Memoir of the late Lewis Majendie, Esq. of Hedingham Castle. London: Mix. 1834. 8vo. Pp. 69.*

If any doubt can be supposed to exist, at the present day, of the great and manifold advantages resulting to the poor from the operation of Savings' Banks, we refer all who are sceptical in this matter to this able and eloquent address of the Secretary for the Hundred of Hinckford. Indeed a document, at once so important and so

gratifying, ought to be in the hands of every one directly or indirectly connected with these institutions; and those who are engaged in their management are more especially concerned in giving their attention to its interesting details. Acquainted as we have long been with the zealous exertions of the Rev. H. D. Morgan, the writer of the Address, we can duly appreciate the feelings which prompted the token of esteem and affection, presented to him by the friends of the Hinckford Bank; and sincerely do we hope that an institution, so conducive to the moral improvement and worldly comfort of the poor, may long prosper under the control of his humane and salutary guidance. In connexion with Mr. Majendie, of whom he has given a memoir, as creditable to his own head and heart as to the christian character of the object of his encomium, Mr. Morgan has the honour of calling the bank into existence; and the flourishing state in which it now stands, is a striking proof of what may be done by perseverance struggling against opposition, and by reason triumphing over prejudice.

*Lectures on the Gospel, as gathered from the Life of Christ; intended for Popular and Family Instruction. With an Appendix on Baptismal Regeneration. By the Rev. HENRY HUGHES, M.A., of Trinity College, Oxford; &c. London: Rivingtons. Oxford: Parker. 1834. 12mo. Pp. xi. 266.*

It is the object of the author of these Sermons to illustrate the leading doctrines of the gospel by the different situations in which Christ himself was placed during his earthly ministry. As filled with the *Holy Spirit*, as being the *Son of God*, as he walked with men, as he was exposed to temptation, as he was compassed by affliction, in his agony in the garden, in his death, and resurrection, and ascension into heaven, Christ affords, as it were, an emblem of the doctrines of his religion. With reference to the foundation which Christ himself has laid, our

author has arranged his subjects under the several heads of *the Influences of the Spirit, Adoption by God, Practical Holiness, Victory over Temptation, the Uses of Affliction, Communication with God, the Death of the Body, Resurrection from the Dead, and Entrance into Glory*. On all controverted points, the opinions of the great Divines of our Church are generally adopted without discussion; and the preacher's wish seems to be to improve the hearts of his hearers, rather than meddle with matters above the reach of ordinary comprehension. He has evinced, however, no little theological research in his Appendix, in an Essay on Baptismal Regeneration, which is well worthy of an attentive perusal. This Appendix, it may be added, has been published in a separate form.

*Practical Advice to the Young Parish Priest. By JAMES DUKE COLERIDGE, LL.B. Rector of Lawhitton, and Vicar of Lewannick, Cornwall, and Prebendary of Exeter Cathedral. London: Rivingtons. 1834. 12mo. Pp. ix. 124.*

SINCE the appearance of Herbert's "Country Parson," the form of which has been adopted by the author of the publication before us, a more useful, discreet, and pious manual, for the guidance of the parish priest, has not been put forth. The subjects considered, the unpretending spirit in which they are discussed, the great importance attached to the duties recommended, and the clearness with which they are shewn to be both practicable and profitable, alike contribute to render the writer's admonitions both valuable and instructive. Peculiar circumstances will of course call for corresponding deviations from the system proposed by Mr. Coleridge; but, as a general outline of parochial duty, a safer and more efficient system could scarcely be devised; and, without some system, it is clear that the most earnest exertions will fail of half their benefit.

## A SERMON

ON THE ORIGIN, PROGRESS, AND END OF THE DIVINE LAW.

PSALM xix. 7.

*The law of the Lord is an undefiled law, converting the soul.*

To the devout and humble-minded Christian, there can be little need of pointing out the excellency of the divine law, or recommending the study of it. He knows that it contains the fixed and immutable councils of God towards men; that it informs them of his sure mercies, his inevitable judgments, and his everlasting covenant; that it is throughout a code of principles, a rule of action, and a record of realities, in which their present and eternal peace are involved; that it displays the power of God and the wisdom of God; that it relates to the highest subjects, and therefore is worthy of the highest regard. All however, as we well know, are not thus devoutly affected towards the word of God, but consider it too frequently with indifference or hostility, as reflecting on the wisdom and justice of God, and controlling the liberty and happiness of man. Very many, even within the sanctuary of God, outwardly profess reverence toward it, occasionally reading and referring to it, and yet are not inwardly changed and fashioned by it. The consequence of such various opinions and practices in relation to the statutes and judgments of the Lord, may easily be imagined. Many become rooted and grounded in error and wickedness, and many unstable souls are beguiled.

With a view to the correction of such errors, it may be no unprofitable or uninteresting subject for your consideration, if I point out to you the great object and excellency of the covenant which God hath made with us; that, like its great Author, it standeth fast throughout, and is "the same yesterday, to-day, and for ever." On these accounts, then, it is a duty ever incumbent on the friends of pure religion, and more especially on the ministers of the gospel, to vindicate and explain the ways of God; to point out, not only the beauty and consistency of the law which he has given us, but its necessity for our well-being;—to do, in short, as Nehemiah, the Prophet, did in old time; to read in the book of the law distinctly; to give the sense, and cause the people to understand the meaning; to the intent that they may put their trust in God alone, and seek him ever with a faithful and true heart, when they see how excellent is the covenant which he hath made with us.

Let us consider then, as briefly as possible, its origin, its progress, and its end.

By the word Law, we understand, in common, a rule of action; and by the law of the Lord, we mean that rule which God, the Lord of all, hath revealed for the government of our thoughts, words, and actions; that thus the whole man, both soul and body, may be rightly disciplined and informed. And as it implies power and authority in the Giver of the law, so also does it bespeak weakness and dependence in

those to whom it is given, and consequently that God may reward or punish according as man receives or disobeys it. And first we may observe, concerning these Divine statutes, that there never was a time, since the creation of man, when they did not exist. They were given indeed at one period, and enlarged and extended at another; but still in every period their authority was the same, the wisdom and justice also which ordained them were the same, and the object was the same; viz. the preservation or conversion of our souls, that we might live and not die.

But in order to point out this matter more clearly, that the law of the Lord hath ever been holy, just and good; of most excellent wisdom in respect to its Divine Author, and of exceeding mercy and loving-kindness in respect to us, to whom it was given; it may be useful to consider it in its three most distinguishing periods: 1st, As it was in the days of Adam before he fell; 2dly, In the time between the fall and the coming of Christ; and, lastly, as it is now, in the days of the gospel.

1. The first law given to man, was that which was given to our first parents, in the garden of Eden, respecting the forbidden fruit. God, when he made the world, made a law for every part of it: he made a decree for the sun and moon, and made it fast for ever, that they should run their appointed course, and not transgress at any time; he made also a law for man, of a higher order indeed than was given to the other works of his hand, because man was made of a higher nature than they were, and capable of higher things. The law given to us involved in it reward or punishment, which that given to the other creatures of God did not, for they were not made free and responsible agents, nor were they destined to endure for ever, as man was. Concerning this law given to Adam, we may observe, that it was a very simple and easy commandment; so very simple, that some, judging from the more extensive commandments given to man in after times, have hastily pronounced it to be foolish; but by such objections we only condemn ourselves, and bear witness to God that his first law was not grievous, but that it was just and good. The more simple and easy it was, the greater was the sin of Adam in disobeying it; it was adapted to his pure and spotless nature, which the commandments subsequently given to man were not; it served moreover, as a test of his obedience, as an acknowledgment that he held his earthly estate of him, who was the Lord and Sovereign of the ground he occupied: and had it been kept, it would have kept his soul; it would have been the means, through the gift of God, of advancing him at once from a paradise below, to a paradise above, without tasting of death; for he would have been in that case undefiled, and innocent of the great offence, and capable of the chaste and holy joys of heaven. Thus far then the law of God relating to man was good; it found him in a perfect state on earth, and it was intended to make him perfect in heaven; it found him made "a little lower than the angels," but it was destined to give him angels' food, to "crown him with glory and worship."

2. Secondly, let us consider that period relating to the law of God, which passed between the fall and the coming of Christ. Our God, as we have seen, having made man upright, gave him also a law suited to his

uprightness, such as had no respect to any sin which he had committed, but only to such sin as, in his free agency, he might commit; but man, as we know, obeyed it not; and by that act of unbelief and disobedience on his part, he altered his nature and his condition upon earth. God's promise to him, that he might eat of the tree of life and live for ever, became void, the curse took effect, and, from that moment, death entered into the world. Before his sin, he was only liable to mortality; but after his sin, his mortality was determined and established. Having thus acquired a knowledge of evil, and become a sinner, it was necessary, in regard to the happiness of man and the purity and consistency of the Divine attributes, that additional laws should be given him; *such* as should now be adapted to his sinful and mortal state, that thus they might convert his soul and bring it back again to God. To this end, God spake unto our fathers, at sundry times and in divers manners, by the prophets; and he gave them the law of sacrifices, the law of circumcision, and various other outward rites; that through them, men might be assisted and strengthened in the pursuit of heavenly things. Hence also holy places were appointed, and holy men were ordained, whose lips should preserve knowledge, and at whose mouth men might seek and learn the divine word: hence also came the two tables of stone, containing the ten commandments, or moral law, that through them men might be reminded of the love which they owed to God and man, and perceive in their own weakness how "far they were gone from original righteousness." The first law given to man had, as we have seen, no reference to any existing evil in man; but all these subsequent laws which were given him *had respect* to the evil dispositions which he had acquired, and to the evil practices which he had introduced. The law, says St. Paul, speaking of the Mosaic institution, "was not made for a righteous man, but for the lawless and disobedient; for the ungodly, and for sinners; for unholy and profane; for murderers of fathers, and murderers of mothers, and manslayers." The law of God, moreover, at this period, had respect not only to the sin which had been committed in the world, but also to the remedy which was provided for it, through the Saviour. Thus St. Paul speaks: "The law was added because of transgressions," until the Seed should come to whom the promise was made; it was but the shadow or representation of good things to come; it looked forward to Christ, thus teaching men, that after all, he was the life and spirit of the law, the great reality to which it related, the only acceptable offering for sin, when man had transgressed the law. As there was then no hardship in the law of God, in its original state, so neither was there any in its subsequent state, but what was occasioned by ourselves, by the sin which had alienated us from God, and which, consequently, required a greater force to bring us back to God. If the law of God became at any time as a yoke to our necks, which it was hard to bear, it was because of sin, which had made our hearts harder than a rock, and not otherwise to be subdued. If the law of God brought us, as it were, into bondage, it was for this reason; because we had first abused the liberty of God, and made ourselves the servants of sin. Surely in this point of view, the statute law of God must even appear a most wise and merciful provision for man; and the more we consider and understand it, the more ready we shall be to exclaim with the Psalmist,

that "the law of the Lord is a perfect or undefiled law, converting the soul," disposing and enabling men, by the restraints which it imposed; and the hopes which it inspired, and the consolations which it administered, and the quick and searching truths which it delivered, to prepare for that holy presence into which no defiled and unconverted soul should ever enter. There are, however, some passages in Scripture which appear to speak very differently of the law of God in this period, and which it may be useful to explain. St. Paul, in particular, speaking of the law of God, which was given by Moses, says, that it "was weak and unprofitable;" that "it made nothing perfect," that it was not faultless, but required a second or better covenant; that it never, in short, "made the comers thereunto perfect." (Heb. vii. viii.) If then the law was thus imperfect, it may be asked, as St. Paul himself does, For what purpose was it given? How can it be undefiled? Wherefore serveth the law? To this question, we answer, that it served for various good and excellent purposes; it was added, says St. Paul, "because of transgressions," that we might know ourselves, and behold therein, as in a glass, the spots of our soul, and the hardness of our corrupt hearts. "The law entered," as he again observes, "that the offence might abound,"—not that men might commit more sins, but that they might be the more sensible of their own actual guilt, of their own weak and sinful condition; that sin, in short, by the commandment, might become exceeding sinful, and consequently, that the grace, which pardoned it, might the more abound and might be the more distinguished. Through Adam, we were all born in sin, inheriting a corrupt nature from a corrupt stock; but it is possible that we should *not* have known our sinful state, if positive laws, the picture of holiness and truth, had not been set before us. "I had not known lust," says St. Paul, "except the law had said, Thou shalt not covet;" nay, he "was alive once," he says, "without the law;" he thought himself righteous, not knowing the righteousness of God. When then the law or commandment came, "sin revived, and we died," for our own actual, as well as original guilt; and this might seem harsh and unjust dealing on the part of God towards man, if the end of all this had not been shewn to be most gracious and merciful; viz. that we, feeling ourselves weak and cursed by the law, might look the more earnestly unto Christ, who should take away the curse of the law, by being himself made a curse for us. In itself, then, the Mosaic institution was not perfect; for the blood of bulls and of goats could not take away sin, nor could present obedience, on our part, make amends for our past disobedience, and satisfy the justice of God. But, in respect to its end, it was perfect and undefiled; for it directed men to Christ the great teacher, sent of God to convert our souls; the true Paschal Lamb, who should take away the sins of the world; the harmless, the undefiled High Priest, who should offer up himself once for all. In this sense, the law is said to be spiritual, "to be ordained unto life;" and many through faith rightly received it, "waiting patiently for the consolation of Israel," looking not to the letter of it, which "killed," but to the spirit of it, which "gave life." Happy would it have been for the Jewish people, to whom it was especially addressed, had they all faithfully received it; they would then have received Christ, their Messiah, of whom it spoke; but they regarded only the external parts of the law,

and not the life and spirit of it; they valued the outward form, but not the inward power, of godliness. The law of God consequently became of no value to them; and the gospel of Christ, of which it spake, became a stumbling-block unto them; they comprehended it not; they hardened their hearts, and closed their eyes against the great mystery of godliness, that they might not be converted and healed.

3. The law of God, however, under the gospel dispensation, which in the fulness of time succeeded, still continued the same, although the Jews rejected it; it still spake of righteousness, and of that same faith, by which the fathers in old times had obtained a good report; so that "he that believeth on the Son of God hath life; and he that believeth not the Son of God, hath not life." It still claimed obedience from man; and so far was our Saviour from making void the law in any one respect, that, on the contrary, he expressly declares, "he came not to destroy the law, but to fulfil it;" to fulfil its types and ceremonies, to fulfil its prophecies, to enlarge and extend its moral precepts, and to enforce on all the observance of them, by clearer and higher promises. Our Saviour came, in short, to *convert* our souls, to speak peace to his people, that they turn not again. He was the great end of the law, the completion of the promise given to Adam when he fell, and renewed at sundry times, and in divers manners, through the prophets. Although many ages had passed away between the first commandment which was given to man, and the coming of Christ, yet the great end of the law was never forgotten; one lengthened chain reached throughout, and even continued the same in directing men to Him who should bruise the serpent's head, and be the life and light of the world, and *convert* our souls, and thus restore us again to the paradise we had lost.

When we take this connected view of the law of God, what a wise and merciful and mysterious scheme does it present towards the children of men! Of what infinite majesty and justice does God appear, that when the law was broken, which was intended to preserve us in happiness, the breach of it could not be healed but by a greater sacrifice and satisfaction for sin than man could make! Of what value must that image of God have been, in which we were first created, which required such a price to be paid for our restoration to it! How corrupt and ignorant must we have made ourselves, to require the law of God to be revealed for our instruction in righteousness; how fond of our own conceits, how unwilling to receive heavenly truths, how blind to the wants and real interests of our own souls, must we have been, when a law full of curses and threatenings was necessary to persuade us to seek the living God!

Having thus then pointed out the origin, progress, and end of the Divine law,—viz. that it hath ever had in view the *conversion* of our souls, little need be added to recommend your attention to it;—you that value your own souls,—you that value your own peace, here and hereafter,—you who have respect to the statutes and judgments of the Lord, to those Scriptures which were written for your instruction, and must, through Christ, lead you to salvation. We know, indeed, that there have been, and ever will be, different descriptions of men, who in their hearts dislike the law of God;

such as the profligate and profane, the open scoffer and unbeliever, who find it a powerful check upon their actions; and the enthusiast and half-informed Christian, who think that the law and the gospel differ, and consequently that they may ever continue in sin, in order that grace may abound. Against all such persons, who are either so negligent of God's law as to despise it, or so zealous for the glory of his grace as to pervert it, the purity and excellency of the Divine word must ever be defended; and he can be no faithful minister of God's word, who does not put you all in remembrance of these things; who does not shew the profligate and unbeliever, that the law of God hath not yet passed away, but is still in force, threatening vengeance on the lawless and disobedient; and who does not also shew the believer in Christ, that his faith, without a holy and religious life, will profit him nothing. The Lawgiver and the Saviour are now closely connected; "The words which I speak unto you," says our Lord, "the same shall judge you at the last day." The law of God, therefore, must be maintained and magnified in all its parts, as well as the grace and mercy of Christ; they have, as it were, met together and kissed each other, and cannot now be separated without injuring man, and reflecting upon the truth and justice of God. You cannot take away the law of God without introducing discord and division upon earth, and creating fresh misery and trouble for man. You cannot take away the grace of the gospel, without leaving man a hopeless and helpless being upon earth, and giving to God the appearance of injustice and austerity. The gospel of Christ informs us where grace relaxes, and where law and justice still bind; and it will ever be our highest happiness, here and hereafter, that we have looked diligently to both; that we have not despised the statutes of our God, nor neglected the great salvation offered us by Christ; that we have taken his law as "a light unto our paths, and a lantern unto our feet;" and yet have made his free and his unbounded grace the source of comfort when we fall, and of humility and diffidence when we stand. Let us look then into this perfect law of liberty; for if we must be judged by it, it must surely be our best and safest course now to be guided by it: We see in the natural world, that every creature of God, except man, follows closely the law of its nature, and thus preserves both itself and others. The sun, for instance, does not approach too near the earth to burn it, nor depart too far from it to destroy it with cold; the moon does not withhold her light; the earth does not refuse to yield her increase; but all things, even fire and hail, snow and vapour, says the Psalmist, fulfil God's word, and run their unwearied course, in obedience to their great Creator, and according to their respective laws. But man alone, presumptuous man, hath found out a way for himself; he will be, he says, a law unto himself, free and independent. Thus, with his mistaken notions of liberty, hath he filled the world with violence, and himself with misery and tears. Let us not, however, hesitate to turn unto the Lord our God, to receive the wisdom which hath come down from above. We cannot hesitate a moment, if we are wise. A regard to our great Creator's glory should urge us, that thus by our obedience we may shew how good and how perfect all things were at first made;—a regard to our great Redeemer's love should urge us, that the blood, which he shed in mercy for our sins, may not be found



an unprofitable thing ;—a regard to our own present happiness and interest should urge us, that thus the perfect law of liberty may teach our souls, and give us peace ; that thus clearer prospects and brighter hopes, than this world can give, may be opened to us ; that our unruly passions may be softened and subdued ; that our anxious cares may be removed ; that our faith may be increased, and our charity exercised ; that we may be formed again, as it were, after the image of God, in righteousness and pure holiness ; and enter once more within the bowers of his sanctuary, even within the mountain which he hath purchased with his right hand.

H. D.

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## MISCELLANEOUS.

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### BISHOP LOWTH'S MEMOIRS AND REMAINS.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR, — I am not surprised to find that the present representatives of the family of Bishop Lowth should feel some dissatisfaction at any remarks calculated to depreciate the character of their illustrious ancestor. The natural partiality of kindred might well excuse a little jealousy of this sort, even were the subject one less open to diversity of opinion, than the warlike and eventful career of the learned Metropolitan. But the question is, — *not* what may be the harmless partialities of a relation, but what ought to be the discretionary responsibilities attached to the office of an editor and biographer. Conceiving it to be equally his duty to avoid, on the one hand, an indiscriminate approval, and, on the other hand, an unnecessary exposure of the faults and imperfections of his author, — to exhibit, generally, the grounds of his own preference, without beguiling the reader into an undue estimate of their authority ; entertaining this opinion of my simple line of duty, I have undertaken a favourite and welcome task ; whether on just principles, or no, let others judge. Right or wrong, they are the principles I have ever held upon the subject, and have conscientiously attempted, in the present instance, to illustrate.

But I am accused of “grave” and “unfounded” *misrepresentations*. This is a serious charge ; and, if borne out, must implicate something worse than the literary capabilities—no less than the literary honesty—of the writer. So completely, however, is the charge of your correspondent “*VERAX*” left without support, that it is no easy matter to decide to what portion, or portions, of his Letter it is intended to apply. Were I to admit the justice of every word he writes, the charge would still remain without a shadow of evidence ; but I have only to reply very briefly to each of his topics of accusation, to shew that they are really all, without exception, unjust in their inferences, and, in most cases, positively untrue as matters of fact.

With respect to Lowth's qualifications as a divine, controversial or

practical, I have said all that I intend to say. The reasons of my judgment are to be found in the volume to which it is prefixed, and are therefore open to public examination and comparison. Less than this, I felt I could not say: more, I am resolved I will not say. I deemed it necessary, on many accounts, to certify that I regarded the Bishop's views of Divine truth as extremely defective. Such is my opinion, founded on the contents of the very Sermons, whether old or new—beautiful, eloquent, and elaborate, as they are—incorporated with the rest of his Remains. My reasons for that opinion involve the grand point of christian theology—the *vexata questio* between God and man, life and death, time and eternity; and it is not under the circumstances of a polemical correspondence, that I shall choose to enter on the discussion of that solemn and momentous inquiry.

For this defect in the Bishop's Sermons, your correspondent thinks that an excuse (if excuse were needed) might be found, in the consideration, that, as so many of those acknowledged and published by his Lordship were delivered on particular and local occasions, the preacher might not deem it necessary to dwell at length on fundamental articles of faith. I believe it is the general opinion of the Church, that, on no occasion we should deem it more necessary than on these, to unfold the great motives and principles of religious conduct; and I am sure, that on no occasions have many ministers of her communion more faithfully exemplified the noble sentiments of St. Paul, in the second chapter of his first epistle to the Corinthians.

Your correspondent has given a complimentary turn to Mr. Cadogan's anecdote, of which I cannot discover that it is susceptible. A moment's reference to the original narrative,\* however, will speedily set that point at rest; where the writer thinks it necessary to apologize for Mr. Cadogan's boldness with his Lordship, on the plea, that "it came from one, who, in all probability, might have obtained a bishopric, had he made it his object."

But as the strongest testimony that could be adduced to the religious views and apprehensions of Bishop Lowth, your correspondent rests upon the eulogy pronounced by his successor, Dr. Porteus. The reader will find the passage, quoted at full length, at the conclusion of my short Memoir; and he will probably be not a little surprised to discover, that not one syllable is there recorded to the purpose. One might reasonably have expected, that a testimony from one Prelate to another, and particularly to a deceased predecessor, would say the utmost that could be said on a topic so appropriate and so important. Bishop Porteus felt the delicacy of his situation; for he was a man as far above Lowth in spiritual, as he was below Lowth in intellectual attainments. He saw the strong points of his subject, and enforced them admirably: and he also knew the weak points, and most studiously and cautiously avoided them. He extols the literary talents and domestic virtues of the late Bishop; the universality of his genius; the inoffensiveness and irreproachableness of his conduct; the unassuming and conciliating gentleness of his manners; and even the natural

\* Cecil's Memoir of Cadogan; prefixed to Mr. Cadogan's Sermons, and incorporated in Mr. Cecil's Works.

mildness and evenness of his temper. But on the whole matter of scriptural faith and doctrine, there is a blank—a blank, to which I purposely abstained from pointing the attention of my readers, at the same time that I could not but feel the weight of an opinion, like that of Bishop Porteus, so directly corroborative of my own, though unknown to me, till after my own remarks had been both composed and printed off.

Lowth, as your correspondent remarks, was certainly *not* a Calvinist; of that, there can be no doubt. And God forbid that I should love any man the less on that behalf. I certainly indulged a word or two, at the expense of my old acquaintance, the Rector of St. Mary's, Bryanston, for his curious classification of *faultless octavos*; because I have always fancied, without reference to the merits of the question, that, if the history of literature afforded one instance more notorious than the rest of the demolition of an adversary, it was that of the visionary structure of Dr. Tomline, under the ponderous machinery of Thomas Scott. "I thought it complete in its kind," was Robert Hall's judgment of the latter;\* "he razed the Bishop's arguments to their very foundations."

I must now add a few words on the authenticity of the Sermons, now first printed as the productions of Bishop Lowth. Your correspondent is content merely to deny that the originals are in his Lordship's handwriting. I should be loth to swear, in a court of justice, to any body's handwriting but my own; but next to my own, I think I would speak with confidence to that of Bishop Lowth. Even were the contrary established as true, the admission would go but a little way to invalidate the authenticity of the compositions themselves, which have evidently been transcribed since they were taken into the pulpit. But the plain and unsuspecting statement preserved on the covers of the MS. volumes,—the constant tradition of their identity,—and the small degree of likelihood that any one would have forged them, and that, too, without any ostensible purpose, were considerations, I imagine, quite sufficient of themselves to counterbalance any suspicion that might arise, even were the handwriting proved to be that of another person. It is a circumstance perfectly well known among the parishioners of St. James's, Westminster, and St. Martin's in the Fields, that Bishop Lowth was in the habit of preaching at their churches; though, unfortunately, the Preachers' Book extends not sufficiently far back at either place, to afford more particular satisfaction. But I am perfectly satisfied to rest on one position: that the internal evidence, both of matter and of style, is so conclusive, as to warrant an assumption, that none but Bishop Lowth could have represented himself so accurately.

Your correspondent, in order to indicate the carefulness with which every relic of the Bishop has been preserved by his posterity, denies that any of his Lordship's MS. remains have ever been suffered to depart out of the custody of his family. I refer to the auctioneer's catalogue of the sale of the Bishop's library in 1823, where I find no less than eight lots of the Bishop's MS. Annotations and Remarks, besides other volumes

characterised by circumstances of personal and domestic interest to their former owner. If I am told they were withdrawn from the sale, I answer, that they were scattered about in the bookseller's catalogues for the next two years, and included many of the Bishop's unpublished additions to his own works and those of his venerable father. I have the documents just mentioned in my hands, and can authenticate this statement by ample extracts, if required.

It is certainly true that I applied to the Bishop's family for assistance, both in the compilation of his Memoirs, and in the collection of his Remains. It is equally true that in both particulars I met with a refusal. I blame no one for this. They were quite at liberty to do as they did, and I was equally at liberty to do as I did. They denied me the help I wanted, and I did as well as I could without it. But, surely, these are the last persons in the world who ought to reproach me for such omissions—(*mistakes*, I need not say; for, notwithstanding the scantiness of my materials, they have not convicted me of *one* mistake, though they have advertised the Memoir, in general language, as *full of errors*)—but with such omissions as none but their own resources could supply. With respect to the interference of one of the most eminent of our living prelates, I have the best authority for suspecting that it was *not only* the reserve of Bishop Lowth's family, but *also* the scruples of Bishop Porteus's successor, which prevented the publication alluded to. And it was not till I had made a promise in that quarter to abstain from entering overmuch into the particulars of Bishop Lowth's biography, that his Grace's apprehensions for the dignity of the see of London were abated.

If the Bishop's family are really in possession of papers which would enhance his general reputation, and more especially remove the blemish which hitherto impairs his character as a divine, they will be doing but a tardy act of justice to his memory to make them public; nor would any one more truly rejoice, could he find good reason to retract an unfavourable sentence against the Bishop, than he who has been thus necessitated to pronounce one.

Believe me, Sir, your obedient servant,

"THE EDITOR OF LOWTH."

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### CHURCH SOCIETIES.

MR. EDITOR,—I again beg leave to offer a few further remarks with reference to the Church Societies; and although I believe that a general disposition to cooperate with them is happily becoming more and more prevalent among us, yet I cannot hesitate to declare my conviction, that the interests of religion at large (and they are collateral with those of the Church of England) require the most prompt and decided, open and unanimous manifestation in its favour which it is possible for us to display; and that the surest way to promote the permanent welfare of the Church is "to lengthen her stakes and strengthen her cords" by the several means which the Church Societies enable us to employ. I need not now enlarge on the multifarious means of doing good which

these Societies possess, or on the noble machinery which they have set in motion, for the benefit of the present and future generations of men. Your readers, Mr. Editor, know full well how faithfully and wisely the Societies have fulfilled the sacred and important trusts committed to them, and how anxious they are, at the present moment, to extend their circle of operations, and become as widely useful as possible. But true it is, that great as may be the aggregate income of these Societies, — diversified their modes of operation, — solid the foundation on which they rest, — invaluable as are their services, and all-important their work, they have never yet been supported in a manner commensurate with our weighty responsibilities as Churchmen, or to a degree adequate to the spiritual wants and necessities of the world. Let any one cast his eyes around our different congregations, and comparatively how few subscribers will he find! How few, in the first place, among those who occupy the rank of gentry, will he discover even contributing an annual guinea; and among those in the middle ranks of life, fewer still have ever thought of lending their aid, while the poorer classes, deriving the most substantial benefit from the Societies, have never been taught to utter a prayer for their prosperity and efficiency, or to desire that the blessings which themselves have received may, through the same agency, be communicated to others also!

It would be difficult to point out *all* the sad results which are occasioned by the ignorance of Churchmen of the concerns of the Church Societies. From a lack of information respecting them, very many excellent and attached members of our communion have been led to form connexions with institutions professing the same objects with our own, and have thereby contracted associations which, so far from being conducive to church union, have unhappily produced a quite contrary effect. This is the more to be deplored, because it not only alienates and divides the members of the Church, but creates an impression that a large majority of the Church's Ministers are sleeping at their posts, unmindful of their own obligations, and averse to the exertions of others. Upon this ground irregular labours are sought to be justified, and the evils of schism are palliated and overlooked. Thus the influence of the Church is lessened, and advantage given to those who have evil will at Zion. Thus also the progress of the truth is hindered, and those who have nothing more at heart than its furtherance, are set forth as *actual obstacles* to its advancement. I believe, Mr. Editor, that if we could *fairly* picture to our minds all the evils, great and small, positive and negative, direct and indirect, immediate and remote, which arise from the non-advocacy of these Societies, we should want no *other* argument to induce us to engage in their most strenuous support and zealous recommendation. It becomes us, therefore, no longer to hesitate to do that which consistency as Churchmen requires, and gratitude and duty as Christians as positively demand at our hands. And now that the venerable Church of England, the ark of God's truth, is beset on all sides by those who would uproot her sacred establishments, let us not be backward to maintain a corresponding zeal in her cause, and to use all lawful means as well to increase the attachment, and secure the fidelity of her own children, as to bring back to her fold those who have wandered into strange

pastures. Let us maintain her doctrines, assert her authority, and aid her in sending forth authorized ambassadors to water the Churches which she has planted in distant lands, and, by God's blessing, to plant and water others also. Let us, in short, *act up to our principles*, and whilst we continually pray that "all who profess and call themselves Christians may be led into the way of truth, and hold the faith, in unity of spirit, in the bond of peace, and in righteousness of life,"—whilst we pray that it "would please God to strengthen such as do stand, to comfort and help the weak-hearted, and finally to beat down Satan under our feet,"—that he would "bring into the way of truth all such as have erred and are deceived, and make his saving health known to all nations,"—let us not fail to use simultaneously the appointed means whereby these great blessings may be realized, ever remembering that, to be successful, prayer and labour must go hand in hand, and that neither can be effectual without the help of the other. Now the Church Societies not only point out what is to be done, but, to the utmost of their ability, supply the means of doing it. In close connexion with the Church of England, they act as her faithful allies, and are always ready to cooperate with her ministers in sowing good seed in the spiritual vineyard. At one time we see them rearing the house of prayer, where rich and poor may meet together, hear the Divine word, and prostrate themselves before their common Saviour: at another time we see them circulating the word of God,—at another dispersing the prayers and homilies of our apostolic Church: at another time we see them accommodating themselves to the capacities and wants of men, and circulating religious books and tracts of all descriptions, that by all means they may gain some: at another time we behold them educating the poor and ignorant in the pure principles of the gospel, and at another we see them sending forth their devoted missionaries to dispense the means of grace to our own countrymen, settled in distant regions, and to carry the everlasting gospel to the remotest corners of the earth.

Invaluable indeed, and awfully important, are the services of these Church of England Societies, and of many a blessing have we deprived ourselves by not giving a full scope to their noble designs. There is nothing within the range of christian duty and christian hope which, by the aid of Heaven, the Societies could not accomplish; but their present means being **UTTERLY INADEQUATE** to their great purposes, they demand our unanimous cooperation and continual support; and miserably wanting shall we be to ourselves, if we refuse them the aid which they now supplicate, and which present circumstances most forcibly remind us we have much too long withheld. Now there are two methods by which the body of Churchmen may be made acquainted with the concerns of the Societies, and invited to yield them their vigorous and incessant support: these means, I need hardly repeat, are local committees, and the periodical preaching of charity sermons. I am well aware that a great number of committees of both the Christian Knowledge and Gospel Propagation Societies are already established in different parts of the country, and I believe, that wherever such committees exist, the greatest advantages have resulted from them, and that at such places the people are particularly sensible of the

interest the Church takes in their welfare, and are more grateful for the spiritual blessings she dispenses than the inhabitants of other districts. I would therefore seriously and earnestly advise the formation of branch committees in all places where such do not exist, and I would commend the Church Building Society to the affectionate regard of Churchmen, as eminently calculated to effect the pious objects for which it was formed. *No district in the country should be without local committees of these three Societies.* Where a committee of only one Society exists, let others of the other two be immediately formed; and where there are committees of two Societies, let one of the third be forthwith added to the number. Where no committees at all exist, instead of forming separate committees for each Society, it might be better to establish a united association for the joint benefit of the three institutions. Thus, in the locality of London, at Hampstead, there is a committee of the Christian Knowledge Society, and none of either of the others. Let, therefore, two other committees be formed, and Churchmen of all ranks invited to contribute to them. In the parish of St. Botolph, Bishopsgate, there exist committees of the Christian Knowledge and Gospel Propagation Societies, and a committee of the Church Building Society *only* is wanted. Let, therefore, such third committee be formed. Again, at Camberwell there is no committee at all. Instead, therefore, of forming three several ones, let a grand association for the joint benefit of the three Societies be established, and the Churchmen of the district called upon to aid it to the extent of their ability. No right-minded Christian, or reflecting Churchman, can imagine for a moment that we are thus asking *too much*. District committees of the Society for promoting Christian Knowledge should always bear in mind that their object is not exclusively the advantage of their own neighbourhood; but that, obtaining as large funds as possible, they should remit all that is not required for local purposes to the parent Society, to assist it in carrying on its general designs; and in poor parishes, such as Bethnal Green, Wapping, &c., committees should also be formed, although it cannot be expected that much money would be collected. Their services, however, would be of greater value, in proportion to the poverty of the district; and if only a feeling of attachment to the Church be generated, and a *disposition* to do good *encouraged*, such associations might prove of the most essential service to the cause of religion. District committees are calculated not only to accomplish their ostensible and avowed objects, but withal to promote a uniformity of feeling, — a congeniality of sentiment among the widely-spread members of the Church of England, — to confederate Bishops, Priests, and People in one great work of love, — in a work which not only requires their *united* efforts, but the application of such sound and sober means as the Church Societies have ever been accustomed to employ.

In a former Letter\* I suggested the propriety of forming committees at our several colleges and schools, viz. Eton, St. Paul's, Winchester, &c., and I trust the recommendation will not be lost sight of. I am

\* CHRISTIAN REMEMBRANCER, 1833, p. 619. See also p. 426.

persuaded it would be productive of great good, as well to the youthful contributors themselves, as to the Church and society at large.

But in connexion with local associations, sermon-preaching is the principal means by which the attention of Christians must be roused, and the duty and importance of mutual cooperation perpetually set forth. It is only the minister of religion that can say with authority, as Heber said (pleading for one of these very societies), "I exhort, I advise, I entreat, yea, in the name of my Master and yours,—in the name of Jesus, Son of God, most High,—I demand, in this cause, your assistance and your offerings." The pulpit, moreover, is the most appropriate *place* for the minister to speak from. The *occasion*, too, when the people are solemnly assembled, the fittest that can be chosen. It is in the "Temple" that the servants of God are to seek his favour, and "wait for his loving-kindness." It is there that christian principles must be strengthened, appealed to, and roused into action. It is there that christian sympathies must be awakened, and the bonds of christian union cemented. It is there that, with humble gratitude for our own spiritual advantages, we must learn to "have compassion on the ignorant, and on them that are out of the way." And it is there also that, remembering how freely *we* have received, we, in our turn, must resolve freely to give to others. And highly conducive to the work of faith and labour of love is the system of sermon preaching. The opportunities, so afforded, would be good ones for the exercise of faith and charity; and poor and rich would make their respective offerings, and receive in due season their particular rewards, according to the integrity of their hearts and the liberality of their minds.

Upon many grounds, therefore, I would earnestly recommend the preaching of two or three sermons (according to the number of services) once, if not twice, a year, in every church and episcopal chapel throughout the country; and I am sure that, if the Clergy *duly consider the matter*, they will not for a moment hesitate to adopt so easy and beneficial a mode of aiding the Societies, and advancing the cause of truth in the world.

It is hardly necessary to remark, that the Society for Propagating the Gospel has, at the present moment, particular claims upon our charity, inasmuch as, by the withdrawal of the Government grant, she is deprived of a large portion of her income; so that, instead of *extending* her missionary operations, which the rapid emigration to the Colonies (to urge no other consideration) *absolutely requires*, she will be under the painful necessity of *contracting* her efforts, if her funds be not immediately and very considerably *augmented*.

Upon the whole, then, we have a great work before us, and must not "stand all the day idle," but rise up and "provoke one another to love and good works." And may the Almighty prevent us with his gracious favour, and further us with his continual help! May his blessing still rest upon our beloved Church, and make her the instrument of maintaining his truth at home, and of diffusing it to the ends of the earth!

Anxiously desiring that these observations and suggestions may produce a good effect, I remain, Mr. Editor,

Your obedient servant and constant reader, X.



PRINCIPLES OF CHURCH DISCIPLINE AND ECONOMY  
EARNESTLY RECOMMENDED TO THE SERIOUS CONSIDER-  
ATION OF CHRISTIANS.

(Continued from p. 497.)

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR,—The Church being thus supported by the countenance it derives from the ruling powers of the day, the next sound principle of ecclesiastical discipline is, that the country be parcelled out into various districts or parishes, and that a spiritual pastor be provided over each district or parish to preach the word of God, to administer the holy sacraments, to visit the sick, and to be a living monument of the benevolent precepts of the gospel, which he is sent forth to proclaim. A few parishes may be supposed, wherein, either from a very limited population, or from contiguity to other parishes, the constant residence of a Clergyman may be deemed unnecessary. But *constant* residence in *all parishes* is desirable; and if, comparatively, it should be admitted that the benefits to be expected from such residence are small, yet the writer knows well the feelings of the Clergy to be such, that, though they might conceive their own parishes among the exceptions, they would still, most willingly, with a view to the general good of the Church, coincide with any public order of this salutary character, in which they and their charge should be included.

For such a spiritual pastor to be provided in *every parish*, (in *every parish*, be it remembered, however remotely situated, or however thinly populated,) a proper maintenance should be secured, independently of the caprice or private sentiments of those to whom he is to minister in holy things. The laity are, at least, as much interested as the clergy can be, in the maintenance of the Clergyman's independence. Indeed, any provision made for the comfort and independence of the Clergy is made for the benefit of the community; of which community, be it never forgotten, the Clergy are only an assisting part: and this maintenance should be such as to enable the Clergy, in the genuine sense of the old accustomed phrase, to exercise *hospitality*, and to become examples of good works, that they may, for the benefit of the community, secure the respect of all around them.

This aid, this pecuniary support, has hitherto been found in the system of tithe. On a subject so likely as this is, in the present day, to draw forth very irritating and very painful discrepancies of opinion, we would merely state the *antiquity* and *authority* of the system—that it was derived from the command given by THE ALMIGHTY for the support of the Jewish priesthood, and, in virtue of that authority, adopted into the Christian Church.

Now, supposing the *principle* to be good, without insisting on any particular *mode* by which tithe or its value shall be collected, it may fairly be put to the dispassionate observer, whether any mode of securing to the Clergy a sufficient remuneration can be better devised than that now generally prevalent, of leaving it to be settled between

the Clergy and the occupiers, whether that tithe shall be taken *in kind*, or a composition or money payment, in lieu thereof, received by mutual agreement. The writer thinks he will be found to be correct, when he states his opinion, that although something may be assigned *in place* of this right of either taking tithe in kind or compounding, no equivalent *will nor can* ever be found.

In reply to the objections which are now so generally thought to obtain in men's minds against the tithe system, it may be observed, after all that has been said and done on the subject, that these objections are much overcharged. They prevail indeed in some parts more than in others, but they are magnified by the despisers of the clerical order; and by those, who, regardless of the *sacred authority* of the christian ministry, do yet admit its *political advantages*, but are only anxious how, with a view to *political ends*, they may devise what they shall consider to be the cheapest religion for the kingdom.

It has been too broadly asserted, that the Clergy are losing their due influence in the daily annoyance and mortification which they experience from the tithe system. This, too, is asserted by some of the best friends of the ecclesiastical part of our constitution; but surely they are very indiscreet in ever, unnecessarily, adding to the unpopularity of the system, fomented by the designing agitator; for it is put to the judicious and impartial observer, whether, generally, over the kingdom, reasonable allowance being made for exceptions—exceptions foreseen and admitted,—there does not exist a fair understanding, leading to amicable adjustment between the farmer and receiver of tithes, though agitators would that it should appear otherwise, and though thoughtless friends, of narrow capacity, are deluded by the popular clamour.

Other modes of remunerating the Clergy than by tithe are suggested, which do not fall within *their thoughts*,—thoughts extending not beyond the *principle* of *this portion* of church economy. It need only be observed, that there is abundant reason to fear that every other mode will, in its operation, be found unsatisfactory; and that the result will be more vexatious than any thing arising from the present system; more uncertain, too, in its production; and certainly, be it repeated, an *exchange* would not be found an *equivalent*.

One might hope, then, that, among those, at least, by whom the *principle* of the tithe system is admitted, the present clamour might subside, and that the existing mode of the Clergy's payment by tithe, either in kind or by composition, might be acquiesced in—than which no mode can, it is conscientiously thought, be devised with fewer real objections, nor conveying an equal average advantage to every description of beneficed Clergymen, and through them to their respected assistants. If legislative enactments shall be necessary for the more easy collection of tithes, or for the greater protection of the occupier of land in its collection, such enactments should be made.

But whatever may be the means adopted for the payment of the Clergy, it is connected with the *principle* of church discipline, to consider the objections so often started against any Clergyman holding more than one benefice. The observation of Bacon is repeated, in a sense widely differing probably from the intention of that great man, in

almost every publication of hostility to the Church, and re-echoed by many a deluded friend, viz. :—"That men should live of the flock that they do not feed, or of the altar at which they do not serve, is a thing that hardly can receive just defence; and to exercise the office of a pastor in matter of the word and doctrine by deputies, is a thing not warranted."—*Pacification of the Church*. Nothing can be more specious than the sentiment conveyed in this short paragraph, and nothing can be more mischievous to the reputation of those who have two benefices, than the insinuation conveyed.

But what is the fact? What is the fact *generally*? Exceptions, where they are really found, are really lamented, *not* defended. Nor do the Clergy who may happen to hold two benefices do such as a body, nor "live of the flock that they do *not* feed, or of the altar that they do *not* serve." Or do they "exercise the office of pastors in matter of the word and doctrine *by deputies*?" It is not intended to enter minutely into a refutation of all that is malignantly said or indiscreetly echoed on this subject, neither is it intended to defend *unconditionally* the continuance of a system which has the disapproval, it is known, of many a wise and good person. But let us consider dispassionately the general condition of what is understood by the epithet of *Pluralist*. So far from "*living* of the flock that he does *not* feed, or of the altar that he does *not* serve," he *feeds* often the flock, and he *serves* the altar; while in very many cases he does *not*, he *cannot live* of the flock. No greater delusion is on the public mind than that concerning the revenues of the Beneficed Clergy. The Beneficed Clergy have received an expensive education to fit them for their office, and they must maintain a respectable appearance to be enabled to execute it with due effect; and the means of doing so are, in very few cases indeed, derived from their ecclesiastical incomes. This is a fact that may surprise many, but it is known to the writer; it is known by many as well as by himself, valuable alike for their piety and sound judgment, that the Clergy scattered over the kingdom are the greatest benefactors possible, Curates as well as Incumbents, in the several districts of the kingdom, not only from their inculcation of the doctrines which they teach, but from the money which they spend *out of their own private purses*, beyond what they receive from the Church. And such hitherto has been the wise economy of the Church to draw riches into it, that the Curate can often more freely indulge his generous disposition than the Incumbent is able to do; while the Curates, as a body, despise the mawkish pretensions of the *designing*, in their false expressions of regret for *their* condition in the Church.

*Then*, that "they live of the flock that they do not feed." Is this correct? Do they not ordinarily divide their services between their parishes? Are they not, in such an interchange of pastoral duties, and in their general oversight and prudent provision for the spiritual wants of their flock, substantially resident in *both* of their parishes? Let any abuse be corrected, but let not language be adopted which would convey that the Pluralist is a character anxious only how much money he may get, and how little pastoral duty he may perform. Such an absurd calumny works infinite mischief among the deluded and well meaning, but ignorant, classes. With the assistance of an able Curate, the Pluralist

may indeed be, and is often, a public blessing in *both his parishes* ; while one great advantage attaching to the system is, that it offers the best possible mode perhaps of introducing and training to the practical duties of the ministry the young and the inexperienced. In this important relation of Incumbent and Curate, the most dear and sacred friendship has been formed, while often the respective spiritual interests of the parishes have, in the ordinary interchange, been really better served than the two could separately have been by one Clergyman constantly fixed in each.

Seeing, however, that the public opinion is very strong against plurality of benefices, let it have most serious consideration, whether it may or may not be a sound principle of church discipline, without interfering with any existing arrangements, to enact a law, that in future no two livings shall be holden by one Incumbent. If the result of such consideration shall be in the affirmative, then it will be requisite to provide that the income of every benefice now, say under 200*l.* per annum, should be raised to that sum *at least* ; and if so raised, benefices of this inferior description, with their unavoidable expenses, will not exceed much in value, ultimately, that of Curacies as now ordinarily remunerated ; while, it may be observed, the temptations thus afforded by a salary, permanently secured, to marriage, would be the means probably of introducing much more visible poverty among those Clergy, who are devoid of private fortune, than is now seen.

And how is the great portion of livings, now under 200*l.* per annum, to be raised to that value ? Oh ! it is exclaimed,—*sink the revenues of the Deans and Chapters—curtail the incomes of the Bishops—pare down the rich Rectories !*

Alas ! how little of wisdom is there in all this, so adapted to captivate the hostile, the unreflecting, and the injudicious ! The opinion of the writer, from long observation, during many years continued to him by a kind protecting Providence, is, that any interference with the existing revenues of the Church will effect much more harm than good : neither would an equalization of Church income produce a proper remuneration of the Clergy. The whole revenue is too small for this ; and the few shining prizes of the Church cannot be extinguished in any sound policy. They are not, constituted as human nature is, more numerous, nor greater, than is necessary to give the proper energy to unaffected piety—to draw into the Church requisite talent, requisite rank, requisite piety, and, it may be added, requisite *wealth* ; all of which have hitherto been found *in the Church* : but, take away *these prizes*, you will have Clergy, yet not *the Clergy* which the Church has long had—Clergy, learned and gentlemanly, fit companions for every rank in society ; a great influential body, through whose labours, and through whose learning and pious assistances, the Church of England has hitherto been the firm bulwark against the novelties of popery, against fanaticism, against infidelity ; in short, has been the focus of all sound learning and religious education. The Dissenters, even, may well acknowledge this, as many have acknowledged it. And they may well know, as they do know, that, while the evils of dissent are comparatively little known, ameliorated or counteracted as they are under the fostering wing of a wise and pure Establishment ; yet remove, or essentially alter,

*that Establishment*, and the evils, which unhappily do not yet deter from dissent, would be seen in the *universal spread* of fanaticism, and of every prevailing departure from the *one only true faith*.

No; the principle needed to be at work, amidst contending delusion, rebuke, and blasphemy, is the principle that shall continue to the Clergy the moral influence which they have hitherto most advantageously maintained in society. But, whether pluralities continue, or whether they are to be altogether disallowed, one thing is essential to a wholesome principle of discipline in the Church; that is, that there be (when the proper remuneration shall be provided) in every parish in the kingdom, independently of any command from the Bishop, by legislative enactment, a resident Clergyman, performing full morning and afternoon service, and delivering a sermon at *each period* of the Sunday service. This enactment must be of the *most positive* description, *not* to be relaxed by any discretion: for, if it be allowed to be relaxed at any discretion, then, either the unwholesomeness of the spot, or the delicacy of the individual, or the paucity of inhabitants, or desirable absence for the sake of the children of the Incumbent, or some other ground, will be frequently offered; and, from most kind motives, perhaps, the parish will be found to be without any resident Clergyman. Thus, private consideration will have the ascendancy over the public good. Let it rather be known, before the incumbency is accepted, that the *condition* of a resident Clergyman is *indispensable*. If this be done, the writer, at whatever risk of blame or unpopularity, asserts his opinion, that it may, then, with the best prospect of public benefit, be properly left to the discretion of the Incumbent, whether he will *personally* reside, or provide a *constant resident*, to be approved by the Bishop, ~~when~~ he is not himself resident. Such a provision, universally and unconditionally acted on, would, without any injurious opinion of the episcopal prerogative, but in a humble wish rather to relieve it of a most unpleasant responsibility, do more to secure a resident Clergy than *all discretionary power* left with the Bishop or any other officer; and the liberty thus desired for the Incumbent, while it was based on a principle never to be departed from, of securing to the parish a resident Clergyman, would be *that wholesome* discipline which, on the whole, would best promote the essential interests of the Establishment.

The writer would add a word more against interference with the incomes of the richer preferments, having already observed that they are serviceable as lures of fit persons into the sacred ministry. Requiring the *security* of those incomes, let us not, therefore, hear charges of the unchristian principle of persons going into the Church *for the sake of its riches*. Few, very few, comparatively, it is really believed, go into the Church *for the sake* of its preferments. They enter it to discharge the important duties of the sacred office; and it is contrary to every feeling that a wise Providence hath implanted within us, that probable reward for faithful services should *not* be a considerable stimulus to Christ's faithful ministers in the discharge of their duties; or that a competent maintenance in prospect, should *not*, in many cases, influence the parents in directing the future courses of their children. They who will *still* dwell on the vulgar imputation of

persons going into the Church *for the sake of its riches*, are as little valuable for their wisdom as estimable for that charity which hopeth all things, or thinketh no evil.

(To be continued.)

## SECTARIAN VERACITY!

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR,—A member of the Society of Friends lately presented to my notice the "*Plea for Nonconformists*," an old pamphlet, reprinted and published at Chelmsford: in the modern Appendix to which, entitled, "*The Church of England in 1831*," I found most incredible circumstances so positively stated as facts, concerning seven parishes in the diocese of Winchester, that I considered it my duty to forward those statements to the Bishop.

I now invite the attention of your readers to them, and to the Bishop's reply. I will place extracts from the Appendix on the one side, and the Bishop's letter on the other. I will make no observations upon either, but will leave both to the candid consideration of your readers, some of whom may have been imposed upon by assertions so boldly made, and yet so grossly false and flagrant.

I am, Sir,

Your obedient Servant,

JAMES SALISBURY DUNN.

### Extracts.

I have, above, called upon the reader to get upon a hill, view the steeples, and imagine the state of the parishes and the strength of the Church, with a resident Clergy, gathering their tithes in kind. But, in standing upon a hill now, and surveying the steeple, what is he now to imagine?

Let him get upon the top of the keep, for instance, of the ancient castle, which stands at the back of the palace of the Bishop of Winchester, at Farnham, in Surrey. We will not leave him to imagination here, but describe the reality. Just beneath him, he sees the parish church; he surveys a large and beautiful parish, rich in corn fields, beautiful meadows, and the fine and far-celebrated hop gardens. He sees the rectorial tithes taken away by a lay impropiator; he sees the vicarial tithes taken away by a non-resident vicar; he sees tithes, to the amount of two thousand pounds a year, and upwards, taken far away

Farnham Castle,

July, 18, 1834.

Rev. Sir—I thank you for your letter, and its enclosure, which, as you rightly conjecture, contains many false statements. The facts are as follows, taking the case of each parish mentioned, and in the order in which they occur in the printed paper.

FARNHAM.—An endowed vicarage, value 448*l.* per annum. The rectorial tithes belong to the archdeaconry of Surrey. Vicar, non-resident, by exemption, being resident on the living of Ashington, Sussex. Four curates, all resident, and with stipends amounting, in the whole, to 400*l.* Population, 5838.

and spent by these two persons; and he sees a curate performing the duties of this immensely productive parish, for one hundred pounds a year: that is to say, about three times the wages of a middling labouring man, who digs in the hop-gardens; not twice the wages of a journeyman-carpenter or bricklayer; not so much as the wages of a good journeyman-locksmith in London; and this, observe, in, I believe, the very finest parish, all taken together, in the whole kingdom.

Lifting his eyes from this parish church, standing on the verge of the meadows on the side of the river, he looks over the hill on the other side of the valley, and there he sees the large agricultural parish of Frensham, yielding tithes to the amount of five hundred pounds a year; he sees a miserable curate there, with a stipend of forty pounds a year.

Shocked at that sight, he turns away his eyes a little to the left; but there they are met by the parish of Elstead, with tithes again amounting to five hundred a year, and with a still more wretched curate; for this one has only twenty pounds a year! 'This is too bad!' exclaims the zealous churchman; and, turning his eyes in disgust from the south, and looking to the west, as it were, towards Winchester, silently beseeching the Right Rev. the Bishop, the overseer of the shepherds, to come and bring them back to their abandoned flocks, there his eyes, the moment they get over the confines of the parish of Farnham, are met by the fine and productive parish of Bentley, where he finds tithes amounting to eight hundred pounds a year, and a wretched curate, living upon a stipend of twenty-eight pounds a year. Exclaiming, 'Oh, God of justice and mercy!' he hastily turns his eyes from the west towards the east, and the first spot on which they alight, are the two parishes of Seale and Tongham, with tithes amounting to three hundred and fifty pounds a year, and with one miserable curate between them, with a stipend of five and twenty pounds a year. Shocked and disgusted beyond measure, but still hoping to find in the north some little thing to apologize for the south, and the west, and the east,

**FRENTHAM.**—Anciently a chapelry belonging to Farnham, now a perpetual curacy. Annual value, 106*l*. The rectorial tithes form part of the corps of the archdeaconry. Perpetual curate resident. Population, 1388.

**ELSTEAD.**—Anciently a chapelry belonging to Farnham, now a perpetual curacy. Annual value, 78*l*. Great tithes as before. Perpetual curate same as P.C. of Frensham. Stipendiary curate, resident. Stipend, 80*l*. Population, 711.

**BENTLEY.**—Anciently a chapelry belonging to Farnham, now a perpetual curacy. Annual value, 116*l*. Great tithes, as before. Perpetual curate, resident. Population, 728.

**SEALE.**—Including the hamlet *Tongham*, one church; anciently a chapelry of Farnham, now a perpetual curacy. Annual value, 46*l*. Great tithes, as before. No house; curate, resident at Farnham, distant three miles. Population, 366.

and for the spot where he stands, he turns about; and, again, on the confines of the parish of Farnham, the first thing that his eyes alight on is the parish of Aldershot. "Thank God!" says he to himself, "this is in the church-loving county of Hants!" The cathedral of Winchester and the Bishop's see will certainly secure something here for "*the cure of souls*." Upon looking closer, he starts back, and exclaims, "What! tithes amounting to six hundred and fifty pounds sterling a year; a miserable curate allowed *fifteen pounds a year*; and the tithes carried away by a clerical corporation, of which the Earl of Guildford is the head, and while that *Earl of Guildford* has four livings, or the tithes of four parishes, in that same diocese of Winchester, over and above his large share of the tithes of the parish of Aldershot!" After this survey of the reality—after this survey of seven contiguous parishes, in which he sees not one resident rector or vicar; in which he sees no clergyman able to keep a servant of any description; in which he sees seven men, called parsons, each of them with no more influence than a journeyman-carpenter or bricklayer; from which seven parishes he sees taken, to be spent far away, tithes to the amount of five thousand pounds a year, and in which he sees seven clergymen living, altogether, upon *two hundred and twenty-eight pounds a year*; after beholding and contemplating this spectacle, he, though lamenting the conclusion, comes to the conclusion, that it is impossible that this Church can stand.

**ALDERSHOT.**—A perpetual curacy. Annual value, 61*l*. Rectorial tithes, belonging to the Hospital of St. Cross. Perpetual curate, resident. Population, 665.

It appears, therefore, that the aggregate income of the officiating clergymen of these *six* parishes (not *seven*, as stated in the printed paper) amounts to 812*l*. instead of 228*l*., being nearly four times as much as inserted in your inclosure. The sums set down as the stipends of the clergy, are the payments reserved in the leases of the rectorial tithes.

These are the facts. I pledge myself for their accuracy; and you are at liberty to make any use of them you think proper.

I should have added, that I have no means of ascertaining accurately the annual amount of the great tithes. There is no doubt that it is nothing near the sum stated, 5000*l*. a year; they are let on leases of three lives.

I am, Rev. Sir,

Your very faithful servant,  
C. WINTON.

To the Rev. J. S. Dunn,  
Kelvedon.

## ON GOOD WORKS A CONDITION OF SALVATION.

MR. EDITOR,—I have heard and read objections to the expression that good works are a *condition* of salvation, but the expression appears to me to be agreeable to the language of Scripture.

What is a condition, but something upon the doing or not doing of which a benefit is gained or lost? And do not the Scriptures represent good works as generally necessary to salvation?

It is said salvation is obtained through the atonement and righteousness of Christ—this is unquestionably true; but *this being granted*, the question still remains, Who will be saved through the atonement and



righteousness of Christ? Are they not those who do good works? ~~Are~~ not they, whom alone Christ makes mention of as welcoming to heaven, called by him the righteous,—they who do what is lawful and right? Will not all be judged by their works? and will not God render to every man according as his works have been? If such be the representations in the Scriptures, are not good works therein represented as necessary to the salvation which is through the atonement of Christ? If so, they are, in the proper meaning of the word, a *condition* of salvation.

It is answered, that repentance and faith are the condition of acceptance through Christ. But repentance, if real, will shew forth the works meet for repentance; and what are they but doing the will of God—doing righteousness or good works? And if repentance be not real, no one will contend for any efficacy being attached to it. And so in respect of faith; if it do not influence the believer to works meet for faith—to the obedience of faith—to the righteousness of life which faith should produce—if it work not by love, it profiteth nothing. And if it work as it must work, in order to profit the believer, it will bring forth good works. Good works then, in this view of the subject, as evidencing the reality of faith and repentance, are still a *condition* of salvation, inasmuch as faith, not productive of good works, is allowed by all parties to be an unavailing faith, and repentance not bringing forth works meet for repentance, to be an unavailing sorrow.

In every view then, whether considered in themselves as acts of righteousness, or as evidencing faith and repentance, good works seem to be rightly expressed as a *condition* of salvation. They are so in every case to which our Lord's words apply, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven;" and to such cases only, I think I may venture to say, is the affirmation or expression, that good works are a condition of salvation, ever intended to be applied. As to cases which may be excepted from the application of our Lord's words just quoted, they are also excepted from the affirmation, or expression referred to.

U. Y.

#### ON THE RECOVERY OF A FRIEND FROM ILLNESS.

As erst the sacred Israelitish band  
 Were basely taunted in a foreign land,  
 Silent, through grief and recklessness of song,  
 Their harps upon the willows useless hung;  
 So I, of late, bereft of sacred fire,  
 Was fain to cast aside my powerless lyre,  
 My fancy curb, my buoyant hopes suspend,  
 Mourning the malady of a drooping friend.  
 But now the Lord of Life, from his rich treasure,  
 Pours down again His blessings without measure;  
 At His behest the malady is stayed,  
 And health's bright bloom is once again display'd.  
 Resume the lyre, then, let our friends rejoice,  
 And praises sound with renovated voice:

Our grateful hearts no longer be repress'd,  
 Be every meed of thanks to God express'd;  
 Whene'er He spares, may heart-felt praise be given—  
 Whene'er He calls, may all be meet for heaven.

J. S.

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### THE DEPARTURE OF THE SOUL.

ANOTHER and another pang,  
 Lingering 'mid pain, remorse, despair—  
 The tortured spirit seems to hang  
 O'er depths of dark and lurid air.

Yet would it part? O no! for this  
 Is brighter than the yawning tomb;  
 This thro', this strife, this pang, is bliss,  
 Compared to endless woes to come.

Was it for this the wretched dream  
 Of wasted life flew idly by?  
 O, cheap were thousands to redeem  
 One moment from this agony!

To slake awhile this gnawing fire,  
 Which burns th' half-uttered words away,  
 And give me once, ere I expire,  
 That long-lost luxury—to pray!

Saw you those flashing eye-balls roll?  
 Heard you that sharp and fearful cry?  
 They speak the bursting of a soul—  
 Its plunge into eternity!

One parting throb, the strife is o'er;  
 And, hastening on her radiant way,  
 The soul springs up released, to soar  
 To realms of everlasting day!

The quivering mists that dimly frowned,  
 As earth waxed doubtful on the sight,  
 Melt into sunshine; and around,  
 Above, beneath her, all is light.

Wept thou on earth? those fruitful tears  
 Fall like the softening dew from heaven,  
 While Mercy bless'd the humble fears,  
 Which Mercy's guiding self had given.

What, though so strong thy trials were,  
 So mighty seemed the powers of sin—  
 A stronger Conqueror still was there,  
 A mightier Master reign'd within.

O, glorious fight ! all-gracious Lord,  
 How eager should Thy servants be,  
 Since Thou, who givest the reward,  
 Dost nerve us to the victory.

E. B.

LINES, ON BEING DETAINED FROM CHURCH THROUGH  
 INDISPOSITION.

THE church-going bell has ceas'd its tone,  
 My household—all, are gone to prayer,  
 Oh ! while I here am left alone,  
 May I, too, drop all worldly care.

" Ne'er *less* alone than *when* alone,"  
 The Roman said in pagan days,  
 " Ne'er less alone than *when* alone,"  
 On firmer ground the Christian says.

About my path, about my bed,  
 In heights above, or depths below,  
 By thee, my God, I'm safely led,  
 Where'er I stay, where'er I go.

What, though on earth I may not join  
 Thy sheep, to hear their Shepherd's voice,  
 I feel within a power Divine,  
 That bids me, in *Thy Word* rejoice.

And though, while here, celestial love  
 Afflict me, I will kiss the rod ;  
 In spirit join the saints above,  
 And hold communion with my God.

J. S.

ORGANO-HISTORICA ;

*Or the History of Cathedral and Parochial Organs.*

NO. XV.—THE ORGAN AT ST. ANN'S, LIMEHOUSE.

THE organ we are now about to describe was built in 1741, by Richard Bridge,\* the builder of the organ at Christ Church, Spital-fields.—(See our Number for November 1833.) It originally was a short octave organ, the compass being from G G to D in alt, 52 notes ; but in 1799 and 1810 it underwent extensive repairs, alterations, and improvements. In the first repair the swell was extended in compass, with the addition of three new stops ; a principal, cornet, and clarion :

\* This is the same artist mentioned in our last Number. He was, at that time, in partnership with Byfield and Jordan.

as also a new sound-board and box, &c., and an octave and half of German pedals. In the second repair the compass of the great and choir organs was extended, and a dulciana, stop diapason, principal, fifteenth, and mixture, added to the choir, and an open diapason to the great organ. The order for this repair was given, May 17, 1810, and finished in July 1811.

The instrument contains the following stops :—

| GREAT ORGAN.     |                | 6 Mixture,            | 2 ranks.   |
|------------------|----------------|-----------------------|------------|
| 1 Stop Diapason. |                | 7 Cremona.            |            |
| 2 Open ditto.    |                |                       |            |
| 3 Ditto ditto.   |                |                       | 459 pipes. |
| 4 Principal.     |                |                       |            |
| 5 Twelfth.       |                |                       |            |
| 6 Fifteenth.     |                |                       |            |
| 7 Tierce.        |                |                       |            |
| 8 Sexquialtra,   | 3 ranks.       |                       |            |
| 9 Furniture,     | 2 and 3 ranks. |                       |            |
| 10 Trumpet.      |                |                       |            |
| 11 Cornet,       | 5 ranks.       |                       |            |
|                  | 949 pipes.     |                       |            |
| CHOIR ORGAN.     |                | SWELL.                |            |
| 1 Stop Diapason. |                | 1 Stop Diapason.      |            |
| 2 Dulciana.      |                | 2 Open ditto.         |            |
| 3 Flute.         |                | 3 Principal.          |            |
| 4 Principal.     |                | 4 Flute.              |            |
| 5 Fifteenth.     |                | 5 Cornet,             | 3 ranks.   |
|                  |                | 6 Hautboy.            |            |
|                  |                | 7 Trumpet.            |            |
|                  |                | 8 Clarion.            |            |
|                  |                |                       | 380 pipes. |
|                  |                | Choir,                | 459 ditto. |
|                  |                | Great organ,          | 949 ditto. |
|                  |                | Total number of pipes | 1788       |

The compass of the great and choir organs is from F F F to F in alt, 60 notes ; that of the swell, from E in the tenor to F in alt, 38 notes.

The quality of tone in this instrument was originally very fine ; but it appears of late years to have suffered much through neglect. The choir organ, previous to the last repair, was by communication from the great organ, with the exception of the flute and Cremona. The new open diapason only speaks to C C upon the keys ; the six lower notes speak with the pedals, and are of wood.

The instrument possesses none of the modern improvements, and is, therefore, in the same state, with respect to unsteadiness of wind, as all the old organs. It is rather a remarkable circumstance, that the organs built by this celebrated artist are behind all others in regard to modern mechanical improvements.

The church is favourable to sound, and the situation of the organ good ; but there is not sufficient weight or ponderosity in the bass to cope with the brilliancy of the treble. A set of double open pedal-pipes, with other improvements, would make it one of the best organs in London. The dulciana is metal to gamut ; the six notes below, viz. to C C, are double-stop diapason pipes.

#### COLLECTANEA.

**THE ORIGIN OF BELLS.**—Bells were used by the Romans to signify the times of bathing ; and naturally applied by the Christians of Italy,

therefore, to denote the hours of devotion, and summon the people to the church. They were so applied, before the conclusion of the seventh century, in the monastic societies of Northumbria, and, as early as the sixth, even in those of Caledonia. They were therefore used from the first erection of parish-churches among us. Those of France and England appear to have been furnished with several bells. The second edition of Egbert, about the year 750, which is adopted in a French capitulary of 801, commands every priest, at the proper hours, to sound the bells of his church, and then to go through the sacred offices to God: and the Council of Enham, in 1011, requires all the mullets for sins to be expended in the reparation of the church, clothing and feeding the Minister of God, and the purchase of church-vestments, church-books, and church-bells. These were sometimes composed of iron in France; and in England, as formerly at Rome, were frequently made of brass. As early as the middle of the tenth century, there were many cast of a large size and a deep note. Two of them were given by Egebrich to his own abbey of Croyland, in the reign of Edward, and another much larger, by his immediate predecessor Turketul. Several of them were presented by Archbishop Dunstan to the monastery of Malmsbury in the preceding reign of Edgar. The number of bells in every church gave occasion to that curious and singular piece of architecture in the campanile or bell-tower; an addition which is more susceptible of the grander beauties of architecture than any other part of the edifice, and is generally, therefore, the principle or rudiment of it. It was the constant appendage to every parish-church of the Saxons, and is actually mentioned as such in the Laws of Athelstan: and the custom of ringing regular peals, now peculiar to the inhabitants of England, commenced in the time of the Saxons, and was common before the Conquest.

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**ORGANS.**—The services of every parish church among the Saxons were celebrated at several periods of the day, which were called the canonical hours; and were three and six in the morning; nine, twelve, and three in the afternoon, and at midnight. These services were generally chanted; and, in a Canon of 747, the Presbyters are commanded not to chatter like reciting bards in their offices, and either mar the composition, or confound the distinction of the words, by a theatrical pronunciation, but to follow the plain and holy melody of the church. Such as could not chant were permitted to read the service. Some parts of it were also sung, the custom being introduced into Northumbria by James the Deacon, an attendant on Paulinus; and every greater church and monastery, even previously among the Britons, had choral service celebrated regularly in it. "Since Moclocunus has left his monastic abode," says Gildas in his Epistle, "he hears no more the praises of God in the sweetly medulated accents of young choristers, and listens no longer to the breath of ecclesiastical melody." The instrumental music of British churches is here distinguished sufficiently from the vocal. Both the British and Saxon instruments were called organs. The Romans had an instrument which they also denominated an organ: for Alexander Severus, says his historian, *Lira, Tibia, Organo cecinit.*

Very early after the conversion of the Northumbrians, we find an instrument of that name familiarly used in the services of the north. Alchfrid, the son of King Oswi, requested Wilfrid to stay with him, about A.D. 660, to preach the Word of God to him and the other Northumbrians, and to be to them a spiritual organ, voluntarily heightening the devotions of the church with its pious tones: and all England, says the History of Ramsey, lamented the death of Edgar, *cum verteretur in luctum chorus monachorum, et organa in vocem flentium*. But that grand combination of instruments, which we now denominate an organ, was absolutely unknown in Europe at that period. It was the happy production of an Eastern genius; and the first that ever appeared in the west of Europe was sent by Constantine, the Grecian emperor, to Pepin of France, in 756. The artists of the west availed themselves of the present. Organs were constructed on the Continent and in the Island, and erected in some of our cathedrals, before the middle of the tenth century: and Archbishop Dunstan, in the reign of Edgar, presented the church of Malmesbury with one, in which (according to the historical description) the pipes were formed in certain musical proportions of brass, and the air was impelled through them by a pair of bellows.

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SELECT SENTENCES.—To endeavour to work upon the vulgar with fine sense, is like attempting to hew blocks with a razor.

Every man has just as much vanity as he wants understanding.

A man should never be ashamed to own he has been wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

To be angry is to revenge the faults of others upon ourselves.

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## LAW REPORT.

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### No. XXVII.—APPEAL FROM THE COMMISSARY OF SURREY'S COURT.

ARCHES COURT OF CANTERBURY, HILARY TERM, 1825.

*Fuller v. Lane.\**

THIS was a question respecting the appropriation of a pew in a parish church by *faculty*; in which the law respecting such appropriation of pews, and the principles by which ordinaries should be governed in

disposing of applications for the issue of such faculties, especially with reference to the circumstances of the times, were fully entered into; and were stated by the Court, at large, in its judgment.

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\* Faculties appropriating pews in parish Churches to particular families, in different forms and under different limitations, were too lavishly granted by ordinaries in former times. The numerous exclusive rights to particular pews, vested, or supposed to be vested, in particular families, to which this has given rise, are nuisances to parishes at large; and it is the duty of ordinaries to prevent, so far as may be, their continuance or increase, by treating all applications for such faculties with great reserve, and by suffering none to issue but under very peculiar circumstances.

JUDGMENT.—Sir John Nicholl.—This is a question respecting the appropriation, by faculty, of a certain pew, in the parish church of Lingfield, in the diocese of Winchester, and County of Surrey, to Thomas Lane, the respondent in this Court. Mr. Lane originally applied for this faculty to the commissary of Surrey, within the limits of whose jurisdiction Lingfield is situate. Accordingly, a citation issued from the commissary of Surrey's Court, in June, 1821, calling upon the minister, churchwardens, and parishioners, of the said parish of Lingfield in special, and all others having or pretending to have any right, title, or interest in the premises, in general, to appear and shew cause, why a license or faculty should not issue for confirming, and appropriating the use of, the said pew, to Mr. Lane and his family, so long as he and they should continue parishioners and inhabitants of Lingfield—with the usual intimation.

An appearance was given to this citation, as well by the minister and churchwardens, as by a Mr. Kelsey, a parishioner of Lingfield, both as opposing the grant: and two several allegations were filed, *nominally*, on the part of both, but, really, on the part of Kelsey only: it being the purport of those allegations to set up an exclusive right to the pew sought to be appropriated, in Kelsey, as appurtenant to a mansion in the parish, called *Batnors*, which he, Kelsey, had then recently purchased. In point of fact, the minister and churchwardens took no step in the cause, during its pendency in the Court below, beyond that of a mere appearance to the citation; and which step they seem to have taken only as conceiving, somewhat erroneously indeed, that they were bound to appear to the citation. Kelsey's second allegation, I should say, was responsive to a plea filed, by Lane, in answer to the first; in which, not merely Kelsey's asserted prescriptive right to the pew was denied, but in which the pew was claimed as already appertaining to Lane, in virtue of his connexion with the former proprietors of *Batnors*, even though no faculty should issue, as prayed. The question, so far then, was a question

of right between Lane and Kelsey; the minister and churchwardens neither interfering (except as already stated), nor being called upon to interfere. From the rejection, in part, of Kelsey's second allegation by the Court below, an appeal, as from a grievance, was prosecuted to this Court; which sustained the judgment of the Court below, but retained the principal cause, at the prayer of both parties. But the question here, in substance, is quite another question to that which was depending in the Court below: this Court having disposed, at once, of any *legal title* to the pew set up on either side, in pronouncing its judgment upon the merits of the appeal. For it clearly appeared to this Court, at the hearing of the appeal, that, for reasons presently to be stated, neither of these parties had, though both were asserting it, any legal right whatever to the pew in dispute. The question *here* then became, and still is, not any question of right; it is merely whether the Court, in the exercise of a sound discretion, shall, or shall not, proceed to appropriate this pew, by its license or faculty, *ex gratia*, to the respondent, upon the grounds stated in, and pursuant to the tenor of, the original citation. From the instant of the question assuming this shape, namely, from the hearing of the appeal, it became the duty of the minister and churchwardens (Kelsey withdrawing from the suit), to lay before the Court the facts necessary to guide its discretion upon such a question. This they have done, through the medium of two allegations (the second, again, responsive to a plea filed by Lane, in answer to the first); and it now becomes the duty of the Court to state whether, upon a review of all the facts and circumstances brought to its notice in the evidence taken upon these allegations, this is, or is not, an application on the part of Mr. Lane, proper to be acceded to.

It appears, then, by this evidence, that Mr. Antony Farndon, in the occupation, at that time, of a house and estate in the parish of Lingfield, called *Batnors*, of which he was also the proprietor somewhere about the year 1709, made certain presents to

the church; in return for which, the parish conceded to him, and his family, the exclusive use, and possession, of a certain pew in the church, being the identical pew which is the subject of the present proceeding. This is verified, in part, by the following order of vestry, made in the year 1709, extracted from the parish books under that year.

"Memorandum—In the year 1709, when the parish church of Singfield, in the county of Surry, was newly beautified, and a great many new pews added, it was agreed between the then churchwardens, parishioners, and Antony Faringdon, Esq. for, and in consideration, that the said Antony Faringdon, Esq. presented an altar cloth, and Mrs. Elizabeth Faringdon, wife of the said Antony Faringdon, presented a silver salver, for the use of the communion; that, therefore, the said Antony Faringdon, Esq. should have, and hold, for his own use, and the use of his family, a certain seat, or pew, adjoining the pulpit stairs."

Batnors continued in the possession of the Faringdon family from 1709 to 1820; when a Mr. James Faringdon, its then proprietor, and the great grandson of Mr. Antony Faringdon, the first *grantee* of the pew, if he may be so called, sold the estate to Mr. Kelsey. Such was the origin of Mr. Kelsey's supposed claim. Now to that of Mr. Lane. Mr. James Faringdon, it seems, has two sisters—the one, unmarried; the other, the wife of Mr. Lane, who, I should say, is an attorney, in London. Up to 1820, the Faringdons are admitted to have had the exclusive use of the pew; in which, from the time of his marriage, in 1807, Mr. Lane, of course, sat with his wife, occasionally, as a visitor at Batnors; but, I presume, as a visitor only. In 1816, indeed, some repairs were done to the pew, apparently at the expense of Mr. Lane: but he, Lane, at that time, was the actual mortgagee, and was in treaty for the purchase of Batnors.

Upon the sale of Batnors to Kelsey, in 1820, the question as to the (sup-

posed) ownership of this pew, to which I have already adverted, immediately arose. Kelsey claimed it, as an appurtenant to the mansion; obviously without any legal foundation—as the facts stated, the order of vestry, &c., are conclusive against any annexation of this pew to Batnors, by prescription; a title, the only legal foundation of which is *immemorial* usage. On the other hand, Mr. James Faringdon maintained, upon equally untenable grounds, that the pew was still, absolutely, and exclusively, his—claiming it as the immediate descendant and representative of Mr. Antony Faringdon, the first donee; in which capacity, and not as the mere owner of Batnors, he insisted that the right had, all along, vested in him. Accordingly, he both claimed to occupy the pew, exclusively, during his continuance, for about nine months, in the parish, after leaving Batnors; and, upon finally quitting it, affected to convey, or assign, his interest in the pew to his brother-in-law, Mr. Lane; he, Lane, having purchased twelve or fifteen acres in the parish, upon which he had begun to build a house at that time, which has since been finished, and which he now inhabits. Such was the origin of Mr. Lane's asserted title, persisted in (like that of Kelsey), up to the hearing of the appeal: as, also, indeed, that the pew was *his*, in right of his wife, in virtue of *her* descent from Mr. Antony Faringdon, independent of any conveyance, or assignment, from his brother-in-law, Mr. James Faringdon; for this also was set up, in the allegation filed on his part, in the commissary of Surrey's Court. I need scarcely say that, upon this shewing, Lane had no right to the pew any more than Kelsey. The last person who had a vested right to the pew, of any description, was Mr. James Faringdon: but even his right was a mere *possessory* right; as such it was liable to forfeiture by the ordinary, and by the churchwardens, as officers of ordinary, even during his continuance in the parish: it ceased and determined, *ipso facto*, upon his ceasing to be a parishioner; when the pew reverted to the parish at large, and became as liable as any other



pew in the church to the disposal of the ordinary, and of the churchwardens again, in the first instance; still as officers of the ordinary. However, Mr. Lane, and Mr. Kelsey, mutually, assert their right to the pew, from the time of Mr. James Faringdon quitting the parish, in January, 1821; but without any *legal* step taken, till the month of June in that year—when Mr. Lane applies to the Ordinary (the commissary of Surrey) for a faculty, appropriating to him (or rather confirmatory to his alleged title to) the pew in question. The subsequent proceedings, both in the Court below, and in this Court, and the true state of the question here, have already been stated. It only remains to add, that Mr. Lane still insists that the faculty prayed should issue, *ex gratia*, though he no longer claims it, *ex debito justitiæ*, as, partly at least, in the first instance; submitting, also, that it *may* issue, as prayed, without any prejudice to the parish. The minister and churchwardens deny this; maintaining, that a grant of the faculty prayed (of the validity of Mr. Lane's pretensions to which they leave the Court to dispose) would be manifestly inconvenient—as with reference to the increasing population of Lingfield, and even to the present want of accommodation for those who are authorized, and disposed, to attend divine service at its parish church. Such have been the several proceedings up to the present time—such are the cases severally undertaken to be made—and such is the whole question of which the Court has now, finally, to dispose.

The general law, with respect to pews and sittings in churches, is little understood; erroneous notions on this subject are current, at least, in many parts of the country, and have led to much practical inconvenience. It is necessary that the Court should briefly advert to these topics; in order to dispose, intelligibly to the parties, of the question at issue.

By the general law, and of common right, all the pews in a parish church are the common property of the parish: they are for the use, in common, of the parishioners, who are all en-

titled to be seated, orderly, and conveniently, so as best to provide for the accommodation of all. The distribution of seats rests with the churchwardens, as the officers, and subject to the control of the ordinary. Neither the minister, nor the vestry, have any right whatever to interfere with the churchwardens, in seating and arranging the parishioners, as often erroneously supposed: at the same time, the advice of the minister, and even sometimes the opinions and wishes of the vestry, may be fitly invoked by the churchwardens; and to a certain extent, may be reasonably deferred to, in this matter. The general duty of the churchwardens is to look to the general accommodation of the parish, consulting as far as may be, that of *all* its inhabitants. The parishioners, indeed, have a claim to be seated, according to their rank and station; but the churchwardens are not, in providing for this, to overlook the claims of *all* the parishioners to be seated, if sittings can be afforded them. Accordingly, they are bound, in particular, not to accommodate the higher classes, beyond their real wants, to the exclusion of their poorer neighbours; who are equally entitled to accommodation with the rest, though they are not entitled to equal accommodation; supposing the seats to be not all equally convenient.

Such, then, are the *general* duties of churchwardens, in seating and arranging the parishioners in their several parish churches. But the actual exercise of their office, in this particular, is too frequently interfered with by *faculties*, appropriating certain pews to certain individuals, in different forms, and with different limitations; and by the *prescriptive rights* to pews of which these faculties have been the occasion. Faculties of this description have, certainly, been granted, in former times, with too great facility; and, by no means, with due consideration and foresight. The appropriation has, sometimes, been to a man and his family, “so long as they continue inhabitants of a certain house in the parish.” The more modern form is, to a man and his family, “so long as they continue inhabitants

of the parish," generally. The first of these is, perhaps, the least exceptionable form. It is unlikely that a family continuing it, the occupation of the same house in the parish, shall be in circumstances to render its occupation of the same pew in the church, very objectionable. The objection which applies to the other class of faculties is, that *they* often entitle parishioners to the *exclusive* occupancy of pews, of which they, themselves, are no longer in circumstances to be *suitable* occupants at all, whatever their ancestors might have been. A third sort of faculty, not unusual after churches had been new pewed, either wholly or in part, appears to have been, a faculty for the appropriation of certain pews to certain messuages, or farm houses; the probable origin (the faculties themselves being lost) of most of those *prescriptive rights* to particular pews, recognized, as such, at common law—the parties claiming which must shew the annexation of the pews to the messuages, *time out of mind*; and the reparation, from time to time, of the particular pews, by the tenants of such houses or messuages, in order to make out their prescriptive titles. Some instances there are, too, of faculties *at large*; that is, appropriating pews to persons, and their families, without any condition annexed of residence in the parish. But such faculties are, so far at least, merely void, that no faculty is deemed, either here, or at common law, good, to the extent of entitling any person who is a non-parishioner to a seat even in the *body* of the church. As to an aisle, or chancel, that, indeed, *may* belong to a non-parishioner; for the case of an aisle, or chancel, depends upon, and is governed by, other considerations. But whenever the occupant of a pew in the *body* of the church ceases to be a parishioner, his right to the pew, howsoever founded, and how valid soever during his continuance in the parish, at once ceases, and determines; though the contrary is very often supposed; as, for instance, that he may sell, or assign it, or let it to rent, as part and parcel of his *property* in the parish. So, again, of pews annexed by prescription to

certain messuages, it is often, erroneously, conceived that the right to the pew may be severed from the occupancy of the messuage: it is no such thing; it cannot be severed: it passes with the messuage; the tenant of which, for the time being, has also *de jure*, for the time being, the prescriptive right to the pew. The result, upon the whole, however, of these faculties, is, that in many churches the parishioners at large are deprived, in a great degree, of suitable accommodation, by means of exclusive rights to pews, either *actually* vested in particular families, by faculty, or prescription, or, at least, and which is the same thing as to any practical result, *supposed to be* so vested. I add this last, because, in very many instances, these exclusive rights are merely suppositions; and would turn out, upon investigation, to be no rights at all. In this very case, for instance, there are two claims, as of right, set up to this identical pew, neither of which, it now seems, is legally valid; I mean Kelsey's asserted *prescriptive* right, and that of Mr. Lane, derived *through* the Faringdons; whose right itself was a mere *possessory* right, that actually ceased and determined upon Mr. James Faringdon ceasing to be a parishioner, in 1821.

With this *experience* of the mischief that has resulted from a too lavish grant of these faculties in *former* times, it is the duty of the ordinary to prevent its recurrence by proceeding in this whole matter with the utmost prudence and circumspection. It is especially thus incumbent upon every ordinary looking to the *times*—with which he is bound to keep pace, in all matters appertaining to his jurisdiction, so far as the same is compatible with his positive duties. Faculties of this sort might issue, a century or two ago, without much, or without any, impropriety; the issue of which, at the present day, would be in the highest degree improper. The population of the country, throughout, has immensely increased of late, and is still increasing. Dissent from the Church, too, especially among the lower classes, has also increased—

and partly, no doubt, from the lower classes being indifferently accommodated with church room, and even being precluded, in many instances, from attending divine worship in their parish churches at all. It is to remedy this want of church room, which is much felt *generally*, that parliament has granted the vast sum of a million and a half, expressly for building new churches. By aid of this parliamentary fund, ninety-eight churches have already been built—accommodation has already been provided for 150,000 persons—and the present applicants for similar accommodation, by means of similar aid, are probably as many more. Large funds have also been raised, in the way of voluntary contribution, by a Society for Enlarging Churches: 370 parishes have been assisted, accordingly, at an expense of 80,000*l.*; and 110,000 additional sittings in churches have actually been provided. The funds, too, of that Society are failing, though new calls upon them are still being made. In the actual expenditure of the funds to which I have just alluded, attention has been paid, in both instances, to the accommodation of the *poor*, no less than to that of the higher, and middle, orders of society. In the new churches, to be built by aid of the parliamentary funds, a fifth, at least, of the room was positively to consist of free sittings for the poor, by an express provision of the legislature: practically, and in fact, a third of the room, taking the new churches throughout, has consisted of free sittings. Of the additional sittings, again, to be provided by aid of the Church-Enlarging Society, it was a condition expressed that one-half should be free sittings. But here, again, practically and in fact, the proportion of free sittings to the other has been still greater; for, of the 110,000 sittings actually provided, 80,000 are free sittings; about three-fourths of the whole. These are strong features of the times in this particular—of the want of church room, generally, and of the propriety of affording additional church room, especially to the poor; and they are not to be overlooked by ordinaries, when ap-

plied to on occasions like the present, for obvious reasons. With respect to the poor, indeed, every possible reason exists why no concessions should be made at all likely to infringe upon their due accommodation in their several parish churches. It is to be presumed that they are the persons most in want of religious instruction; and their title, as such, in particular, to receive it, is expressly recognized by the Divine Founder of Christianity himself. If disabled from receiving it, by want of room in their parish churches, they are almost *driven* to seek it in places of dissenting worship—a circumstance exceedingly to be deplored; although they are clearly entitled, and should freely be allowed, to resort to such places of worship if they prefer it; provided, that is, they are *really* dissenters, in opinion, from the doctrine, or discipline, of the Church.

Following then the times, and taking all these circumstances into due consideration, a strong case should be made out to induce the Ordinary, in the exercise of a sound discretion, to appropriate any pew, by faculty, to a particular parishioner, and his family, at the present day. True it may be that, at the particular time when the faculty is applied for, its issue may not be generally inconvenient: the parishioners at large may be sufficiently accommodated after, and notwithstanding, its issue. But in this even, the most favourable, case, there are obvious reasons for inducing the ordinary to entertain such applications with a good deal of reserve. For instance, additional room may be soon, or at some time, wanted, suggesting the propriety of new arrangements in the church: but such future arrangements may be formidably obstructed by the actual issue of the faculty then prayed; being, as it is, if once issued, good and valid, even against the ordinary himself. This consideration alone, might well induce the ordinary to pause, when applied to for a faculty of this nature, though no *present* inconvenience should seem to result from its concession to the applicant.

What then, in the first place, is the case set up by Mr. Lane, to induce

the Ordinary to grant him, *ex gratia*, the permanent and exclusive possession of this particular pew? I say *ex gratia*; for as to any claim of right, *that* he has abandoned. It appears to me, by no means, a strong case. It is founded, merely, upon his connexion, by marriage, with a family, one of the members of which, more than a century ago, presented the parish with a pulpit cloth, and a silver salver, said (the latter) to be still in use. But in return for this, in itself no very splendid benefaction, the head, and representative of that family, has had the *exclusive* use and possession of this pew, perhaps the best in the church, for more than a century, until the sale of Batnors, the family mansion, in 1820. The parish account with the family, on the score of that benefaction, seems to me to be fairly balanced. Mrs. Lane's claims, as a descendant of the original donee of the pew, are of the very weakest description. She married, and quitted Lingfield in 1807; and she was domiciled with her husband in London, having no connexion whatever with Lingfield, except as an occasional visitor at Batnors, for fifteen years. At the expiration of that time, Lane became a parishioner: but he is a new settler, a *novus homo*, to all intents in the parish: it is extremely doubtful even whether he *was* a parishioner at the time when the citation issued, which is the foundation of this whole proceeding: he is the tenant of a house scarcely begun to be built at that time: he is entitled, most undoubtedly, to *suitable* church room for himself, and his family; to the *best* which the circumstances of the parish will afford him, without prejudice to other parishioners:—but as reasons for inducing the Ordinary to allot him, *ex gratia*, the *exclusive* and permanent possession of this particular pew by a faculty, the case set up on his part would, under any circumstances of the parish, be, in my judgment, extremely feeble.

But how, secondly, is the parish circumstanced in this particular? What, I mean, is the population of the parish in proportion to the number of sittings in the church, and is it

an increasing, or a diminishing, population? These are necessary inquiries, previous to *any* grant of a faculty of this description; but they are most necessary, and the result should be most satisfactory, in favour of *such* an applicant, to ensure the success of his application. The size of the pew, too, and the proportion of the number of sittings in the pew to that of the applicant's family, are *also* to be taken into the account. It remains to state the result of the evidence on these several particulars; which I think decisive against the application.

In the first place, then, this pew is one of the largest in the whole church, in point of capacity—it appears, I think, that there are only three pews in the church as large, and that there are none larger. It is capable of holding ten or twelve persons, according to Lane's own witnesses; and twelve or fourteen, according to several witnesses examined on the part of the parish. Mr. Lane's family, however, consists of six persons only, including a Miss Faringdon, the wife's sister, and said, at present, to be domiciled with Mr. Lane.

Next, as to the capacity of the church to accommodate *all* the parishioners. The parish church of Lingfield appears to be an old collegiate church, with three chancels as they are called, or more properly aisles. The number of pews in these aisles is twenty-three: but the aisles themselves, and the pews in them, are the mere private property of three several parishioners, who keep them in repair; and the sittings in these aisles are not open, in any sense, to the *general* accommodation of the parishioners. The number of pews in the church is sixty-six; capable of containing, according to the evidence, from six to eight persons each on an average. But the population of Lingfield is fixed at 1770, and the number of families at 325, by authentic documents. Consequently, there are nearly five times as many families as there are pews in the *body* of the church; and the pews in the body of the church (the only part of it in question), to contain the *whole* population, should be capable of holding twenty-seven,

instead of seven, persons each. Hence, though sittings in the church may not be necessary for the whole population, and though it may not be necessary, again, that each family should have a separate pew, yet still the result is, that there can be no superabundance of church room; which Mr. Lane undertook to shew, but, in which, in my judgment, he has failed. The same inference results from the present arrangement of the church, as I collect it from the evidence. Every part of the body of the church is filled with pews; nor do I understand that there is any accommodation for the lower classes, out of the pews, but certain benches in the aisle, appropriated, in part at least, to a Sunday school. This is a large agricultural parish; the labourers, however (many, perhaps, aged and infirm), should seem to have no free seats, with backs, to which they can resort with convenience, to attend divine worship in the church. It also appears, that several heads of families (respectable farmers) sit together in one pew: their wives and families, (in one instance to the number of seven) in another, separate pew. This again suggests that the parish is driven to shifts for want of church room. It is a matter of feeling with many to perform their religious duties by the sides of their wives and families. It is matter of practical benefit, so far as may be, to indulge this feeling. Parents, in that case, are more attentive, as setting an example to their children; who are likely to be, and, undoubtedly in many instances, are, benefited by that example. As a matter, therefore, both of feeling and practical advantage, families should be seated together in church, where this can be done; and its not being done in this instance, suggests, like all the rest, that this parish church of Lingfield is, even at present, *unequal* to the fair general accommodation of the parishioners.

But a subject of inquiry, not unimportant, still remains. Is the population of this particular parish an increasing, or a diminishing, population? for this is, obviously, a material consideration. Now upon this head, the Court is left in no doubt. It appears by the evidence of Sir Thomas Turton,

an old parishioner, and Mr. Lane's own witness, that, in about thirty years, the population of Lingfield has nearly doubled itself; increasing, in that time, from 900 to 1700 persons. It is still, too, a rapidly increasing population, as results both from the evidence and from the strong probability of the thing. I allude, as well to the easy distance of Lingfield from the metropolis, as to the several villas, &c., said to have been recently built, and to be now building, in the parish. The very situation indeed of Lingfield, independent of any evidence, renders it utterly improbable, that whilst the population of the country, throughout, is, as it is, on the increase, that of this particular place, of all others, should be on the decline.

Upon the whole, then, I am of opinion, for the reasons stated, that the present is, by no means, an application, which the Ordinary would be justified in acceding to: taking into consideration, the merits (so to call them) of the applicant, and the circumstances of this parish in the particulars to which I have just been adverting. And this I do, without, at all, meaning to say, that no possible case may arise in which a faculty of this description might be issued, with great propriety, even in these times. For instance, a parishioner might well, possibly, entitle himself to such a faculty, by contributing, liberally, to the enlargement, or even the new pewing of his parish church; in order to furnish additional accommodation for his fellow-parishioners, and especially, free seats for the poor—a matter, this, which may soon be called for in this particular parish of Lingfield, and would perhaps be very proper, even now, upon some considerations which have already been stated. A benefactor of this description might have strong claims to a faculty of the kind now prayed. But even the claims of such benefactors should be duly weighed by ordinaries; and the indulgence sought by them should be fettered with all due restrictions and limitations. For instance, in allotting them, by faculty, good, or even the best, sittings; ordinaries should be careful, at the same

time, not to afford them a too great proportion of room, or one exceeding their real (actual and probable) wants, to the exclusion of other parishioners: for *that* would be justifiable under no circumstances. In short, I repeat, that it is the Ordinary's duty, keeping pace with the times, to proceed in this whole matter, at the present day, with the utmost care and circumspection.

In respect to costs, of which something was said in the argument—the Court is disposed to make no order upon costs, in favour of either party. Of the original litigants, both were in error. From the time, indeed, of the appeal heard, when the Court intimated its opinion that Mr. Lane had little chance of obtaining a faculty, but in the event of the circumstances of this parish being just the reverse of what they appear to the Court to be, on the evidence, I think, that Mr. Lane should have desisted from his application. From that time, too, it became the duty of the minister and churchwardens, the parties cited specially, and particularly of the latter, *ex officio*, to put the Court in possession of those facts and circumstances necessary to guide its discretion in the premises; and upon which it has just decided that this application is not one of a nature fit to be acceded to. But, in the hope of promoting conciliation, and with a view to give a triumph to neither party, I am not disposed to accompany the refusal of a faculty in this instance, with any decree against Mr. Lane, for costs. As to the costs of the opposition, those, I am clearly of opinion, should be borne by the parish from the time of the hearing of the appeal. Up to that time, the opposition proceeded upon the ground of a particular parishioner's (Kelsey's) asserted right to the pew; a question in which the parish had no concern whatever. I must presume it to have been matter of indifference to the parish to which of these parties, if to either, this pew, of right, exclusively belonged. Up to that time the parish, then, may reasonably decline; and leave the costs of the opposition to be defrayed by Kelsey alone.

The churchwardens may, possibly, wish to know what the Court would recommend to be done, on their part, with respect to this pew, now ascertained to be at their disposal. Certainly not to seat either Lane or Kelsey, exclusively, in the pew. Their claims to be seated in it, perhaps, are pretty equal. Lane, from his marriage into the Faringdon family, may have contracted a something of attachment to the pew, not improper to be gratified, to a certain extent, and within reasonable limitations. Kelsey, on the other hand, as the *now* proprietor of Batnors, the owners of which, for the time being, have *exclusively* occupied this pew for more than a century, may have just reason to complain (at least probably in his own opinion, and in that of *many* of his fellow-parishioners), if actually, and altogether, dispossessed of it. Not that there are not certain grounds of *expediency* which would excuse, or even justify the churchwardens, in declining to seat either of these parties in this particular pew. There are, doubtless, parishioners whose claims to be seated in it are superior to those of Mr. Lane, a new settler, abstract from his connexion with the Faringdons; which has nothing to do with his being seated in this pew, *de jure* at least. And with respect to Kelsey—*generally speaking*, most undoubtedly, churchwardens act more correctly in allotting vacant pews to such parishioners as have the best claim to them in point of standing in the parish, and general respectability, rather than to those who happen to succeed as tenants of the houses inhabited by the late occupiers of those pews. The occupancy of pews being thus altered, from time to time, according to circumstances, is the best provision against the birth or growth of those prescriptive rights to pews, as in certain families, or annexed as certain messuages, the existence of which, I have said, is so injurious to the general interests of the parishioners. But the present proceedings may have rendered this unnecessary, as a measure of precaution, in the *present* instance. Supposing it not to be, and that no other good objection

applies to the proceeding now about to be recommended, I see no reason why the present churchwardens should decline allotting this pew to Mr. Lang, and Mr. Kelsey, jointly, or in common. It is sufficiently roomy, according to all the evidence, to accommodate both families. But should the parties in question, unfortunately, be on such a footing as to render their common occupancy of one and the same pew grating to the feelings of both, or either, it may not, perhaps, under the circumstances, be quite improper, that the churchwardens should convert this into two pews. Each of such pews would be capable of holding five or six persons. Mr. Kelsey might be

seated in the one of these pews, and Mr. Lane in the other. To this it *should seem* that there could be no reasonable objection; although of the exact state of the parish, in all its details, the Court is not in possession of sufficient information, to be enabled to form a very decided opinion on this part of the case. It can only, therefore, in conclusion, recommend the churchwardens, *generally*, to act impartially in the premises between *these*, and *all* parties, subject to the principles just laid down. In the performance of this part of their duty, they will be assisted by the advice, though they are not governed by the authority, of the minister.

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## POLITICAL RETROSPECT.

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DOMESTIC.—The House of Lords has nobly vindicated its character as the Palladium of the nation. The desecration of the nurseries of our faith, by the admission of dissenters to the Universities, has been repudiated by a triumphant majority. The numbers were:—

|             | Present. | Proxies. | Paired off. |
|-------------|----------|----------|-------------|
| For . . . . | 38       | 47       | 3           |
| Against . . | 85       | 102      | 3           |

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Total against . . . . 190  
for . . . . . 88

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Majority . . . . . 102 !!!

The Irish Tithe Bill has been also scouted by this Christian assembly:—

|                   | Present. | Proxies. |
|-------------------|----------|----------|
| Against . . . . . | 85       | 104      |
| For . . . . .     | 51       | 71       |

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Total against . . . . 189  
for . . . . . 122

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Majority . . . . . 67 !!!

We wish we could have further complimented our hereditary legislators on the rejection of the infamous

and unholy Poor Laws Amendment Bill. The Bishop of Exeter made one of the most splendid and convincing speeches that we ever had the pleasure of listening to, against its most iniquitous clause; and so powerful and effective was his eloquence, that of the Peers *present*, a majority of *one* only voted against his amendment. It is satisfactory, however, to know, that the Whigs will never be able to find tools for their dirty work, nor slaves to bow the neck to such unchristian, disgraceful, and intolerable tyranny. If ever this bill maintains in England, the "abomination of desolation" will have commenced upon earth.

The "ne'er-do-well" parliament has terminated its session, for which we are grateful;—we mean, for their being incapacitated from doing mischief, not for the benefits we have received. On the 15th of August, "*creta notandus dies*," the King, "God bless him!" personally bowed his faithful Commons out of St. Stephen's, and read (we pity him from our hearts!) one of the most unmeaning speeches that ever even a Whig cabinet had the impudence to inflict on royalty. Fortunately all the world knows that the

King was perfectly innocent of this verbal nuisance; for which his ministers are solely, and *unfully*, responsible.

Of other matters relating to this island and its dependencies, we can only say, things *progress* much 'as usual. "Harvest is ended, and supper is past," as the old song says—but Michaelmas has not yet arrived; and the probability is, that in most counties the entire produce will not pay the outgoings, and leave a *nile* for the hungry Poor Law *Nimrods*, who are mighty hunters after pounds, shillings, pence, and even *farthings*. Still, however, as Lord Byron says, "My native land, good night."

FRANCE AND BELGIUM, in the person of their monarchs, have entertained us with royal speeches, almost as good as the one noticed above. But as *another monarch* is reported to have said, when he showed a Hebrew pig, "Tis more noise than wool."

SPAIN.—Rodil, the general of the *chaste* usurper, Isabel (we would *she* and all rebels were *chased* from the soil!), has, by his atrocities, obtained the *agnomen* formerly bestowed on Djezzid Pacha, at Acre, and is now best known as the "*Butcher!*" What an enviable notoriety do the Whigs every where acquire!! We recollect the way in which the Scythian Queen served the Dutch Cyrus of old, and

recommend Rodil to call to mind her pithy address—

"*Satia te sanguine quo semper satisti.*"

In the mean time, we urge all "good men and true," not to despair of the cause of honour and justice.

It is satisfactory to find, that the Spanish usurper has only been acknowledged by the brother pirates of Portugal and Morocco—the regicide's son, who holds the crown of France, *pro tempore*; and the apostate King of Belgium.

IRELAND.—Dublin has been the scene of a vast and most important Protestant meeting, at which upwards of five thousand noblemen and gentlemen, who possess far the greatest portion of the soil and capital, pledged themselves to support the Protestant Faith, and to resist, even unto blood, the re-establishment of Popery, with all its accursed abominations in that priest-ridden country. We should like to see General Mina's famous receipt for removing the Popish leprosy, tried in Ireland. We expect it would rid the country of a curse much more deleterious than honest St. Patrick ever dreamt of, when he banished the frogs and toads. Daniel would then find himself in a den of lions, whose mouths the prayers of all the saints in the Popish calendar could not shut; and stand a fair chance of becoming a *relie* himself.

# CALENDARIUM ECCLESIASTICUM.

SEPTEMBER, 1834.

| SAINTS' DAYS, &c.                             | AUTHORS to be CONSULTED.                                                                                                                                                                  | SUBJECT OF SERMONS                                                                                                                                                                                                                                               |
|-----------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ST. MATTHEW,<br>(Sept. 21.)                   | Archd. Pott. 516. . .<br>Dr. A. Littleton. 143. . .<br>Ch. Wheatly. III. 103. . .<br>Dr. Glass. 261. . .<br>Scripture Es-says. II. 233                                                    | On the Epistle<br>On the Day<br>Observations on the Saint, &c.                                                                                                                                                                                                   |
| ST. MICHAEL and<br>ALL ANGELS,<br>(Sept. 29.) | B. B. Stevens. 323. . .<br>Archd. Pott. 538. . .<br>Dr. T. Franklin. 315. . .<br>Bp. Horne. Disc. 57. . .<br>Abp. Tillotson. II. 153.<br>Dr. Conybeare. II. 267<br>Bp. Bull. II. 432. . . | Epistle for the Day<br>Communion with Angels.<br>On the Nature and Employment of<br>Angels<br>On the Existence and Employment<br>of the Holy Angels.<br>The Nature, Office, and Employment<br>of good Angels.<br>Existence, Nature, and Office of good<br>Angels |



## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTES OF RESPECT.

**REV. J. H. STAFFORD.**—Previously to the departure of the Rev. J. H. Stafford, of Liverpool, for his curacy of Lytchett Minister, Dorsetshire, he was presented with a well filled purse, on behalf of the congregation of St. Matthew's Church, as a testimony of their grateful respect, and of their sincere regret at his removal. The congregation of St. Anne's Church, where Mr. Stafford occasionally officiated for their worthy minister, have also presented him with an elegant purse, containing thirty sovereigns, as a token of their sincere esteem.

**REV. F. SALT.**—The friends and congregation of the Rev. F. Salt, curate of Wem, Salop, have commenced a subscription for a piece of plate to be presented to him in testimony of their esteem. Upwards of 100*l.* were almost immediately set down.

**A MONUMENT TO THE MEMORY OF BISHOP BUTLER** is about to be erected in Bristol Cathedral. This testimonial to the exemplary prelate's worth will be not only just to his piety and talents, but honourable to the present generation by whom they are appreciated.

**KING'S COLLEGE.**—The Worsley endowment at this establishment is in favour of scholars intended for missions to the East. Two scholars, we understand, are to be taken on the foundation, with an allowance of 25*l.* per annum during their continuance at the College; and their education is to be made as complete as possible, with the view of their becoming missionaries of a higher class. The professors of the College have handsomely offered to afford the education gratuitously, and the Council, we hear, intend to remit the College fees.

**A DISSENTING "ESTABLISHMENT."**—At the late meeting in support of the Church, held at South Shields, the Rev. James Carr said—"My next argument I derive from our dissenting friends themselves. It is true, in this country they act on the voluntary system; but in the South Sea Islands they have an ecclesiastical establishment. For this do I blame them? No, I admire them. After many years patient missionary labours in those islands, the king of one of the principal islands was converted, and became to all intents and purposes the head of their religious establishment. He affords them protection, and, with the advice of the ecclesiastical persons about him, makes and sanctions laws for their government." Here the reverend gentleman quoted Ellice's account of the South Sea Islands, and several other authorities, all dissenters, in proof of the position he had advanced; and proceeded:—"No one then can doubt that, where our dissenting brethren have the power, they adopt the principle of an establishment; and I would ask whether we are to adopt a different system on account of latitude and longitude. I cannot see how our dissenting friends can consistently call upon us to depart from an established system in England, when they have originated a similar system in another and a far distant country."

**BISHOP OF LONDON.**—The Bishop of London has augmented all the livings in his gift under 200*l.* per annum: and it is his intention again to raise them gradually to 300*l.* per annum.

**THE MARCH OF POPERY.**—The Roman Catholics have purchased six acres of land between Hastings and St. Leonard's, close to the sea; with a view to expend 30,000*l.* in building a college, chapel, &c. Some of the works are already commenced.

REPORT OF THE COMMISSIONERS OF THE ECCLESIASTICAL REVENUE INQUIRY.

The following is the result of the Inquiry of the Commissioners into the Ecclesiastical Revenues of England and Wales:—

"The total amount of the gross annual revenues of the several archiepiscopal and episcopal sees in England and Wales is 180,462*l.*, affording an average of 6,683*l.*, and the total amount of the net annual revenues of the same is 160,114*l.*, affording an average of 5,930*l.*

The total amount of the gross annual revenues of the several cathedral and collegiate churches in England and Wales, together with the separate gross annual revenues of the several dignitaries and other spiritual persons, members of cathedrals or collegiate churches, is 350,861*l.* and the total amount of the net annual revenues of the same is 272,828*l.*

The total number of benefices with and without cure of souls, the incumbents whereof have made returns to our inquiries, omitting those which are permanently or customably annexed to superior preferments, and which are included in the statements respecting those preferments, is 10,498; the total amount of the gross annual revenues of which benefices is 3,191,950*l.*, affording an average of 304*l.*; and the total amount of the net annual revenues of the same is 3,000,393*l.*, affording an average of 285*l.*

The total number of benefices with and without cure of souls in England and Wales, including those not returned to us, is 10,701; the total gross income of which, calculated from the average of those returned, will be 3,253,662*l.*, and the total net income thereof will be 3,058,218*l.*

The total number of curates employed both by resident and non-resident incumbents returned to us, is 5,282, whose annual stipends in the aggregate amount to 421,796*l.*, affording an average annual stipend of 80*l.*; and the total amount of the stipends of curates, if 102 be assumed as the proportionate number on the benefices not returned, and the same be calculated on the average of those returned to us, will be 432,956*l.*

From a scale which we have prepared of the benefices with cure of souls returned to us, it appears that there are 294, the incomes of which are respectively under 50*l.*; 1,621 of 50*l.* and under 100*l.*; 1,591 of 100*l.* and under 150*l.*; 1,355 of 150*l.* and under 200*l.*; 1,964 of 200*l.* and under 300*l.*; 1,317 of 300*l.* and under 400*l.*; 830 of 400*l.* and under 500*l.*; 501 of 500*l.* and under 600*l.*; 337 of 600*l.* and under 700*l.*; 217 of 700*l.* and under 800*l.*; 129 of 800*l.* and under 900*l.*; 91 of 900*l.* and under 1,000*l.*; 137 of 1,000*l.* and under 1,500*l.*; 31 of 1,500*l.* and under 2,000*l.*, and 18 of 2,000*l.* and upwards.

The number of sinecure rectories returned to us, and which sinecure rectories are included in the number of benefices above stated, is 62; the aggregate gross annual revenues of which amount to 18,622*l.*, affording an average of 300*l.*, and the aggregate net annual revenues of the same amount to 17,095*l.*, affording an average of 275*l.*"

After such a statement as this, coming from the highest authority, the exaggerated assertions put forth of the immense wealth of the Church fall to the ground. Here it is shown that, taking the revenues from benefices together, the average income of the Clergy is not 300*l.* though they must receive the education of gentlemen, and though the claims upon their benevolence are greater than upon any other class. Nay more, nearly one-half the benefices yield an income below 200*l.*, and out of them there are about two thousand which give below 100*l.*! Surely the most virulent enemies of the Church will admit, that men holding such livings (or rather starvings) are underpaid.

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NEW CHURCH AT DIDDINGTON.—The foundation stone of a new Church at Diddington, endowed by the Warden and Fellows of Merton College, and Matthew Bell, Esq., was laid on the 10th ult.

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BISHOP OF ST. ASAPH.—The Lord Bishop of St. Asaph (Dr. Carey, late of Christ Church), at his Triennial Visitation this summer, generously announced his intention of giving an annual subscription of one hundred pounds to the Diocesan Society for the building of churches and chapels.

**ETON ELECTION, MONDAY, JULY 23.**—There was an unusually brilliant assemblage of rank, fashion, and beauty in the school-room at Eton. His Majesty, who takes the same paternal interest in Eton matters for which George the Third was so remarkable, was punctual in his attendance, and was received with loud plaudits, which were, if possible, increased by the announcement of his Majesty's request that the boys might have an extra week's holidays.

The King went in state, accompanied by her Royal Highness Princess Augusta, Prince George, and Lady Clinton, in the first carriage; and followed by three other carriages, in which were Lord and Lady Frederick Fitzclarence, Miss Wilson, Miss Hope Johnstone, Sir Philip and Lady Sidney, Sir Andrew Barnard, Sir Charles Thornton, and others of the suite.

The Royal Party were received by the Rev. the Provost and Fellows, Rev. Dr. Keate, and the Assistant Masters, by whom they were ushered into the school-room, when the speeches immediately commenced. The Address was spoken by Mr. Courthope, with peculiar grace and elegance, in the course of which some clever allusions were made to the once-contemplated destruction of "Eton's fair fields" by the railroad. The speeches were delivered throughout with admirable feeling and effect, and the conclusion was marked by a testimonial of feeling which Dr. Keate can never forget. On his leaving the school, the whole body rose and gave him a thundering cheer, the ladies waving their handkerchiefs; in short, a more gratifying conclusion to his long and proud career cannot be imagined. The speeches were as follow:—

|                            |                            |               |
|----------------------------|----------------------------|---------------|
| 1. Courthope . . . . .     | Address.                   |               |
| 2. Walter . . . . .        | Legat. Daru . . . . .      | { Q. Curtius. |
| 3. Coote . . . . .         | Alexander . . . . .        |               |
| 4. Money, K.S. . . . .     | Servius Tullius . . . . .  | Livius.       |
| 5. Mills . . . . .         | Moloch . . . . .           | { Milton      |
| 6. Ryle, maj. . . . .      | Belial . . . . .           |               |
| 7. Charlton . . . . .      | Marcellus . . . . .        | Livius.       |
| 8. Holbech, maj. . . . .   | Camillus . . . . .         | Livius.       |
| 9. Young, K.S. . . . .     | E. Catilin. III. . . . .   | Cicero.       |
| 10. Bayley . . . . .       | Antony . . . . .           | Shakspeare.   |
| 11. Ady . . . . .          | Micipsa . . . . .          | Sallustius.   |
| 12. Durnford, K.S. . . . . | Agamemnon . . . . .        | { Homerus.    |
| 13. Goldney, K.S. . . . .  | Achilles . . . . .         |               |
| 14. Bawnsley . . . . .     | Lentulus . . . . .         | Livius.       |
| 15. Drake . . . . .        | Legat. C. Manlii . . . . . | Sallustius.   |
| 16. Phinu, K.S. . . . .    | Satan . . . . .            | Milton.       |
| 17. Walker, K.S. . . . .   | Pro Marcello . . . . .     | Cicero.       |
| 18. Thring, maj. . . . .   | Cassius . . . . .          | { Shakspeare. |
| 19. Kingdon, K.S. . . . .  | Brutus . . . . .           |               |

#### PRESENTATION OF PLATE TO THE REV. DR. KEATE.

A most gratifying scene took place in the College on Sunday:—a scene as honourable to the character of Dr. Keate, who has for nearly five-and-twenty years presided over that great school, as it was worthy of the Etonians themselves. Shortly after twelve o'clock the whole body of the sixth form waited on the Doctor with a magnificent silver vase and two wine-coblers—the former a copy of the celebrated Warwick vase; the latter from two beautiful antiques, the work of Storr and Mortimer. The Captain of the School, Mr. Phinu, then addressed Dr. Keate in a very feeling and eloquent speech, expressive of their deep regret at his loss, and concluding with an earnest prayer for his future happiness. Of Dr. Keate's reply we are unable to make any proper statement. He was much overcome by the whole scene, and expressed his gratitude to the boys, shaking hands with each of them. The whole of the boys then assembled in the upper school, when Dr. Keate took an affectionate leave of them; and in the course of his address he stated that the prosperity of Eton had been as much supported by the uniformly gentlemanly bearing of the boys, and the aid he had received from his assistants, as from any merits of his own.

INSCRIPTION ON THE CASE.

"Presented by the existing members of Eton School to the Rev. John Kente, D.D., on his retirement from the Head Mastership, July 30, 1834, as a testimony of the high sense which they entertain of his exquisite taste and accurate scholarship, so long and so successfully devoted to their improvement; and of the firm, yet parental, exercise of his authority, which has conciliated the affection, while it has commanded the respect, of his scholars."

LUTHER.—Mr. Lemon, of the State Paper Office, has found in his researches a portrait of Luther, in wood, and coloured. It appears to have been sent to England soon after that great Reformer's death, in 1546; and represents him seated in his study, with a skull resting on a Bible before him, and a small clasped book in one hand. an hour-glass, and pen and ink are on either side, and a German poem beneath, which amplified the famous prophecy against the Pope.

ORDINATIONS.—1834.

*Lichfield* . . . . July 6. | *Worcester* . . . . July 25.

DEACONS.

| <i>Name.</i>                      | <i>Degr.e.</i> | <i>College.</i> | <i>University.</i> | <i>By Bishop of</i> |
|-----------------------------------|----------------|-----------------|--------------------|---------------------|
| Elwell, William . . . . .         | B.A.           | University      | Oxf.               | Lichfield           |
| Fill, John S. . . . .             | B.A.           | Magdalen        | Oxf.               | Worcester           |
| Jackson, Thomas . . . . .         | M.A.           | Worcester       | Oxf.               | Worcester           |
| Jones, Robert . . . . .           | M.A.           | Pembroke        | Oxf.               | Lichfield           |
| Latimer, George B. P. . . . .     | B.A.           | Pembroke        | Oxf.               | Lichfield           |
| Maude, Thomas . . . . .           | M.A.           | University      | Oxf.               | Lichfield           |
| Morrish, William John . . . . .   | M.A.           | Magdalen        | Oxf.               | Worcester           |
| Pearson, William . . . . .        | B.A.           | University      | Oxf.               | Lichfield           |
| Tolhill, Fred. Campbell . . . . . | B.A.           | University      | Oxf.               | Lichfield           |
| Price, Henry Arthur . . . . .     | B.A.           | Wadham          | Oxf.               | Worcester           |

PRIESTS.

|                                      |      |               |      |           |
|--------------------------------------|------|---------------|------|-----------|
| Echalaz, Theodore Augustus . . . . . | B.A. | Trinity       | Oxf. | Lichfield |
| Harland, Edward . . . . .            | B.A. | Wadham        | Oxf. | Lichfield |
| Heale, William James . . . . .       | B.A. | Wadham        | Oxf. | Worcester |
| Mitchell, Muirshed . . . . .         | B.A. | University    | Oxf. | Lichfield |
| Sarjeant, Robert . . . . .           | B.A. | Magdalen      | Oxf. | Worcester |
| Sincox, Thomas Green . . . . .       | B.A. | Wadham        | Oxf. | Lichfield |
| Thrapp, Edward . . . . .             | M.A. | Wadham        | Oxf. | Worcester |
| Turner, Reginald P. . . . .          | B.A. | Balliol       | Oxf. | Worcester |
| Wood, Samuel R. . . . .              | B.A. | Christ Church | Oxf. | Lichfield |

Deacons, 10.—Priests, 9.—Total, 19.

CLERICAL APPOINTMENTS.

| <i>Name.</i>                     | <i>Appointment.</i>                                |
|----------------------------------|----------------------------------------------------|
| Balfour, J. . . . .              | Head Mast. of Chester Grammar School.              |
| Dry, Thomas . . . . .            | Head Mast. of Forest Grammar School, Walthamstow.  |
| Dupuis, Harry . . . . .          | Assist. Mast. of Eton Coll.                        |
| Carter, Joseph . . . . .         | Incumb. of New Church, at Frenchuay, near Bristol. |
| Elliott, William . . . . .       | Lect. of St. Nicholas, Bristol.                    |
| Fleury, H. . . . .               | Chancellor of Lismore.                             |
| Hawtrej, Edward Craven . . . . . | Head Mast. of Eton Coll.                           |
| Hickey, William . . . . .        | Living of Mulbrankin, Ireland.                     |

|                      |                                           |
|----------------------|-------------------------------------------|
| Kempson, —           | Minister of New Church, Harlow, Essex.    |
| Morrison, P.         | Minister of Highbridge Chapel, Newcastle. |
| Newcome, R.          | Archd. of Merioneth.                      |
| O'Callaghan, R.      | Living of Clogheen, Tipperary.            |
| Pain, T. L.          | Lect. of St. Thomas, Liverpool.           |
| Perry, H. P.         | Treasurer of Diocese of Lismore.          |
| Rogers, John         | Ceracy of Foxton, Leicestershire.         |
| Russell, Vaue        | Chapl. in Ordinary to the King.           |
| Sargent, A.          | Vic. of Kilmeadon, Ireland.               |
| Seaton, William      | Lect. of St. Mary, Redcliff, Bristol.     |
| Snowden, W.          | Second Mast. of Wakefield Grammar School. |
| Spencer, W. Pakenham | Chapl. to Duke of Buccleugh.              |
| Stevenson, W.        | Preb. of Tullaghorton.                    |

## PREFERMENTS.

| <i>Name.</i>         | <i>Preferment</i>                       | <i>County.</i>      | <i>Diocese.</i>   | <i>Patron.</i>                     |
|----------------------|-----------------------------------------|---------------------|-------------------|------------------------------------|
| Adeock, James        | Skillington, V.                         | Lincoln             | Lincoln           | D. & C. of Lincoln                 |
| Allan, Hugh          | St. Mary, Cricklade, R.                 | Wilts               | Sarum             | Bp. of Sarum.                      |
| Amphlett, Joseph     | Hampton Lovett, R.                      | Worcest.            | Worcest.          | Mr. & Mrs. Pakington               |
| Barry, Henry         | Brockley, R.                            | Somerset            | B. & W.           | Mr. & Mrs. Pigott                  |
| Best, Francis        | { Abberton, R.<br>Flyford Havel, R.     | {                   | Worcest. Worces   | { T. Sheldon, Esq.<br>Mrs. Sheldon |
| Brymer, W. T. P.     | Preb. in Cath. Church of                | St. Andrew's, Wells |                   |                                    |
| Charlton, W. H.      | Felmingham, V.                          | Norfolk             | Norwich           | Bp. of Norwich                     |
| Edmeades, John       | Presbute, V.                            | Wilts               | Sarum             | Choir of Sarum.                    |
| Ely, Anthony         | Wheatenhurst, P. C.                     | Gloster             | Gloster           | A. Ely, Esq.                       |
| Greaves, George      | Farnham, R.                             | Dorset              | Bristol           | Lord Chancellor                    |
| Guy, Henry           | Ashby, R.                               | Westmor.            | Carlisle          | Vicar of Howden                    |
| Harris, P. B.        | Colby, R.                               | Northam.            | Peterboro         | Earl of Cardigan                   |
| Harward, Charles     | St. Thomas, V.                          | Devon               | Exeter            | W. J. Buller, Esq.                 |
| Hawkins, Charles     | Topcliffe, V.                           | York                | York              | D. & C. of York                    |
| Herbert, John        | Penstrowed, R.                          | Montgom.            | Bangor            | Bp. of Bangor.                     |
| Hicks, James C.      | Rangeworthy, P. C.                      | Gloster             | Gloster           | Rev. M. F. T. Stephens             |
| Holder, Charles W.   | Cam, V.                                 | Gloster             | Gloster           | Bp. of Gloster                     |
| Holmes, William      | West Newton, R.                         | Norfolk             | Norwich           | Lord Chancellor                    |
| Howard, Richard      | To the third Canonry in                 | Bangor Cath.        |                   |                                    |
| Knevet, John         | Needham, P. C.                          | Norfolk             | Norwich           | W. Adair, Esq.                     |
| Moore, W. G.         | Whaplode Drove, P. C.                   | Lincoln             | Lincoln           | Trustees                           |
| Mount, C. M.         | Preb. in Cath. Church of                | St. Andrew's, Wells |                   |                                    |
| Owen, Francis        | Efenechtyd, P. C.                       | Denbigh             | St. Asaph         | Bp. of Bangor                      |
| Parry, John          | Clocenog, R.                            | Denbigh             | Bangor            | Bp. of Bangor                      |
| Thelwall, Edward     | Llanbedr, R.                            | Denbigh             | Bangor            | Bp. of Bangor                      |
| Turner, James F.     | { Kidderminster, V.<br>Lower Mitton, C. | {                   | Worcest. Worcest. | Lord Foley.                        |
| Willesford, F. T. B. | Awliscombe, V.                          | Devon               | Exeter            | Duke of Bedford                    |

## CLERGYMEN DECEASED.

| <i>Name.</i>       | <i>Preferment.</i>        | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>     |
|--------------------|---------------------------|----------------|-----------------|--------------------|
| Blundell, James    | Whaplode Drove, P. C.     | Lincoln        | Lincoln         | Trustees           |
| Bendon, George     | Snarston, R.              | Northum.       | Durham          | Greenwich Hospital |
| Curtels, Whitfield | Falston, R.               | Kent           | Can.            | Abp. of Canterbury |
| Greaves, Alex. B.  | Stoney Middleton, P. C.   | Derby          | L. & C.         | Duke of Devonshire |
| Jones, John        | Llanbedr, R.              | Denbigh        | Bangor          | Bp. of Bangor      |
| Lloyd, Hugh        | Penstrowed, R.            | Montgom.       | Bangor          | Bp. of Bangor      |
| Master, E.         | Rufford, P. C.            | Lancas.        | Chester         | Mrs. Master        |
| Matthew, E. W.     | Coggeshall, V.            | Essex          | London          | — Du Cane, Esq.    |
| Monk, George       | St. Paul's, Liverpool, R. | Lancas.        | Chester         | Corporation        |
| Nash, Thomas       | Lancing, V.               | Sussex         | Chiches.        | Bp. of Lincoln     |

| <i>Name.</i>        | <i>Preferment.</i> | <i>County</i> | <i>Diocese</i> | <i>Patron.</i>    |
|---------------------|--------------------|---------------|----------------|-------------------|
| Pugh, Charles . . . | { Barton, V.       | Camb.         | Ely            | Bp. of Ely        |
|                     | { Foxton, V.       | Leicester     | Lincoln        | Lord Chancellor   |
| Shipley, C. . . .   | Marypowder, R.     | Dorset        | Bristol        | Earl Beauchamp    |
| Westcott, Thomas .  | St. Nicholas, V.   | Devon         | Exeter         | The King          |
| Willcsford, R. V.   | { Awliscombe, V.   | Devon         | Exeter         | Duke of Bedford   |
|                     | { Coryton, R.      | Devon         | Exeter         | T.W. Newman, Esq. |

| <i>Name.</i>               | <i>Appointment.</i>                                   |
|----------------------------|-------------------------------------------------------|
| Barne, Thomas . . . .      | Chapl. in Ordinary to the King.                       |
| Bosworth, W. . . . .       | Formerly of Trinity Coll. Camb.                       |
| Cleland, J. . . . .        | Chancellor of Lismore.                                |
| Housby, J. . . . .         | Late Curate of Tynemouth.                             |
| Miller, John . . . . .     |                                                       |
| Perkins, W. . . . .        | Curate of Birchanger, Essex.                          |
| Povish, Francis . . . .    | Fell. of St. John's Coll. Oxford, and Vinerian Schol. |
| Smith, Thomas . . . . .    | Curate of Woodbridge, Suffolk                         |
| Stone, Charles . . . . .   | Curate of Teynham, Kent                               |
| Sugden, James . . . . .    |                                                       |
| Torreus, H. . . . .        |                                                       |
| Tuckey, Dr. . . . .        | Treasurer of Lismore.                                 |
| Williams, Griffith . . . . | Curate of Mold, Ireland.                              |

## OXFORD.

The Lord Chancellor has pronounced judgment in favour of Brasenose College, in the case of Middleton School.

### MARRIED.

The Rev. Thomas Sale, M.A. Fellow of Magdalen College, and Minister of Weld

Chapel, Southgate, to Lydia Rawlinson, youngest daughter of the late John Walker, Esq., of Arno's-grove, Southgate.

The Rev. M. H. G. Buckle, M.A. Fellow of Wadham College, and Master of Durham School, to Miss Eliza Baines, daughter of the late Rev. James Baines, Rector of Camham.

## CAMBRIDGE.

### ELECTIONS.

Mr. Andrew Long, and Mr. Charles Old Goodford, Scholars of King's College, have been elected Fellows of that Society.

The late Mr. Mesman bequeathed a valuable collection of pictures to the University. His brother, the Rev. Mr. Mesman, (to whom they were bequeathed for his life,) having given up his life-interest in the bequest, the collection has come into the immediate possession of the University. The Fitzwilliam Museum, not having at present space enough for these pictures, the Syndics of the University Press have given permission for them to be suspended in some of the apartments lately erected at the Pitt Press; where they will probably remain, until the build-

ing of the proposed Fitzwilliam Museum is sufficiently advanced for their reception. The collection amounts in number to 218 paintings and 33 drawings and prints. Among the painters are many very distinguished names; e.g. Vandyck, Schi-doni, P. Brill, Ruysdael, Canaletti, Teniers, Gerard-Dow, Cuyp, Wouvermans, Tintoretto, the Carracci, Holbein, L. Van Leyden, Castiglioni, Van Goyen, &c. &c. &c. The majority of the pictures are of the Flemish and Dutch schools; and they are considered to be a very genuine collection of the masters whose names they bear. Upon the whole, they will form a very valuable acquisition to the University; and the most important addition hitherto received to that collection of specimens of the fine arts, of which Lord Viscount Fitzwilliam, by his princely bequest, considered that he was forming the nucleus.

## COMBINATION PAPER, 1834.

## PRIOR COMB.

- Aug. 3. Mr. Dade, Cai.  
 10. Coll. Regal.  
 17. Coll. Trin.  
 24. Coll. Joh.  
 31. Mr. Colls, Chr.  
 Sep. 7. Mr. Gilderdale, Cath.  
 14. Mr. Mills, Clar.  
 21. Mr. Miller, Cai.  
 28. Coll. Regal.  
 Oct. 5. Coll. Trin.  
 12. Coll. Joh.  
 19. Mr. Bagshawe, Mag.  
 26. Mr. J. Wilson, Cath.  
 Nov. 2. COMMEN. BENEFACT.  
 9. Mr. Cooper, Clar.  
 16. Mr. Hunt, Cai.  
 23. Coll. Regal.  
 30. Coll. Trin.  
 Dec. 7. Coll. Joh.  
 14. Mr. Smith, Chr.  
 21. Mr. Wright, Cath.  
 28. Mr. North, Clar.

## POSTER COMB.

- Aug. 3. Mr. Barry, Trin.  
 10. Mr. Jos. Pratt, Trin.  
 17. Mr. Andrew, Trin.  
 24. FEST. S. BART. Mr. A. Hanbury,  
 Trin.  
 31. Mr. Williamson, Trin.  
 Sep. 7. Mr. Sicklemore, Trin.  
 14. Mr. Cookson, Trin.  
 21. FEST. S. MATT. Mr. T. F. Hall,  
 Trin.  
 28. Mr. Parr, Trin.  
 29. FEST. S. MICH. } Mr. Pearce, Trin.  
 } Mr. Gwynne, Tr.  
 Oct. 5. Mr. W. H. Greene, Joh.  
 12. Mr. Naylor, Joh.  
 18. FEST. S. LUC. Mr. Pooley, Joh.  
 19. Mr. Cleveland, Joh.  
 26. Mr. Hartshorne, Joh.  
 28. FEST. SS. SIM. ET JUD. Mr. Isaac-  
 son, Joh.  
 Nov. 1. FEST. OM. SANCT. Mr. E. Wilson,  
 Joh.  
 2. Mr. Ousby, Joh.  
 9. Mr. Donne, Joh.

16. Mr. Neville, Joh.  
 23. Mr. Turner, Joh.  
 30. FEST. S. AND. Mr. Falcon, Joh.  
 Dec. 7. Mr. Dunn, Joh.  
 14. Mr. Hopper, Joh.  
 21. FEST. S. THOM. Mr. W. Wilson,  
 Joh.  
 25. FEST. NATIV. Mr. Bond, Joh.  
 26. FEST. S. STEPH. Mr. Lane, Joh.  
 27. FEST. S. JOH. Mr. Adnutt, Emm.  
 28. FEST. INNOC. Mr. G. A. Bur-  
 naby, Emm.

*Resp. in Theolog.**Oppon.*

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|------------------------------------|------------------------------------------------------------------|
| Mr. G. A. Browne,<br>Trin. . . . . | { Mr. Norman, Cath.<br>Mr. Daniel, Clar.<br>Mr. Tinkler, Emm.    |
| Mr. Williams,<br>Clar. . . . .     | { Coll. Regal.<br>Coll. Trin.<br>Coll. Joh.                      |
| Mr. Malcolm,<br>Trin. . . . .      | { Mr. Heigham, Chr.<br>Mr. T. Wilson, Cath.<br>Mr. Whiter, Clar. |
| Mr. Reynolds,<br>Trin. . . . .     | { Mr. Foley, Emm.<br>Coll. Regal.<br>Coll. Trin.                 |

*Resp. in Jur. Civ.**Oppon.*

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|---------------------------------|-----------------------------------------------------|
| Mr. Kinderley,<br>Trin. . . . . | { Mr. Crackanthorpe, Joh.<br>Mr. Hollingshead, Joh. |
|---------------------------------|-----------------------------------------------------|

*Resp. in Medic.**Oppon.*

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|-----------------|------------------------------------------|
| Mr. Evans, Cai. | { Mr. Whitworth, Jes.<br>Mr. White, Emm. |
|-----------------|------------------------------------------|

## MARRIED.

On Tuesday, the 12th of August, at St. George's, Hanover-square, William Brougham, Esq., M.P., only brother of the Lord Chancellor, and Fellow of Jesus College, in this University, to Emily Frances, only daughter of Sir Charles William Taylor, Bart., Hollycombe, Sussex.

THE  
CHRISTIAN REMEMBRANCER.

OCTOBER, 1831.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Miscellaneous Sermons, preached in the Parish Church of Cheltenham. By the Rev. FRANCIS CLOSE, A. M. Perpetual Curate. Vol. II. London: Hatchard & Son. 1834.*

WE much doubt whether the Rev. Charles Simeon, to whom this volume is affectionately inscribed by its zealous author, will thank him for this token of respect: for, though he be the *Coryphæus* of the *Evangelical* party, to which Mr. Close is attached, to *some* of our preacher's *doctrines* he will hesitate to lend the sanction of his venerable name; and to the *manner* of their statement, we are sure that he will entertain considerable objections.

Of the author of the volume on our table we would speak only in terms of unqualified respect. The laborious cure of such a parish as Cheltenham, where he has won a rich harvest of popularity by his talents as a preacher, and by the zeal with which he discharges there the important and multifold duties of his sacred office, would preclude ordinary men from the heavy labours of authorship. When, therefore, a spirit of ardent piety has led our preacher from the *pulpit* to the *press*, we are prepared to look upon his labours with no unfriendly eye, and to give him ample credit for the purity of his motives: we are most willing to believe that "*the edification and spiritual instruction of his hearers, as of the readers of his volumes, has ever been his sincere and earnest desire.*" (Pref. p. vi.) It is, in truth, a goodly spectacle to behold an eloquent and devout minister stationed in such a post as *Cheltenham*, whither, in addition to a population far *exceeding*, we believe, *twenty thousand souls*, there is such a constant influx of the fashionable, the gay, and the idle, to whom it is infinitely desirable that the Word of God should be faithfully taught by an ambassador of Christ, to whose guidance they will the more readily surrender their judgments, in proportion as his *talents* challenge their respect, and his *character* secures their affection! With these views honestly influencing our hearts, we have read Mr. Close's



Sermons with no desire to make him "an offender for a word," nor to quarrel with the manly avowal of his sentiments upon *debatable* points of doctrine. But, when we see our author clothing himself in an arrogant garb of *infallibility*, and uttering his *papal* anathema against all who happen to hold opinions at variance with his own upon questions that have ever exercised the ingenuity of polemics, and afforded fair ground of doubt, we buckle on our armour of *defence* against his injurious assaults, unwilling to permit our charity to the man to supersede our greater love of "*the truth as it is in Jesus.*"

If Mr. Close be enamoured of the *Calvinistic*-interpretation of God's Word, and judge the doctrines of the Church of England to be in conformity with the harsh school of Geneva, we war not with his opinions, and leave him in the quiet possession of his tenets, because we know that many eminent and pious divines, of whom she is justly proud, have held similar doctrines. With his *Calvinisms*, therefore, we quarrel not; but we object to the furious spirit with which our writer has thought it fit to assail his Christian brethren, who have not *so* learned Christ: and we denounce the overweening assumption of *infallibility*, which has led Mr. Close to dignify his own views of Christianity as *the truth*; whilst *falsehood* is made the mark of the creed of other men, as *zealous*, as *learned*, and as *pious* as himself. The *first* of his sermons in the volume under review is a specimen of the spirit with which he has commenced his labours. It has for its text Galatians i. 10. "Do I now persuade men, or God? or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." In this discourse he considers, 1st, "*The preaching which is calculated to please man.*" 2d, "*The preaching which will please God.*" 3d, "*The impossibility of pleasing both.*" Under the first head, we meet with the following passage:—

"The time is indeed gone by when mere essays on moral philosophy suited the popular ear: something of the peculiar doctrines of Christianity must, in the present day, be interwoven into the discourse; and the frailty of man, the atonement of Christ, and the influences of the Holy Spirit, must at least be glanced at, or the discernment even of ordinary hearers will discover the deficiency. So that the preaching which will please man is now characterized rather by a dilution, than by a total suppression, of the truths of the gospel. \* Those truths have ever been offensive to the carnal heart; and they who would please unconverted men must, therefore, soften down the unpleasant doctrines, and, by weakening, neutralize them."—P. 3.

The process of this *neutralizing dilution* is described by our author in reference to the doctrines of *human corruption*, *salvation by Christ alone without works*, *Divine influence*, and *personal holiness*: and whilst *Arminian* (we use this descriptive epithet for brevity's sake)—whilst *Arminian* divines are stigmatized as preaching to please men, upon all these points, doctrines "*delusive, dangerous, and ruinous to immortal*

souls ;" the character of " *that preaching which is pleasing to God*," is exclusively arrogated for the followers of John Calvin, with whom alone all *truth* dwells, whilst damnable *error* is the lot of those who venture to question *their* interpretation of Holy Writ ; to which sure standard all parties are anxious to make appeal. " *What saith the Scripture ? How readeest thou ?* " is, indeed, the only serious inquiry," as Mr. Close justly reminds us. (P. 21.) But on questions, where theologians of talent, piety, and integrity, have come to different conclusions, equally and honestly drawn from the same sacred fountain of revelation, the statements of the Curate of Cheltenham are something very near akin to intolerable DOGMATISM.

We might, indeed, come at once to issue with Mr. Close upon the first position, which he has made in this introductory sermon : we might deny that the preaching calculated to please man is such as he describes ; and our confident appeal would be made to the evidence of *facts* ! Mr. Close has drawn the picture of a *popular preacher*, meaning to describe such ministers as are supposed to hold opinions in common with Arminians. Is *that* body of divines, we ask, the *popular* party ? Do *their* sobriety, and truth, and simplicity, attract enthusiastic auditors ? Are *their* churches crowded, we ask, with feverish and ecstatic devotees ? Are *their* names, we ask, bruited amongst fond admirers, and gaping disciples ? Are *their* pockets filled with voluntary contributions from willing admirers ? Is it to *them* that "itching ears" lend themselves so credulously ? Is it *their* likenesses that stare from every print-shop ? Is it the picture of *them* that meets one's eyes at public exhibitions, and IN FASHIONABLE PUMP-ROOMS ? No, indeed ! They are sober-minded followers of Christ, who are ever ready to "give a reason of the hope that is in them," and "rightly to divide the word of truth ;" but they have no tricks of display, no arts of rhetoric, no fond pretensions to superior sanctity, to gain the silly applause of heated enthusiasts, or to win the smile of misguided votarists, who confound *gloom* with *godliness*, and mistake the miserable *shibboleth* of a party for the sanctifying *grace* of heaven ! No, indeed ! The meed of popularity is not the lot of these *calumniated* servants of the Lord. To *please men* they must take, they know, a far different course. If *that* were their aim, they would discard, in the first place, the wonted practice of delivering *written* discourses, which the people despise (for they are so taught) as divinity " *ready cut and dried*," and riot in the tautologous verbiage of *extempore* harangues ! They would be loud and vehement in insisting upon the " *TOTAL moral and spiritual depravity of man* ;" they would give *such* prominence to "the blessed doctrine of salvation by Christ only, without any mixture of human merit," as to justify the *Antinomian* in claiming them for his friends ; or they would so press the obligations of holiness as to make the righteousness of a follower of Christ seem to

consist in some peculiarity of garment, or in some nasal peculiarity of language, or in total abstinence from places of public amusement, whether the *card-table*, the *theatre*, or the *ball-room* ! Or they would rush, with precipitate rashness, into the inextricable labyrinth, which has been so fruitful a source of perplexity, and bitterness, and mischief, touching the agency of the Holy Spirit on the soul of man ! These are the favourite doctrines of popular preachers, distorted into a thousand shapes of fantastic monstrosity, by which they have contrived to outrun their clerical brethren in their race for popular renown, " Verily, they have their reward." We beg leave to remind Mr. Close that we are purely *on the defensive* in what we are now writing ; though we might be more bold in denying the accuracy of his statements with regard to the *doctrines* taught by such of his brethren as he is pleased to hold up to the reprobation of his readers. He deals in *general* and *unsupported* accusations, which we defy him to substantiate by convincing proof. He is pleased to inform us that "*man is wholly lost, or he is not ;*" and that "*if he be, and we extenuate the fault and sins of his nature, we are false witnesses for God.*" (Pp. 19, 20.) But, then, we will take the other alternative, and say, " Man is *totally* corrupt, or he is not ; if he be *not*, and we *exaggerate* the fault and sin of his nature, we are false witnesses for God." If man have "*utterly lost the moral image of his Maker*" (p. 7.), how is it that St. Paul, in describing his own natural state, tells us that he "*delighted in the law of God after the inward man,*" and that he saw "*another law in his members warring against the law of his mind ?*" If there be *no traces* of original righteousness in man, how is he disposed naturally and unavoidably to approve some deeds as being virtuous and of good desert ? How are " the Gentiles a law unto themselves ?"

But it is alien from our purpose to *controvert* the Calvinistic tenets of Mr. Close, or to establish what seems to our judgment the truth, in opposition to his dicta. He will permit us, however, to observe, by the way, that *his* translation of the words, in the ninth article, "*quàm longissime,*" AS FAR AS POSSIBLE gone, shall receive an answer, when he has shewn us his warrant for discarding *the translation of* THE ORIGINAL FRAMERS of the Latin Article ("*is very far gone*") ; as if they, poor creatures, did not comprehend the meaning of *their own words*, but needed the revising hand of Mr. Close to lead them to its proper interpretation ! ! !

We take leave of this subject in the admirable language of a learned Prelate, and would remind our author that " the justest argument may lose its force, when it is carried too far, or urged without discretion. Mankind, after the fall, were still the work of God, and the object of their Redeemer's love."\*

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\* Sumner's Apostol. Preaching, p. 146.

The ~~second~~ sermon is "*On Hearing the Word*," from James i. 22—25. He sets before us the character, 1st, "*of the forgetful hearer*;" and, 2d, "*of the attentive and practical hearer*."

As a favourable specimen of our author's style, we extract the following description of the careless hearer :—

The preached word is compared to a mirror, presented to the people by the ministers of God, in which each man beholds his own likeness faithfully exhibited. It is no flattering resemblance which is there reflected. In the mirror of truth all the blemishes and defects of the human character are displayed as they exist in the heart, and with the utmost fidelity. Here the man of pleasure beholds an accurate picture of the vanities that fill his mind; his folly, his weariness, his futile attempts to wear away the tedious hours of life, are all presented to him. Here the vicious man beholds the darker features of his secret history reflected with appalling accuracy; the loathsome dungeon of his corrupt heart is thrown open to his view, and he shrinks from the contemplation of those impurities exhibited by another, which he vainly imagined were exhibited only to himself. . . . So accurate is the likeness which the ministers of God are by his word sometimes enabled to present, that the convinced and astonished sinner feels as if he were singled out of the whole assembly, and he thinks that every eye must be turned on him, recognizing the description. He almost imagines that some false friend has betrayed him to the preacher; whereas this is only the force of truth, which commends itself to every man's conscience as in the sight of God; it is only the arrow of conviction, which, directed by the Holy Spirit, has insinuated itself through the joints of the armour of self-righteousness and self-deception, and pierced the heart of the sinner. . . . He has beheld his natural face in the glass of God's word; but, alas! "he goeth his way, and straightway forgetteth what manner of man he was." He returns to his ordinary employments, to his worldly cares, to his fashionable engagements; the impression is soon effaced; ere the return of the succeeding Sabbath, he has too probably escaped from all his harassing convictions, and he appears again in the house of God, to pass through a similar process of momentary awakening and deliberate resistance of the truth, until his conscience becomes "seared as with a hot iron," callous and dead.—Pp. 26—28.

The *third* discourse treats of the important subject of "*Divine Worship*," from John iv. 24. "*God is a Spirit; and they that worship him, must worship him in spirit and in truth*." This, perhaps, is the best of our author's sermons. He divides his subjects into four heads; 1st, "*The object of our worship—God, a Spirit*." 2d, "*The nature of our worship—it must be spiritual and sincere*." 3d, "*The difficulties of such worship*;" and, 4th, "*Our encouragement to engage in it*."

In our author's *fourth* sermon from John iii. 6, 7. "*That which is born of the flesh, is flesh*," &c.,—on the "*Necessity of Conversion*,"—we meet with the usual confusion of ideas, that characterize the *Evangelicals* upon this much abused subject: "*conversion*" being every where made synonymous with "*regeneration*," in flat contradiction to the formularies of that reformed church, of which they boast themselves the only true sons; in the very teeth of ten thousand texts of Holy Writ, which "are founded on the principle, that the disciples, by their dedication to God in baptism, had been brought into a state of reconciliation

with him, and admitted to privileges which they are called upon to improve ;"\* and in utter disregard of the usage of the ancient fathers of the Church, who always make a distinction between these terms, and never confound things so wholly distinct from each other, as our first admission into the gospel covenant by baptism, and our subsequent renewals in grace by the operation of the Holy Ghost.

To the peroration of this sermon : "*Who, then, would not earnestly inquire, Am I born again? By water I have been received into the visible Church, but am I also renewed by the Holy Ghost? Has this great, this saving change, passed upon me?*" &c. &c. &c. &c. To this peroration we say, that it proceeds on the false notion that *baptism is no sign of regeneration* ; and that, whilst our Church acquaints us that we are made the children of grace by the benefit of *baptism*, Mr. Close evidently treats us as if it were possible we might still be unregenerate ; we need not add, a dilemma how perplexing—a statement how unscriptural !!!

If this be our verdict on the discourse under review, what terms of reprobation shall we not apply to the *fifth* sermon before us, on "*Imputed Sin, and Imputed Righteousness?*" It is a tissue of *sheer nonsense*. It is a jargon utterly unintelligible. It is *heretical* in theology, *absurd* in logic, *impossible* in fact! But Mr. Close shall speak for himself :—

God made him to be sin! Wonderful declaration! Who can fully comprehend it! Who can adequately explain it! No one! it is the object of faith, not the subject of human reasoning; it is a point of pure revelation, where argument must fail, simply because there are no data, within the compass of man's understanding, upon which argument can be founded. But the Scriptures plainly teach us that Christ was made sin for us both by *IMPUTATION* and *SUBSTITUTION*.—Pp. 88, 89.

As by nature we all are not only enemies to God by wicked works, but actually *ENMITY* itself; so Christ is said not merely to bear our sins, but actually to be "made *SIN* for us." But in vain shall we seek to fathom "this great mystery of godliness;" suffice it that all our guilt, and all our sins, were put on Christ, who bore them once and for ever.—P. 90.

In whatever sense our sins were laid on Christ, and imputed to him, in the same sense the merits of Christ are transferred and imputed to us, and reckoned to us for righteousness.—P. 92.

The righteousness of God himself being freely imputed to us, a divine and perfect obedience is made *ACTUALLY OURS*.—P. 94. All that Christ did, we did.—P. 95. In whatever way, and by whatever mysterious process, our sins were imputed to him, in the same way his righteousness is imputed to us. He stood in our place, we stand in his.—P. 96.

Such is Mr. Close's representation of the doctrine of our justification by the atonement of our blessed and only Redeemer, Jesus Christ!!! His text is 2 Cor. v. 21. Interpreting other passages of Scripture in the *literal* sense, after the example of our author, when a *figurative* meaning is not only *admissible*, but absolutely *necessary*, what glaring

\* Sumner's Apostol. Preaching, p. 165.

inconsistencies, what revolting absurdities, might we not extract from the oracles of God! It might, we should think, be sufficient to make our author hesitate somewhat as to the correctness of his interpretation of this text of Scripture, to find it opposed to almost all the interpretations made by the most enlightened scholars, and the most intelligent divines, that have studied the Word of God. The term "*ἁμαρτία*" is used to denote a sin-offering, "*sacrificium* (says Schleusner) *pro peccatis*." That is its meaning in the text before us. Christ suffered in our place what was due to our transgressions; and, by virtue of his sufferings, our reconciliation with God has been effected. Christ bore, indeed, the penal consequence of our transgressions, but the transgressions themselves were our personal sins, and could not, therefore, be made his; for the actions of one man cannot be made the actions of another, any more than the moral character of A can be made by transfer the moral character of B! The thing is impossible! A, indeed, from motives of generosity and love, may substitute himself in the place of a condemned traitor B, and suffer the penalty of his crimes; so that, FIGURATIVELY, he may be styled a traitor, but the treason for which he chooses to die, is not his. In the same manner Christ offers himself as a sacrifice for our sins to God, and thus bears them in their penal effects on his cross, and so may be "numbered with transgressors," whilst himself is still "without spot and blameless," and suffers "THE JUST FOR THE UNJUST," that he may bring us to God; but there is no actual transfer of our evil deeds to him, nor any transfer of his actual deeds to ourselves! "Christ," it seems, according to Mr. Close, is said "not merely to bear our sins, but ACTUALLY TO BE MADE SIN FOR US!"—P. 90.

"Come, now, and let us reason together!" "Christ is made ACTUALLY SIN!" What, we ask, is sin? Let an apostle tell us;—"Sin is the transgression of the law." (1 John. iii. 4.)—Well, then, is CHRIST THE TRANSGRESSION OF THE LAW? Impossible! Transgression is the quality of an action; it cannot exist without an actor. What, then, does Mr. Close mean by Christ's being made *actually sin*? Can a felony exist without a felon? Why, then, make distinctions without a difference? How could Christ be sin, (sin in the abstract), but by being a sinner? and why is it that divines will involve themselves in such trash? Trash, do we call it? It deserves a much severer term, and might, in good truth, be called even BLASPHEMY! The holy child of God a sinner! "He did no sin," we read. How then could he be a sinner, we ask? "Oh! by imputation," it is answered. What, then, are there two sorts of guilt? one inherent, the other imputed? Can inherent guilt contracted by one man be charged, or transferred, or imputed to another? Can, that is, the action be one man's, and its moral quality be another's? But if this be so, how can Christ be at

the same time a sinner and a perfect saint? The one *actually*, the other *imputatively*! Alas! alas! what paradoxes are these! But we are told that this is "a great mystery; the object of faith, not the subject of human reasoning!" "It is a pure point of revelation, where argument must fail."—To this assertion we think it enough, in this place, to oppose a decided negation. No such doctrine is revealed by God! It has been fixed upon Holy Writ by the same *false* mode of interpretation, by which the Papist endeavours to prove his fable of *transubstantiation*, adopting a *literal* translation where the text imperiously demands a *figurative* sense; for where words are *literally impossible*, a *figurative* construction must be put upon them! To shut our mouths by alleging of any doctrine that it must be *believed*, and not subjected to *rational argument*, may become the implicit followers of the *papal* church, but will ever be considered by *Protestant* Christians as an injurious assault upon the intellectual character of their creed.

But of this enough! We proceed to our author's *sixth* sermon,—"*The Strong Man subdued*," on Luke xi. 21, 22. "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusteth, and divideth his spoils." 1st, "The peaceable empire of Satan in the human heart;" and 2d, "The overthrow of that empire by the power of Christ;" are the two topics handled here by Mr. Close. We would not be mere word-catchers. We abominate the pedantry of captious criticism, which delights in verbal niceties, and would peevishly dispute about mere phrases, to shew its learning, or to gratify its malice: but our official duty, as Reviewers, makes it incumbent upon us to mark *even trifles* in *language* and *modes of expression*, which seem, in our judgment, liable to lead men into error. Of this mischievous character is our author's assertion, that "*the three Persons of the ever-blessed Trinity ACTUALLY DWELL in all true believers*." (P. 113.) The guidance, the conviction, the comforts of the Spirit of God, to perfect, enlighten, and strengthen us, is a doctrine for which it is impossible to contend too earnestly, or to insist upon too often. Inward helps of grace we *must* have, to enable us to *will* and to *do* our duty. These helps are abundantly promised to us in Holy Writ; sometimes in *plain*, at others, in *figurative* terms; amongst the latter of which we rank those texts, which speak of *God dwelling within us*, as *his temples*.\* God abides in us by his Spirit;—his is a *spiritual* possession of us; and, therefore, we repudiate the phrase of his *actually* dwelling in us, as if his grace implied his *personal presence* within us, distinct from his *spiritual* influences, of which we have no cognizance but by their *fruits*. "*Hereby we know that God abideth in us, by the spirit which he hath given us.*" (1 John iii. 24.)

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\* See Burnet on the Articles, Art. X.

A ~~Brand~~ plucked out of the Fire," from Zechariah iii. 2, is the title of our author's *seventh* discourse, and is divided into two sections: 1st, The sinner accused. 2d, The sinner vindicated. It gives Mr. Close an opportunity of displaying his views of *election* and *reprobation*; which accord, we need hardly add, with the doctrines of Calvin, on these vexatious disputes; and of which we shall here assume the privilege (for our limits warn us to be brief,) of saying NOTHING: but would rather pass on to the eighth sermon in the volume before us—"The Efficacy of Prayer," from Jeremiah xxxiii. 3. "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." Here our preacher considers—1st, *The gracious invitation to prayer*; and, 2d, *The exceeding precious promises annexed to it*. We willingly adorn our pages with an extract from this beautiful sermon, with which, indeed, it concludes.

Let us all, who profess to cultivate the duty of prayer, consider well the character of our devotions. May it not justly be feared that the prayers of many who maintain a character for true piety, are lamentably cold, formal, infrequent, and unbelieving? And may not this be the true cause why the blessings of the text are so rarely enjoyed? But it may be asked, how are we to kindle in our heart the spirit of prayer? We reply, *How do the painter and the poet imbibe the spirit of their respective arts, but by studying the sublime scenery of nature, and gazing upon the objects which they would pourtray or describe?* How then shall our devotion be animated but by more intense and frequent contemplation of the object of our worship.—1<sup>st</sup> p. 150, 151.

The *ninth* sermon, from Isaiah ii. 22, on "*False Confidence*," affords us no particular topic of remark; we pass, therefore, to the *tenth*, "*The Bow in the Cloud*," from Gen. ix. 16, of which we confess that, to our sober tastes, it is too fanciful, where it is attempted to make the rainbow "*a figure of God's covenant with his own elect people in Christ Jesus*." But we have already very far exceeded the limits usually assigned in our pages to works like the one under review. We must, therefore, content ourselves, as we hope we shall satisfy our readers, to whom we have thus given ample specimens of the *matter* and the *style* of the minister of Cheltenham, with stating that the remainder of the volume, which contains altogether twenty-five sermons, consists of discourses upon "*The Path of the Just*," "*The Fountain of Life forsaken*," "*The Celestial City*," "*The Christian Passover*," "*Christ Stilling the Tempest*," "*The Universal Obligation of the Sabbath*," "*Twofold Sorrow*," "*The Heavenly Mansions*," "*The Influence of Satan resisted*," "*Grieving the Holy Spirit*," "*The Sympathy of Christ*," "*The Acceptable Offering*," "*Domestic Religious Education*," "*Conformity with Christ*," and "*The Present State and Future Prospects of the Church*."

Our readers will judge from this criticism of the character of Mr. Close's *Miscellaneous Sermons*, and see clearly to what school the pious author belongs. Sorry we are to have felt the necessity of animadvert-



ing with such freedom upon the work of so zealous a minister of our Church ; but “ to drive away all erroneous and unsound doctrine,” and to check, as far as possible, the growth of opinions hostile to the fair character of Christianity, is a paramount obligation peculiarly incumbent upon us in these days, when our revealed religion suffers as much from the injudicious comments of her friends as from the open assaults of her enemies.

There is, indeed, nothing new in the volume before us ; and the tenets, to which we have thus promptly objected, have been a thousand times refuted ; yet their repetition from Mr. Close seems to call for a renewed demurrer on our parts, whose office it is “ to beat down, as they revive, the hydra heads of sophistry ; to eradicate those weeds of error, which aspire to wreath their poisonous tendrils round the fairest pillars of the sanctuary, and to chase those obscene birds of darkness and rapine, which, from time to time, return to scream and nestle in the shadow of the altar of God.”\* The spirit, moreover, of Mr. Close’s book seemed to justify some severity of remark ; in which, therefore, we have indulged, endeavouring, at the same time, to preserve ourselves from every approach to uncharitable or excessive asperity.

We had intended to add somewhat upon the ascetic tone of these sermons ; but our contracted limits forbid an excursion into so wide a field. “ Innocent pleasures are among the means which God has ordained to preserve the heart in its proper tone, and to restore the mind to its equilibrium when overcharged with business and care.”† He, then, who lifts up his voice against amusements in general, opposes a benevolent ordinance of God, and lays a yoke upon the neck of his creatures, which makes religion unnecessarily distasteful to men, and clothes her in a garb of repulsive deformity not her own. Upon the disputable point of what is innocent relaxation, it is a great error to attempt “ to fix a definitive limit,” says the judicious Prelate from whom we have made the quotation above, “ of universal obligation.” “ It is,” he continues, “ a false severity to confound things indifferent in themselves with things wrong in themselves. Nor is it just, or practically useful, to inveigh in general terms against public assemblies and amusements sanctioned by society, as if all toleration of them were positive evidence of a worldly spirit, and a heart alienated from God. Indeed, in the present condition of society, such a mode of preaching can scarcely fail to divide the congregation into two parties, both very deficient in that candour, which is the brightest ornament of the Christian’s crown, and in that moderation, which is most able to diffuse the influence of his religion.”‡

\* Hebrews’ Bampton Lectures, p. 16.

† Sumner’s Apostol. Preaching, p. 291.

‡ Ibid. p. 300.

Against these prudent cautions, Mr. Close perpetually sins, by his violent and indiscriminate philippics against what men as pious as himself have esteemed innocent recreations, as if an abhorrence of amusements were the one test of religious character, and sourness were sanctity! Against this morose spirit we enter our protest, and have availed ourselves of the language and sentiments of a Prelate, to which more attention will be paid, and that justly, than to any words or opinions proceeding from ourselves.

- ART. II.—1. *Travels of an Irish Gentleman in Search of a Religion. With Notes and Illustrations, by the Editor of "Captain Rock's Memoirs."* London: Longman & Co. Second Edition, 1833. 2 vols. 12mo. Pp. 335, 354.
2. *Guide to an Irish Gentleman in his Search for a Religion. By the Rev. MORTIMER O'SULLIVAN, A.M. Rector of Killyman.* Dublin: Curry. London: Simpkin and Marshall. 1833. Pp. viii. 348.
3. *Reply to the Travels of an Irish Gentleman in Search of a Religion; in Six Letters, addressed to the Editor of the British Magazine, and re-printed from that Work. By PHILAETHES CANTABRIGIENSIS.* London: Rivingtons. 1834. Pp. 171.
4. *Second Travels of an Irish Gentleman in Search of a Religion. With Notes and Illustrations, not by the Editor of "Captain Rock's Memoirs."* 2 vols. Dublin: Milliken. London: Fellowes.

(Concluded from p. 535.)

WE now propose to conclude our observations on the works enumerated above. The Irish Gentleman's second volume is principally occupied with the Reformation. On the first four chapters we shall say nothing, as our readers will probably be satisfied with the table of contents as set down by their author, and which we extract accordingly:

CHAP. I.—Brief recapitulation.—Secret out at last.—Love affair.—Walks by the river.—"Knowing the Lord."—Cupid and Calvin. CHAP. II.—Rector of Ballymdragget.—New form of shovel.—Tender scene in the shrubbery.—Moment of bewilderment.—Catholic Emancipation Bill carried.—Correspondence with Miss \* \*. CHAP. III.—Miss \* \*'s knowledge of the Fathers.—Translation for her Album from St. Basil, St. Chrysostom, St. Gregory, and St. Jerome.—Tender love-poem from St. Basil. CHAP. IV.—Difficulties of my present position.—Lord Farnham's Protestants.—Ballinasloe Christians.—Pious letter from Miss \* \*.—Suggests that I should go to Germany.—Resolution to take her advice.—Vol. II. p. iii.

Such is the style in which a papist thinks fit to conduct a controversy on the result of which he believes the eternal welfare of every reader's soul to depend!

If "he that uttereth slander is a fool,"\* as we are instructed by an authority little known or regarded by the Irish Gentleman, his second volume is no homage to wisdom. It is well designated by Philalethes "a sort of scandalous chronicle."† Every anecdote, whether probable or dubious, that ever was circulated against the Reformers, has found a nook in this choice repository. We regret that the narrowness of our limits absolutely compels us to omit the burning eloquence with which this traducer of piety has been castigated by Mr. O'Sullivan: whose apology for Luther is splendid, while, with the shield of truth, he retorts upon Popery the arrows, tinged with her own dragon gall, which she had levelled at Protestantism and Protestants. The Popish champion does not seem aware that there is a mode of conducting controversial combat without bespattering your adversary with dirt; and, moreover, that blackening your opponent does not whiten yourself. Grant that the great leaders of the Protestant Reformation were all that calumny itself would represent them—what has this, after all, to do with the question? *Is the Bible, or the Pope, the arbiter of faith and practice?* We do not acknowledge Luther, or Calvin, or Melancthon, or Zuingli, as the rule of our faith; but we thank them for proving so clearly what *is* the rule; we thank them for achieving our liberty to walk by that rule; further than this, their character affects us not. They have won for us the Scriptures, and thankfully we receive the prize. But it might be supposed from the cool audacity with which papists calumniate the Reformation, that Rome was immaculate as well as infallible—that the names of Hildebrand, of Borgia—of La Rovere—of Medici—had never been heard! And truly it would be not less ungenerous than illogical to produce such characters as evidence of the falsehood of Romanism, did not Rome herself consider them infallible, and even direct her followers to seek the Divine mercy through their mediation! The youthful Irishman himself, unquestionably pure as he is, and trained to cast even his softest thoughts in the saintly mould of Gregories and Basils, would not, we presume, be contented that the cause of his religion should rest on no other foundation than the unexceptionable purity and perfection of his life; nor shall we think of mingling the questions, until the period (distant may it be!) when his labours shall have earned for him a corner in the calendar. Then, and not before, may we perhaps inquire into the merits of a church which delegates the presentation of her prayers to the advocacy of "Little St. Thomas Apostle."

It is not then to defend the foreign or British reformers, who are the objects of our Traveller's fury, that we would expend one drop of our ink. The task is better suited to other pages, nor is it in the

smallest degree necessary to the controversy. The Reformers were men—men bred in Popery—and human nature and perverted education are things which do not ordinarily generate perfection. Popes too are men, and if their friends would allow them to be fallible men, we would readily grant that the vices of individuals could no more disprove transubstantiation than they could prove it. We will not therefore enter into recriminatory details, for which materials are not wanting, did we choose to revolt our readers' taste and our own. But it may be useful, by a few select specimens of his statements, to shew how far the Irish Gentleman may be relied on as an authority. This, it is true, is somewhat supererogatory now; but the work cannot really be executed too effectually.

Our author very rarely deals in reference. He is therefore able, like a country gossip, to perpetrate a great deal of calumny with considerable difficulty of detection.\* Sometimes, however, he ventures to refer his reader—or, at least, to afford his reader an opportunity of examining his statements—with what advantage to his cause, a few instances will easily shew.

He [Luther] was detected, by Staphylus, Emser, and others, in still further frauds on the text of the New Testament, and for the same party purpose. Thus, in the 6th verse of the Epistle of St. Paul to Philemon, he omitted the word "work" after the epithet "good," notwithstanding that this word was, as these critics assert, in the famous Complutensian edition as well as in the old editions, in Latin, of Robert Stephen.—Vol. II. pp. 134, 135, note.

Now, what is the fact in regard to this word "work"? If Luther "omitted" it, he did but what all the Greek MSS. ever collated, eleven only excepted, have done. Of these eleven, nine are so inconsiderable that Griesbach thinks it not worth while to specify them. The Complutensian edition we have not at present the opportunity of consulting, but every printed copy of the Greek Testament we have seen "omits" this word—and there is very sufficient reason to account for the *non-omission* on the part of the Complutensian editor. But that a Romanist should bring the charge of falsifying and interpolating Scripture! What authority is there for putting the Virgin Mary in the place of Christ in Gen. iii. 15? But we will recriminate no further.

The following charge is further brought against the same great *malleus Papistarum*, who, of course, is a conspicuous mark for the spleen of the Traveller.

In his work, *de Servo Arbitrio*, Luther declares expressly that "God works

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\* Thus a very offensive passage is said to have been written by Luther "in commenting on Gen. xxii." The quotation is, in all probability, garbled from some real words of Luther, but no further reference is given, nor is any commentary on Genesis to be found in Luther's published works. It is said that Luther interpolated Rom. iii. 28; but no reference again appears.

the evil in us as well as the good ; that the perfection of faith is to believe that God is just, though by his own will he renders us necessarily worthy of damnation, so as to seem to take pleasure in the torments of the miserable."—Vol. II. p. 135, note.

"In his work *de Servo Arbitrio*!" This reference, which is much like addressing a letter to any ordinary person "in London," is purposely given to bewilder the reader, and at the same time impress him with the idea of the writer's accuracy. Let us now see what Luther really does say, "in his work *de Servo Arbitrio*." The words set down above are not meant to *be*, but to *seem* a quotation. Were the religious tourist asked to give the original of them, he would be not a little puzzled, and could only evade the difficulty by saying that they contained the *substance* of Luther's doctrine. This would not be true, as every one knows who is acquainted with the treatise in question, or with the peculiar views which it opposes. But to return to what Luther actually says. And here we have it in the third volume of his Works, Jena, 1603, fol. 199. "*Let NONE suppose, when we say God hardens, or works evil in us (for to harden is to work evil) that He created evil in us anew.* \* \* \* \* But let those who ascribe to us such opinions, consider, that, if God works evil by our means, this is not through the fault of God, but by our corruption. We are evil, *He is good*; and when He impels us by the energy of his omnipotence, He, although good, cannot act otherwise than work evil by an evil instrument; although, in His wisdom, He employs this evil for good, for his glory and *our own salvation*." The cause of Protestantism does not rest on Luther's views "*de Servo Arbitrio*," or on any other subject—it is a question between the Pope and the Bible. Nor did the cause of Popery rest on the honour of the Irish Gentleman, before the Papists universally acknowledged him their representative; which, we understand, is not far from the fact.\* But, be that as it may, here is the value of his authority. He tells us that "Luther declares expressly that God works the evil in us as well as the good," and informs us where he says so. We go thither; and there we find that, if Luther does say so *expressly*, he has taken pains to explain himself, and that his doctrine is very different from what is here misrepresented. The Irish Gentleman gives us for Luther's opinion that the Deity takes pleasure in the torments of the miserable. Luther himself says that God makes even evil work for our salvation. Comment is unnecessary.

Another accusation against Luther is thus expressed:—

We find him declaring that, "if a Council were to order the Communion to be taken in both kinds, he and his would only take it in one, or none; and

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\* These Travels have been translated into Italian, French, and Spanish. See Phila-  
lethics, last page.

would, moreover, curse all those who should, in conformity with this decree of the Council, communicate in both kinds."\*—Vol. II. pp. 146, 147.

The passage here quoted is, as usual in popish quotations, mutilated of the sentence which gives it its real meaning; a meaning which would be inconvenient for the purpose for which it is produced. We subjoin the context, marking in Italics the passage which the Irish Traveller pretends to quote, and in capitals the part which he has suppressed. We premise that Luther determines that the communion is to be received in both kinds. Expecting, however, that the decree of the Council of Constance would be objected, he replies, that no Council, *of its own authority*, could have any power to alter what Christ has expressly instituted. And that, even where Christ had commanded an observance, it were better to neglect it, than to perform it *in virtue of authority claimed by a Council to institute such observance* IN ITS OWN RIGHT. It is plain that such a performance would not be obedience to the command of Christ, but to the commands of men usurping the authority of Christ; and, therefore, could be no act of religion. Luther has expressed himself with his characteristic vigour and broadness, and his meaning and expressions have considerable analogy to those of St. Paul in Gal. i. 8, "Though we, or *an angel from heaven*, preach any other gospel unto you than that which we have preached to you, let him be accursed." (ἀνάθεμα.) The meaning of the Reformer is as evident to a candid reader as that of the Apostle. The substance is this; a Council cannot, *of its own authority*, claim obedience in matters determined by Christ; for if it determine against him, we are bound to resist it; and if it determine on the same side, our obedience is rendered to Christ, and not to the Council, and it would be sinful to acknowledge any human authority in the matter. But Luther shall speak for himself:

"Neither ought any man to be influenced by the consideration, that they boast a Council, in which that" (communion in one kind) "has been enacted to be lawful. We have the rule of Christ; and we wish neither to wait on nor to listen to Councils, in matters which are manifestly doctrines of the gospel. And we affirm moreover, *if by any chance a Council should decree or permit it* OF ITS OWN AUTHORITY, *then least of all would we wish to communicate in both kinds; yea, rather in contempt of such Council and of its decree, would we first communicate in either or neither, and by no means in both, and altogether anathematize* (anathema habere) *those who, by the authority of such Council or decree, should communicate in both.*† If this should surprise you, and

\* Form. Miss.

† "Si quo casu Concilium PROPRIA AUCTORITATE id statueret aut permetteret, tunc minime omnium nos velle utraque specie potiri, imò tunc primum in respectum tanti Concilii, quam statuti sui, vellemus aut alterutrâ aut neutrà, et nequaquam utraque

you ask the reason, here it is. If you know that Christ has appointed both bread and wine to be received by all, as the Gospels and St. Paul expressly assert, and our opponents are compelled to admit, and yet you dare not to believe and trust Him, and communicate thus, while notwithstanding you dare, if men in their Council so decree: Do you not then prefer men to Christ? Do you not exalt sinful men above God, who is blessed and worshipped? Do you not trust more in the words of men than in the words of God? Verily you distrust the word of God altogether, and trust the word of men alone. But how great an abomination is this, and how great a denial of the Most High God! What idolatry can be equal to this superstitious obedience to a Council of men? Were it not better to die a thousand deaths? Were it not better to communicate in one kind or neither, than to receive both in an obedience so sacrilegious and so apostate from the faith?"

We regret our inability, from want of room, to continue the quotation, which is one of the most splendid bursts of indignant eloquence which ever proceeded from the pen of Luther himself. But enough is done for the Traveller. Where is there "an unprincipled indifference to error or truth?" Had Luther been indifferent in such matters, he might have lived more calmly, and enjoyed the applause instead of the censure of such persons as the Irish Gentleman. All that Luther says is, *that the authority of a council cannot make truth or error*. The Irish Gentleman thinks otherwise; but if Luther had the misfortune to be less enlightened, still he is not to be charged with sentiments which are not his own.

Luther's marriage with Catharine de Bora is, of course, a fertile topic of scandal. We only notice it to remark an instance of shameless perversion:—

There had, indeed, from the display and notoriety of the Reformer's fondness for her [Cath. de Bora], arisen rumours not very creditable to either of the parties. To these rumours he himself alludes, in one of his letters,—"*os obstruxi*," he says, "*infamantibus me cum Catharina Borana*"—and his warm advocate, Seckendorf, states without any reserve, "*that he had wished exceedingly for the girl*, and used to call her his Catharine"—"*Optimè enim cupiebat virgini, et suam vocare Catharinam solebat*."—Vol. II. p. 217, note.

"*Optimè cupiebat virgini*," "he wished exceedingly for the girl"! If the popular conjecture has penetrated the Traveller's disguise, he knows Latin well enough to escape a blunder that would have ensured its perpetrator a sound flagellation in the lowest form of the humblest country "academy." We do not dispute that his *scholarship* is superior to this; but what is his *honesty*? Does he "*wish exceedingly*" for all the ladies he *wishes well* to? It would be but in the spirit of Popery,

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potiri, ac planè eos anathema habere quicunque AUCTORITATE TALIS CONCILII VEL STATUTI utraq̃ue potirentur."—*Formula Missæ. Lutheri Opera*. Jenæ. 1600. Vol. II. fol. 559.

if, in his next edition, he would alter Seckendorff's words into "*maximè cupiebat virginem*," and then he might retain his translation.

One more instance of shameless perversion—brief, but crowning. The Church of England, as might be expected, is abundantly honoured by the Traveller's abuse. He abuses her for "servility" and "hypocrisy"—he upbraids her with all her unworthy and insincere children, from the Hoadleys and Claytons, to the Rilands and Arnolds;—but he never ventures on her Articles, Homilies, Catechism, or any authentic exposition of her faith. We disclaim this mode of warfare for ourselves, though offering such immense advantages to Protestants; we disclaim it, on the principle of Aristides, because, however *advantageous*, it is not *just*. Infidel Bishops of Rome and Socinian Bishops of Bangor prove nothing either way. The existence of a Pascal cannot prove that Popery is true, nor can that of a Hooker do the like for Protestantism. We can reverence Southey and Chateaubriand, we can abominate revolutionary Belgian Priests and radical English Prebendaries, without feeling that the question discussed in these pages is thereby at all affected. But to return to our Traveller. In his list of hypocrites in the English Church, appears the name of Dr. Hey. After an abundant vituperation of the Church and her unworthy children, he proceeds:—

Such all but avowal of the worst principles of Socinianism from men so high in the Church, both from station and talent, sufficiently prepares us for what otherwise would have seemed wholly incredible,—an express proffer of the hand of fellowship to the whole body of Socinians, from no less a quarter than the chair of the Norrisian professor of Theology, at Cambridge!—In one of his otherwise most valuable Lectures, the late Dr. Hey thus speaks:—"We and the Socinians are said to differ,—but about what? Not about morality or about natural religion. We differ only about what we do not understand, and about what is to be done on the part of God; and if we allowed one another to use expressions at will (*and what great matter could that be in what might be called unmeaning words?*) we need never be on our guard against each other."—Vol. II. pp. 308, 309.

The passage from Dr. Hey is garbled, like most Popish quotations. But this is, comparatively, a light matter. The sentiments quoted as from Dr. Hey are BY HIM PUT INTO THE MOUTH OF AN OBJECTOR!!!

On the *character* of the Irish Traveller we have not a syllable more to say. Our case is closed, and we calmly leave him to the verdict which a christian people will assuredly pass on him.

But all this notwithstanding, may not Popery be true? May not that "clever" and "intelligent" "Protestant," "Mr. Green," the "Lover of Literature," have been in the right, when he "tremblingly" thought "that the first step of separation from the Church of Rome was the first to Infidelity?" This must depend on the direction in which



the step is made. From the edge of a precipice the first step may be to safety or destruction. Certain it is that many have made *but one step* from Popery to Infidelity. Believing the facts of the gospel and the legends of Rome to rest on the same authority, and finding this authority neither very distinct nor very competent, they have rejected truth and falsehood in one mass. They stood blindfolded on the precipice, and one step plunged them in the abyss. But it follows not hence that a step, taken in the daylight of Scripture, should do the same. The word which is a lamp to the feet and a light to the path,\* guides us alike away from the dangers of Popery and the ruin of Infidelity.

This is, however, the very position that the Irish Gentleman would impugn. With him Scripture is still the *ignis fatuus* which allures religious travellers to ruin. He treats us with a most offensive neological lecture, for no purpose, apparently, save that of ridiculing Scripture and the religion of Scripture. And then he thus sums up:—

To give some notion of the strange tricks, in the way of theology and *exegesis*, which Fancy, under the demure mask of Reason, can play, I shall here string together, at hazard, a few of the leading results at which these inquirers into “the Bible, the whole Bible, and nothing but the Bible,” have arrived.

In the Old Testament, the history of the Creation, of Paradise, and of Adam and Eve, are nothing but allegories or myths. The Pentateuch, which may be looked upon as a sort of “Theocratic Epic,” was not written by Moses, but compiled at a much later period; and Jehovah was but the Household God, or *Fetich*, of the family of Abraham, which David, Solomon and the prophets promoted afterwards to the rank of Creator of all things. It is plain that Deuteronomy could not have been the work of Moses, nor Ecclesiastes that of Solomon, as, in each case, it would suppose the author to have related his own decease. The Psalms were a sort of Anthology to which David and other writers contributed; and the productions of the chief contributor are thus criticised by a grave theologian, Augusti: “David’s Muse takes no high flight, but he succeeds best in Songs and Elegies.” By critics of the same school Esther is pronounced to be a Historical Romance; while Ruth, they say, was written for the purpose of proving David to have sprung from a good family, and the story of Jonah is but a repetition of the fable of Hercules swallowed by a sea-monster. As to the Prophets, the learned Eichhorn allows them the credit of having been sharp, clever men, who saw further into futurity than their contemporaries; while others, assigning to them a decided political character, “make them out,” says Mr. Rosc, “to be demagogues and Radical Reformers.” The Prophecy, in Isaiah, of the Fall of Babylon, was evidently written by some one who was present at the siege; and the predictions, supposed to refer to Christ, in the same rhapsodies, relate to the fortunes and ultimate fate of the race of Prophets in general!—Vol. II. pp. 231–233.

\* Ps. cxix. 105.

† “There is a book by Scherer (a clergyman in Hesse Darmstadt), in which he represents the prophets of the Old Testament as so many Indian jugglers, who made use of the pretended inspiration of Moses and the revelations of the prophets to deceive the people.”—Rosc’s *State of Protestantism in Germany*.

We will not disgust our readers with a like survey of the New Testament which follows. We only add the Irish Gentleman's conclusion:—

It is painful thus to repeat,—even for the purpose of denouncing them,—profanations and blasphemies at once so daring and so frivolous. But a Reverend Protestant has not shrunk from recording them in his pages, and a Catholic has, at least, one less reason for being ashamed of them.—Vol. II. pp. 235, 236.

Has he? and, pray, what reason is that? for there is scarcely any one of these blasphemies which has not been advocated by Dr. Geddes, whose boast was, “Christian is my name, and CATHOLIC MY SURNAME.” The Creation, with him, is “a fabulous cosmogony;” the Fall, “a mythos;” the Pentateuch “could not have been written before the reign of David, nor after that of Hezekiah;” Jehovah was the name of “the Deity whom Jethro principally, or perhaps, exclusively, worshipped;” and, says the enlightened Catholic Doctor, “the God of Moses, Jehovah, if he be really such as he is described in the Pentateuch, is not the God whom I adore, nor the God whom I could love!!!” Death cut short the labours of the learned liberal, or, doubtless, one who began so well, would have proceeded to fill up the measure of profanation marked out by the Irish Gentleman.

Do we reproach Romanism with Dr. Geddes? Certainly not. And as little ought Protestantism to be reproached with the Semlers and Bretschneiders, and our author's imaginary friend, Mr. Scratchenbach. Indeed, he properly calls Neology “the mere phantom of Christianity,” which still wears *the abused name of Protestantism* in Germany.\* It is, no doubt, an *abuse* of language to call such absurdities Protestantism; as much so, as it would be to call Dr. Geddes's system Popery. But it is even more extravagant to trace such follies to the principle of “the Bible, the whole Bible, and nothing but the Bible.” “By identifying this principle with doctrines which depose the Bible from its supremacy, *mutilate* it, and make it *any thing but* the Bible, the Irish Gentleman will have done little towards relieving his country from its proverbial celebrity for *bulls*. But how did the Romish Dr. Geddes come to these same conclusions? for he, of course, never held “the Bible, the whole Bible, and nothing but the Bible,” as his rule of theology. We will answer the question.

Thus, then, stands the fact. CONTEMPT OF SCRIPTURE is the influence which has led both Rationalist and Papist astray. Effects so identical indicate identity of cause, and here we have it. No wonder that Scratchenbach and Geddes, though trained in schools so opposite, have arrived at one conclusion. Both despised Scripture; the rationalist in the pride of his reason; the papist, by education and habit.

“But the Scriptures are uncertain as a rule of faith.” So the Irish

Gentleman would have us believe, because there are in them, as a Scripture writer has acknowledged, "some things hard to be understood;"\* and because there are various readings, which, in some very few cases, affect doctrines abundantly established from other parts of the sacred volume. One of these arguments we adduce as curious:—

The very text, indeed, which the Protestants bring forward as their chief authority for the unlimited perusal of the Scriptures, varies essentially in its meaning and its applicability to their purpose, according as the verb is taken in the imperative or the indicative mood,—“Search the Scriptures,” or “You search the Scriptures,”—St. Cyril being for the latter acceptation of the sentence, and St. Augustine, Theophylactus, and other Fathers, having declared for the former.—Vol. II. pp. 330, 334.

The former sense is so manifestly indicated by the context, that it is surprising how any unprejudiced person should ever have understood this text otherwise. But our principal reason for adducing the Irish Gentleman's remark is, *to shew the value, even by his own estimate, of the authority of the Fathers.* First of all, it is a self-contradictory authority; Cyril, who is appealed to as decisive on subjects where Scripture is disregarded, being here opposed to others whose decisions have been considered by the Irish Gentleman equally authentic. And next, after all we have been told of the duty of submission to the Fathers, here, though we have a majority of them affirming that our Lord commanded us to search the Scriptures, our Traveller, notwithstanding, contends lustily that nothing has done so much mischief as that very same search! That the Scriptures have been “the main source of all the heresies and blasphemies, which have arisen, like phantoms, along the pathway of Christianity!” So little are the Fathers themselves regarded by the papists, when they venture to testify in favour of the word of God!

Indeed, if such a thing as an “unanimous consent of the Fathers” is really to be had, it is on a subject in which they have not the good fortune to possess the consent of that great modern Father, the Irish Traveller. Of all his falsehoods, there is not one more impudent than his assertion that “the Catholic Church has invariably condemned” a “free access to the Scriptures;” unless by “the Catholic Church” he would have us understand the Church of Rome. For if the Fathers are to be accounted an authority at all, the ancient Church has invariably and universally *commended and insisted on* “a free access to the Scriptures.” This is a truth so generally known to our readers, that multiplied proofs cannot be necessary. We quote, therefore, the single testimony of Chrysostom; not that it is the earliest or even the most express on the subject, but because it is the language of one whose ability must be acknowledged by all, whose authority is frequently admitted and appealed to by the Irish Traveller, and whose sentiments on this subject are so diametrically opposite to that zealous gentleman,

that the opposition even of their *expressions* is not a little curious. Chrysostom makes *ignorance of the Scriptures* the cause of all heresy ; the Traveller says the same for *access to the Scriptures*. "Hence," says the great orator of St. Sophia, "have arisen countless evils—from **IGNORANCE OF THE SCRIPTURES**. Hence the extended pest of **HERESIES** has sprung up ; hence careless lives, hence fruitless labours. For, as those who have been deprived of this light\* could not walk uprightly, so, those who look not to the day-beam of **THE DIVINE SCRIPTURES** necessarily commit great and continual error, as making their way in the most perilous † darkness."‡ Will our readers take the trouble to compare this with the declaration of the Irish Gentleman, quoted in our 400th page ? We can assure them they will not lose their labour.

The Scripture was the rule of the ancient church. But

Far different are the grounds on which the Catholic Church asserts her claim to belief. Holding the Scriptures in one hand, she points, with the other, to the ancient authority of tradition.—Vol. II. p. 335.

"Holding the Scriptures in one hand," (and "invariably condemning free access" to them) "she points, with the other, to tradition !" Shutting up the candle in a dark lantern, she obligingly "points" to a fog ! Bounteous Mother ! to hold "the children's bread" in her hand, and deny the famishing children "free access" to it, while she solemnly "points" to a heap of chaff ! And here we give her young hopeful his valediction.

One word, however, for his representative of the Second Travels. To do that writer justice, his personation is so far correct, that he makes his hero, for no better reasons than those which first induced him to reject Popery, and afterwards embrace it, become a convert to Protestantism. We forget—there was *one* better reason—a lady. But the Protestantism of this author is such as to yield a complete triumph to the worship it ostensibly intends to subvert. If written by a Jesuit, as we cannot altogether disbelieve, for the purpose of giving practical testimony to the vulgar calumnies about the variations of Protestantism, it is admirably constructed for its object. If penned by a Protestant, he must surely be a member of the Irish Education Board. Nothing

\* It is probable that, in ~~uttering~~ <sup>saying</sup> these words, the great preacher directed the gaze of his auditory to the splendour of a *Levantine sun*.

† Χαλεπώτατε—so our translators of the Bible render the word in 2 Tim. iii. 1.

‡ None of the ecclesiastical writers is more express in favour of the study of the Scriptures than Chrysostom. The greater part of his voluminous works consists of Comments and Sermons on the Scriptures. He even considers it inexcusable not to possess a copy of the Bible, and this, at a time when the cost of a Bible differed somewhat from its present pecuniary value. See his Eleventh Homily on St. John. He has even an express treatise "On the Utility of the Study of the Scriptures, and how it liberates the attentive mind from slavery and hindrances of worldly affairs."

seems to content him—Creeds, Articles, Confessions—all are wrong. “Orthodoxy” “perverts the heart of man,” and “consecrates pernicious and diabolical passions!”\* The Church is—“a Political Union!”† (Dr. Wade, therefore, after all, is not so *very* inconsistent a churchman). “Our Lord’s solemn declaration,” “He that is not with me is against me,”‡ which common folks have hitherto understood to condemn emphatically all wavering and trimming, is now so little to be dreaded, that it is rather to be scouted! for our Second Traveller has found out that it *expresses the feeling of SATAN HIMSELF!*§ And to sum up all, we have the following highly liberal sentiment:—

I studied the original records of the New Testament day after day. I found many things that I could not understand; passages (not many) which, taking for my guide the spirit of the *whole*, and independently of critical arguments, I suspected of being human interpolations. Had I not previously arrived at the conclusion that certainty is not a necessary condition of revelation, I must have continued in my unbelief. But I adhered to what I considerably, and conscientiously found to agree with the character and the *Spirit* of Christ, and found light and certainty enough to guide my actions, to direct my aspirations after holiness, and to establish my hopes of salvation. The fears of granting the possibility of *interpolations* in the Scriptures, had no room in my breast. Grant but *one* to be false, and no man has a right to say to another, “if you grant more you cannot be a Christian.” Grant but *one* interpolation connected with subjects which are deemed *essential*, and no man has a right to draw up a list of *essentials* for another.—*Second Travels*, Vol. II. pp. 205, 206.

All which, translated out of the original scholastic into plain English, comes to this: 1. A man is to believe so much of the New Testament as *he thinks* is not human interpolation. 2. If you grant, *upon evidence*, that one text has been interpolated, you must not, *upon evidence*, contend that another is genuine. 3. If one such text be on an essential subject, you have no right to say that there are any essentials at all; in other words, that there is any Gospel at all. If the writer of all this be not (which is highly improbable) a member of the Irish Education Board, we hereby call the attention of Lord Melbourne to his merits. Something may be done for him—there is a Church Inquiry [Inquisition] Commission—or, at worst, there will be an Irish mitre some day—(if Mr. O’Connell permit).

We have been lengthy—some critics have cried, “Hold, enough!” but a book like that which forms the main subject of these articles must

\* Vol. I. p. 125.

† Vol. II. p. 86.

‡ Matt. xii. 30.

§ As our readers will scarcely credit the assertion that any professed Protestant and Churchman can speak thus, we give the passage, premising that “Mr. Fitzgerald” is the gentleman through whose arguments (under Miss Rose Cusack) the Irish Traveller is supposed to be Protestantized.

“ABATE.—Oh, Sir, Sir: True *faith* is the foundation of every thing. *Qui non colligit mecum, spargit.* I do not recollect how you say that in English.

“MR. FITZGERALD.—I wish you to observe in the *first place*, that the proverb you have now quoted from the Gospel, is applied by Christ to the *temptation of Beelzebub or Satan*; so that the feeling it expresses must be supposed to be that of Satan himself.”—*Second Travels*, Vol. II pp. 167, 168.

be anatomized to be confuted. It has been widely influential for evil—and our readers will kindly pardon its dulness and our own, if it should turn out, as we believe it will, that we have contributed to unmask the falsehood, dishonesty, and destitution of every pretence to just argument or reason. If its author has not reared himself a monument, he has written his epitaph. The language of his two volumes may be summed concisely in three words—(the pun is irresistible)—“*Here he LIES*”

ART. III.—*A Charge delivered to the Clergy of the Diocese of London, at the the Visitation in July, 1834. By CHARLES JAMES, Lord Bishop of London.* London: B. Fellowes. 1834. Pp. 67.

LIKE the two charges noticed in our last number, the present is mainly taken up with the *public* affairs of the church, and for the same reason. “If,” says the Bishop, “in the course of this lengthened address, I have said but little of our pastoral duties and responsibilities, and of the manner in which they are fulfilled by the clergy of this diocese, it is because the present aspect of public affairs is such as to force us upon the discussion of those points which concern the safety and stability of the church as an establishment.” We wish the dissenters joy of this additional triumph of their cause; that a bishop can no longer meet his clergy to speak, like his arisen Saviour, “of the things pertaining to the kingdom of God,”\* but is compelled to address them in the language of Cato: “Nunc vero non id agitur, bonisne, an malis, moribus, vivamus; neque, quantum, aut quàm magnificum, imperium populi Romani sit; sed hæc, cujuscumque modi videntur, nostra, an, nobiscum unà, hostium futura sint \* \* \* \* Jam pridem equidem nos vera rerum vocabula amisimus: quia, *bona aliena largiri, LIBERALITAS*; malarum rerum audacia, Fortitudo, *vocatur*; eo respública in extremo sita est.”†

Four years since, the Bishop of London thus addressed his clergy:—“In the great body of Protestant Dissenters, who hold, in common with ourselves, the fundamental doctrines of the Gospel, I perceive no symptoms of increased hostility to the Established Church. On the contrary, indications, I think, may be discerned, of a mitigated dislike, a more candid interpretation of our ministerial labours, and a readier disposition to co-operate with us in the promotion of those objects, which do not immediately involve the question of our religious differences.”‡ We remarked upon this at the time, “with regard to the dissenters, we, reluctantly, but most decidedly differ from our respected

diocesan."\* Experience has shown that we were right. It was a liberal and charitable feeling that would not permit churchmen to believe in the prevalence of such sentiments among dissenters as have now discovered themselves to the most purblind—the malignity of dissent is now "omnibus ET LIPPIS notum." But while we do justice to the origin of this persuasion on the part of churchmen, we cannot but condemn the persuasion itself. The dissenters had even then spoken out—not as notoriously, but quite as decidedly. We are, undoubtedly, to "hope all things" while we can; but hope was here out of the question—all doubt was at an end. We will not, however, lose any more time in casting blame upon the past; the rancour of dissent, its mortal hostility to the Church, is now no secret. We have acted the part of Laocoon, and gained nothing by our faithfulness but the venom of the serpent. But the battle is now in the streets of Zion; and we call upon every soldier of the cross to do his duty.

The Bishop thus confesses his error.

When I addressed you four years ago from this place, I said, that I did not perceive, amongst the dissenters, any symptoms of increased hostility towards the established church. It is now, however, too apparent, that even then, the spirit of bitterness prevailed amongst them to a great extent, and waited only for an opportunity to break forth. That opportunity was shortly afterwards afforded, in the excitement and agitation, occasioned by the proposal and accomplishment of a great political change; and the moment, at which it was peculiarly to be desired, that Christians of all denominations should unite their efforts to tranquillize the public mind, and to allay those heats and dissensions, which must ever be most injurious, not merely to the interests of this or that religious denomination, but to the cause of the Gospel itself,—that moment was chosen by our adversaries, to assail the church and its ministers with every engine, which the armoury of controversy could supply. And we have perhaps no right to complain, that they were skilful enough to take advantage of the church's difficulties, and to compass her destruction, when they thought that there was none to deliver her, if they are really persuaded that the existence of any established church is incompatible with the purity and prosperity of religion in this country. But what we may justly complain of, is this, and it is scarcely to be reconciled with a favourable opinion of their Christian sincerity, that in the prosecution of their warfare against the church, they have had recourse to the grossest calumnies, and the most unfounded accusations.†—Pp. 2—4.

Some of these "calumnies" and "accusations" are briefly, but very completely, refuted. As for instance the property of the Church.

The total number of benefices, with and without cure of souls, (including those churches and chapels which have no other endowment than that of *parsonages*), is 10,701; and the total net income thereof is 3,058,248*l.*; giving an average of 285*l.* for each. The total net income of the bishops, the

\* CHRISTIAN REMEMBRANCE, 1830, p. 659.

† In another part of the Charge the Bishop says, very plainly, "It is true, that *nothing* we can do, in the way of reform, will appease our enemies: on the contrary, I believe that the improved and improving condition of the church is one great cause of their increased hostility."—P. 18. All this is what we have been repeating for years—disbelieved by most—by many, branded with illiberality for telling the truth.—We suppose we shall be credited now.

cathedral bodies, collegiate churches, and other ecclesiastical corporations of every kind, is 432,942*l.* If this were added to the income of the benefices, and the whole were divided equally amongst the parishes in England and Wales, so much to the clergyman of each parish, no provision being made for the rulers or officers of the church, nor for a large body of curates, the average would be about 326*l.* net income, for each; an amount, barely exceeding that, which, by almost common consent, has been fixed upon, as the *minimum* of provision for a well-educated man, set apart for the work of the ministry, and cut off from all other sources of emolument.—P 12.

The pew rents deducted, (which our opponents cannot object to, they being "voluntary") the sum would be about 150*l.* less to each clergyman.

The Bishop thus states the arrangement of Church property within his diocese.

In the diocese of London there are 608 benefices, the gross annual income of which amounts to 267,131*l.*, and the net income to 254,971*l.* giving an average of 399*l.* net income. The number of curates is 355, who receive, in stipends, 35,133*l.*, averaging 98*l.*

It is not sufficiently remembered, in discussions on this subject, that it is not merely the church's property which is employed in carrying on the church's work. A very considerable proportion of the smaller benefices are held by clergymen who have some income independent of their preferment; this is added to their clerical income, and the whole is spent for the benefit of the church. If the inducement of a certain legal maintenance were withdrawn, a very large amount of property, which is now employed in supporting the respectability, and increasing the efficiency of the parochial clergy, would be diverted into other channels, and lost to the cause of religion.—Pp. 53, 59.

But, be the property of the Church great or small, the injustice of that "liberality" which would "*bona aliena largiri*," is very well put by the Bishop.

Let us imagine for a moment, that an attempt were made to interfere, by legislative enactment, with all the wills, and trust-deeds, which secure a certain amount of property to various places of dissenting worship throughout the country; and to appropriate the whole, or a part of that property, to secular purposes: or even to the object of general education; that so full scope and freedom might be given to the voluntary system, to put forth all its energies, unembarrassed and unimpeded by the unholy incumbrance of worldly possessions. What a clamour would be raised, and justly raised, against such an attempt, not only by the ministers and trustees of particular chapels, but by the great body of the dissenters? With what force of language, and strength of reasoning, would they point out the injustice and impolicy of such an invasion of the rights of property, especially where the interests of religious truths are concerned! And I would gladly learn, whether the case, which I have here supposed, differs in principle from the projected spoliation of the established church; or whether it differs at all, except in this, that it would be a far less flagrant, a less extensive, a less mischievous departure from all the acknowledged rules of honesty, and equity, and justice.—Pp. 10, 11.

The Bishop then proceeds to except from his general accusation, dissenters of the stamp of Dr. Pye Smith; a class of men for whom we



always avowed our entire respect. Sincere, conscientious men, who have no enmity to the Church, but differ from her upon principle, and scorn the arts of falsehood and fraud, are entitled to respectful consideration from the Church, and from every member of it. But again "and again" would we entreat *such* dissenters to go deeply into the question of their separation, and satisfy themselves what is the real nature of schism. Of one thing, let them be assured. *They can do no good as a neutral party.* He that is not with the Church in her conflict is against her. If they are ashamed of the conduct of the dissenters, let them be ashamed of the principles which have led to such conduct. If they wish to maintain a Christian establishment, let them join the communion of the Church; for in no other way can they effect their wishes.

The subjects next considered in the charge are, the fearful want of churches and clergy to meet the requirements of the population; pluralities; non-residence; Lord Brougham's bills, of which the Bishop speaks with becoming disgust, but still thinks that no insult was intended to the clergy;\* (which we could as soon believe as that a blow from a cudgel was meant for a civility) education; in which it is more than hinted that Government are likely to *compel* his Majesty's subjects to take their children from under the tuition of the clergy, and transfer them to schools modelled upon the plan of the London University; a measure for which the ministers of the Church will, we hope, hold themselves prepared; while the *conscientious* laity will pay small deference to acts of parliament which are nothing less than a direct outrage upon conscience. The alteration of the Liturgy is slightly adverted to; the Bishop expresses himself against it, *under present circumstances*, and positively states that the Bishops had never intended any thing of the sort, and that he believes the Government had no such design.

The whole is wound up with the remarks which follow:

One good result may certainly be looked for from the conflict, in which we are now engaged in defence of our church—a result not incompatible, I trust, with the maintenance of a charitable and forbearing spirit towards those who differ from us—that both the ministers and members of that church will be driven to a closer survey, and a more serious consideration, of the claims which it has upon their allegiance and affection, and of the duties which they owe to its divine Head. This is one of the methods, by which we trust that he may be seeking to purify and refine it, without intending to afflict it to the dust. But let us see to it, each in his own case. Let us inquire of ourselves, whether, when the Lord is manifestly dealing with us, *by the way of warning and correction*, we are, in our several stations, labouring *in all things to approve ourselves as the ministers of God—by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned; by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left.* Whether we are declaring to the people all

*the counsel of God with a faithful and uncompromising plainness; testifying repentance towards God, and faith toward our Lord Jesus Christ; being examples of the believers in word, in conversation, in charity, in spirit, in faith, in purity; and in all things doing the work of Evangelists.*

This, and nothing short of this, it is, to give full proof of our ministry; a proof most open and palpable to the common apprehension of mankind, that we are indeed, what we profess to be, ministers of a true and genuine branch of Christ's holy catholic church, apostolical in our doctrine and our lives, as well as in our commission, and set apart from the mass of mankind not more by our holy calling, than by the sanctity of our daily conversation, and our superior activity in every work and labour of love.

If the dangers which now menace us, or the troubles which may soon come upon us, should have the effect of leading us to a serious and searching self-inquiry in these particulars, and to a diligent seeking for larger measures of God's grace, the church will gain, in intrinsic energy and efficiency, more than it will lose in outward advantages and supports: but it will not, I am persuaded, lose much, even in that direction: it will retain the hold, which it yet has, on the respect and affections of the people at large, and will win over to its cause many, who are now either hostile or indifferent. But if this should not be the case; if justice should not be done to our increased exertions, to our more exemplary faithfulness, to our patient perseverance in well doing; if, with the prophet, it be our lot, humanly speaking, to *labour in vain and spend our strength for nought, yet we shall have the prophet's consolation in the assurance, that our judgment is with the Lord, and our work with our God.*—Pp. 47—49.

*But not one word of CONVOCATION!* Every subject is started which convocation alone could competently settle—every reason is advanced why convocation is indispensable—but the word itself is never breathed—as if it were pollution and perdition! Yet, if we have not our convocation, we must, politically speaking, expire. This we have said repeatedly—and as it turns out that we were right about the policy of dissent, it may turn out, too late, that we have been right here too. Let the recent example of the deanery of Bedminster excite the clergy throughout the kingdom to petition the King on the subject—aye, and the laity too; and, as we have repeatedly said, we are sure the appeal would not, *could* not, be made to the throne in vain. The King has declared his own sentiments; let churchmen trifle no longer, and, under Providence, the Church is destined to see brighter days than have shone upon her since she arose from the Egyptian slavery of Rome.

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## LITERARY REPORT.

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*Introduction to the critical Study of the Holy Scriptures.* By the Rev. THOMAS HARTWELL HORNE, B.D. Seventh Edition. 4 vols. 8vo. London: Cadell & Co. 1834.

THE fact of a seventh edition of so extensive a work, since its first appear-

ance in 1818, is such convincing evidence of public estimation, as to render further eulogy superfluous. We feel ourselves called upon, however, in justice to the acknowledged merits of the performance, to state briefly the principal improvements it has received in the present edition.

By the employment of a larger paper, and a larger page, the author has been enabled to introduce a considerable quantity of new and important matter, to the extent of about fourteen sheets, without materially enlarging its size, or at all increasing its price. This has been effected by abridging various parts which would admit of being condensed, and by transferring into the appendixes certain articles which had been before incorporated in the body of the work.

Besides various alterations and emendations throughout, and an improved arrangement of the matter in the second volume, Mr. Horne has added an almost new chapter on the Literary History of the Text of Scripture; for, though he has interwoven the account, formerly printed, of the different theories of recensions of MSS., he has now, for the first time, been able to present to the English reader, copious details in Vol. II. pp. 58—65. concerning Dr. Scholz's theory, drawn up from his German *Biblische Kritische Reise*, and his Latin *Prolegomena*.

In former editions the principal MSS. only were described; but he has now compiled a catalogue of all the MSS. of the entire New Testament, and of the Evangelistria, hitherto known to have been collated. When Dr. Scholz's second volume shall appear,—and every biblical scholar must ardently desire its completion,—Mr. Horne promises to finish the catalogue of all the MSS. of the entire New Testament, which will be printed on one or more sheets, and given to the purchasers of the seventh edition; and the printing is so arranged that the additional sheet may be easily inserted in Vol. II. p. 192.

All the fac-similes of the MSS. have been engraven *de novo* on wood, and are inserted in the accounts of these MSS.

In the chapter of quotations from the Old in the New Testament, are numerous additional short notes, indicating the various readings of the Codd. Vaticanus et Alexandrinus, which frequently account for seeming discrepancies.

The geographical department, Vol. III., is enriched with upwards of 100 additional illustrations, from recent

books of travels in the east. By the indexes at the end, this volume is rendered both a system, and a dictionary of biblical antiquities, geography, and history.

To the Bibliographical Appendix are added upwards of 400 new articles, among which are to be found a very able critique on the forged book of Jasher; and pp. 170-174 contain a full and accurate bibliography of treatises on the controversy respecting the genuineness of 1 John v. 7.

Vol. IV. has been revised and corrected throughout; but the principal addition is a vindication of the genuineness of the book of Daniel from sceptical objections. It is abridged from Hengstenberg's argument in its support, who has also ably vindicated the genuineness of Isaiah from the objections of Gesenius.

Such are the more important improvements, in this edition, of a work, which is beyond all contradiction the most valuable introduction to the sacred writings which has ever been published. It is a storehouse of biblical learning; and we recommend it the more cordially to our readers, as it may be put into the hands of students with the most perfect safety; for in the learned and indefatigable author, latitudinarian, heterodox, and ecologian principles have an able and unflinching opponent.

*Reasons for Attachment and Conformity to the Church of England.* By the Rev. R. MEER. Second Edition. London: Hatchard. 1834. Pp. 299.

To Mr. Meek the world is indebted for several able works, among which this is by no means the least valuable. At a time when the bulwarks of our Church are so madly assailed, it is with pleasure we hail the appearance of a volume wherein the pious may with facility comprehend the religious grounds upon which they should attach themselves to the Church of England.

The error of too many Churchmen is, that they never think of examining the foundation on which they stand; while, with the Dissenter, it is the first

point thought of, in order that he may have a plea for his schism. We however trust, that the members of our Church will be more alive to their own defence, and will examine the irrefragable proofs adduced in the excellent work, which we now recommend to their notice.

*A Collection of the Promises of Scripture under their proper Heads.* By S. CLARK, D. D. London: Washbourne. 1831. Pp. 180.

THE nature of this book may be seen from its title. Many are the Christians who have derived comfort and edification from its perusal: and to those who may not have seen the work, we give it our unqualified recommendation.

*Hymns of Redemption. The Music by* REV. DR. CHARLES MALAN, *with an Accompaniment for the Piano Forte or Organ.* By JOHN COSS. London: Addison & Beale. Small Folio. Pp. 40.

DR. MALAN, of Geneva, has long been known to the religious world, as a divine endued with uncommon powers of intellect, and full of zeal for the propagation of the word of life, especially among the young and illiterate. The words of many of his hymns have been already published in this country; sometimes in the original French, and sometimes under the disadvantages of a translation. His *music* is now introduced among us, we believe for the first time, by the organist of St. Luke's, Chelsea, well known as the editor of the Sacred Minstrel, and other volumes of domestic and parochial Psalmody. The predilection of Dr. Malan for the gentle, tender, and pathetic, is no less manifest in his musical, than in his poetical compositions; and we cannot but consider the introduction of the former, in the cheap and elegant volume before us, a valuable addition to the sources of gratification we possessed already in the latter. The words here given are selected from the hymns of Watts, Doddridge, Wesley, Toplady, Hart, Cowper, Newton, Luke White, Jane Taylor, and others, whose sentiments correspond (some-

what more closely than our own) with those of the Genevan pastor.

*A Narrative of the Sufferings and Martyrdom of Mr. Robert Glover, of Mancetter, a Protestant Gentleman, burnt at Coventry, A.D. 1553, and of Mrs. Lewes, of the same Place, a Lady, burnt at Lichfield, A.D. 1557; with some Account of their Friend, Augustine Bernher, Rector of Southam.* By the Rev. B. RICHINGS, A. M.  *Vicar of Mancetter, Warwickshire.* London: Seeley. 1833. Pp. 112.

WHEN Popery is said to be making rapid strides in different parts of our land, it is a matter of sacred duty to recall to the minds of our fellow-countrymen the infernal spirit which actuated the Papists of olden days, and which we sincerely believe they would manifest in the present times had they the power, in the martyrdom of those who resisted their idolatry, their false doctrines, and their fraud. This we cannot do better than by recommending to the notice of our readers the elegant and pious narrative, with which we are here presented by the reverend author. The work is neatly printed, and an excellent lithographic drawing of the manor-house which Mr. Glover occupied, and which is still inhabited by his descendants, is prefixed. A representation also is given of the tablets which have been put up in the church of Mancetter, to perpetuate the memory of these excellent worthies who suffered in the cause of Christ. The work is full of interest, and has our willing commendation.

In illustration of what we have above stated, of the merciless spirit of Popery, we quote the following:—“John Glover having been before excommunicated for his confession of Christ and his gospel, was buried in Mancetter church-yard; no minister attending his remains, nor any service being read, and that in an age when the greatest importance was attached to the rites and ceremonies of the Church, and when she could not affix on any character a greater mark of her abhorrence than to withhold them. But that the body of this saint should

repose in his village church-yard, was too great an indulgence, in the eye of those who had long cast out his name as evil, and whose cruel persecutions had hurried him to the grave. Six weeks after he had been buried, Dr. Dracot, the Chancellor of the Diocese, having heard of his interment, sent for the Vicar, and demanded how it happened that he was buried in the church-yard. He answered, that he was ill at the time, and did not know of it. Then the Chancellor commanded him to go home, and to cause the body of the said John Glover to be taken up, and cast over the wall into the highway. To this he replied, that having been buried six weeks, it was now in such a state that it could not be done. "Well then," said Dr. Dracot, "take this writing,\* and pronounce him from the pulpit to be a damned soul; and twelve months after, take up his bones, and cast them over the wall, that carts and horses may trample upon them; and then I will come and hallow again that place in the church-yard where he was buried."—Pp. 59, 60.

*Christian Psalmody; containing the Book of Psalms, arranged in suitable Portions, and Congregational Hymns. By the Rev. J. C. FRANKS. London: Rivingtons. Huddersfield: Kemp. 12mo. Pp. 396.*

WE have perused this work, and are happy to say that the author has shewn discrimination in the choice he has made of the different versions of the Psalms, and also of the numerous Hymns which are appended. The compiler states in his Preface, that he has been employed in his work for many years. Our readers may therefore be assured, that, with Mr. Franks's well-known judgment, they will meet with but little to disapprove. If there be any thing to which a fastidious taste might object, it is to the number of versions of one Psalm, frequently three and sometimes four, and to a few of the selections from the Old Version. For instance, in reference to the latter, the third version of

\* Which was a copy of the sentence or curse against heretics.

the 136th Psalm is scarcely *singable*: and to what tune could the 50th Psalm be sung? With trifling exceptions of this kind the volume deserves the attention of the Christian community.

*Illustrations of Modern Sculpture. No. VII.; including Introductory Essay, Preface, &c. London: Relbe and Fletcher. 1834. Folio.*

CHANGES of editor, and other minor considerations, have interfered with the regular appearance of this delightful publication. The first volume, however, is at length complete; and a most exquisite volume it is. In the sixth number, besides the usual compliment of engravings, is given a masterly Essay on the Art of Sculpture, its progressive history and present state, which will amply repay an attentive perusal. Of the eighteen illustrations of which the volume consists, we would call especial notice to "Eve" in the present number, and "Michael and Satan" in an earlier portion of the work. The "Distressed" and "Happy Mother" form a beautiful contrast. We were surprised to find that the work has not yet met with an adequate sale, to remunerate the enterprising publishers; but we trust, that the patrons of the art will not allow so noble an undertaking to fail of that support which it so richly merits.

*Sermons, chiefly for particular Sundays and Occasions. By the Rev. JAMES ASPINALL, A.M., Minister of St. Luke's Church, Liverpool. London: Rivingtons. 1834. 8vo. Pp. xii. 415.*

LITTLE need be said in noticing the numerous volumes of Sermons which issue from the press, beyond the simple mention of the class to which they belong. Those before us are sound in doctrine, energetic and exhortative, and practically useful. They are thirty-one in number, and the following are the occasions to which they are adapted, and the subjects of which they treat:—1. For the last Sunday in the Year, Rev. iii. 18.—2. On the spread of the Gospel, John xii.

32, 33.—3. On Repentance, Matt. iii. 7, 8.—4. The Raising of Lazarus, John xi. 43.—5 and 6. On Grace, John xi. 43.—7. Christ the Physician of the Soul, John xi. 4.—8. Advent, Heb. x. 37.—9. Hosea, iv. 6.—10. John xxi. 15.—11. On Faith and Works, James ii. 19, 20.—12. For the Fourth Sunday in Advent, John i. 26.—13. On the Vanity of Earthly Pleasures, 1 Tim. vi. 7.—14. For Septuagesima Sunday, Matt. xx. 16.—15. The Triumph of Christian Faith, 2 Tim. i. 12.—16. For the Third Sunday in Lent, Eph. v. 8.—17. On Scriptural Knowledge, 2 Peter i. 5.—18. Good Friday, John xix. 15.—19 & 20. For the Second Sunday after Easter, Numb. xxiii. 10.—21. Whit-Sunday, Acts ii. 1.—22, 23, 24. Trinity Sunday, Matt. ix. 2—7. John xv. 28. Acts v. 3, 4.—25. On the Female Character, Job ii. 9, 10.—26. For the First Sunday after Trinity, Luke xvi. 22, 23.—27 & 28. For the Eleventh Sunday after Trinity, 2 Kings, v. 14, 20.—29. On Meditation, Gen. xxiv. 63.—30. The Lord ever at hand, Phil. iv. 5.—31. For the Twenty-second Sunday after Trinity, Phil. i. 9.—11.

*Horæ Lyricæ: Poems, chiefly of the Lyric kind, in Three Books. Sacred to Devotion and Religion; to Virtue, Honour, and Friendship; to the Memory of the Dead.* By ISAAC WATTS, D.D. To which is added a Supplement, containing Translations of all the Latin Poems, with Notes, by THOMAS GIBBONS, D.D. With a Memoir of the Author, by ROBERT SOUTHY, Esq., LL.D. London: Hatchard. 1834. 12mo. Pp. cxii. 298. [Sacred Classics, No. IX.]

NOT content with their own labours, which are of no ordinary kind, the editors of the Sacred Classics have enlisted Dr. Southey under their banners, and thereby shown an increased anxiety, which deserves an increased patronage, of rendering these publications every way worthy of public attention. As a biographer and a critic, the amiable laureate stands at the head of our literature; and it is sufficient to say, that his Memoir of Dr. Watts does not detract from his

high fame in this, his peculiar part of authorship. The "*Horæ Lyricæ*," are too well known and appreciated to require any comment; and they form an appropriate introduction to the poetical department of the series, of which they form a part. We again repeat our most cordial wishes for the success of the "*SACRED CLASSICS*."

*A Sermon Preached in St. Martin's Church, Leicester, at the Leicestershire Anniversary Meeting of the Society for Promoting Christian Knowledge, and of the Incorporated Society for the Propagation of the Gospel in Foreign Parts.* By the Rev. W. L. FANCOURT, D.D., *Prebendary of Lincoln, and Vicar of St. Mary's and All Saints', Leicester.*

It is with feelings of no common satisfaction and pleasure that we have perused this excellent sermon, wherein we have most distinctly pointed out the antiquity of, and the scriptural authority for, an *established* religion. Our author ably contends that every established religion should possess the characteristics of scriptural identity and public utility; and has powerfully demonstrated these two features to be discoverable in our own Establishment. "Its basis," he observes, "is truth, its object the welfare of mankind, and its end the glory of God in their everlasting salvation."

To those who are desirous of instruction on these important topics we most cordially recommend the Discourse now under notice, and, at the same time, congratulate the Established Church of these realms in having an advocate so learned, upright, and zealous as the Vicar of St. Mary's, Leicester.

IN THE PRESS,

A new Volume of Sermons, by the Rev. THOMAS ARNOLD, D.D.

PREPARING FOR PUBLICATION,

A Selection of PSALMS and HYMNS, in conformity with the Doctrines of the CHURCH of ENGLAND. By the EDITOR of the CHRISTIAN REMEMBRANCER.

## A SERMON.

THE ORIGIN, PROGRESS, AND EFFECTS OF DIVISIONS.

MATT. XII. 25.

*A kingdom divided against itself is brought to desolation; and a city or house divided against itself shall not stand.*

ON the occasion to which the text relates, our Lord had been restoring, instantaneously, speech and sight to a person blind and dumb by demoniacal possession, and had reduced the Pharisees to the desperate expedient of attributing to Satan this palpable exemplification of mastery over him, as their last resource for diverting the people from their own rational conclusion, that by this exercise of power our Lord had proved himself to be the Christ.

To convict them in their own consciences of sinning against knowledge, in the utterance of this perverse insinuation, our Lord retorts upon it in the words of the text; the force of which consists in this,—that they are the sententious wisdom of their own men, treasured up by themselves in those stores of national aphorisms to which the greatest deference was paid: and as it was an acknowledged truth, that, in both departments of God's rational creation, one law prevails, though the case specified applied to men, that of angels also was included in the decision; and, being brought home to the point at issue by the girding question with which our Lord follows it up — "If Satan, then, be divided against Satan, how can his kingdom stand?"—it cast irremediable refutation upon the calumnious reproach, and left the authors of it baffled and confounded, and not able, as in many other instances, to answer him a word.

Such, then, being the circumstances under which the aphorism presents itself in the passage under consideration; viz. cited by our Lord from amongst the maxims of the Jewish sages; and, by the use he made of it, republished with the stamp of his own authority; whatever weight the collective sanction of long and uniform experience, enforced by the deliberate ratification of wisdom, both human and divine, can affix to any conclusion, belongs to this text; the purport of which is, that universally amongst men, through all their social combinations, whether they be a house, a city, or a kingdom—in either case it must be brought to desolation if divided against itself. The catastrophe is not a merely possible, or even probable result,—the issue is inevitable. It is a consequence involved in the very nature of things. But of the kingdoms, cities, and families, thus wasted with misery, and of the bitter sufferings inflicted upon each by their respective members, whilst ~~sleeping~~ <sup>sleeping</sup> themselves from the face of the earth, it is truly observed by the Psalmist, that "their memorial is perished with them;" and together with it, the restraining and corrective influence of their terrific example. It is my purpose, therefore, to refresh your minds upon this deeply interesting subject,—that a little wholesome pondering upon the accumulation of misery which, generation after generation, men have brought upon themselves by bursting those bands which bind society

together, may contribute to preserve you from this most contagious infatuation: and, as the Scriptures contain a complete history of divisions, I shall present you with a sketch, extracted from these sacred records, of the origin, the progress, and the effects of division.

In those abodes of bliss irradiated by the majesty of the beneficent Creator, from whose divine presence fulness of joy beams upon every countenance, and fills every desire with transports of gratification, there could have existed no cause of dissatisfaction to give reasonable umbrage to the most subordinate of those myriads who surround his throne. Called out of nothing to the first rank amongst the creatures of God, and excelling in strength, filled with wisdom, and perfect in beauty, the only provocation to which they could have been subjected was to love the Giver of all good, and to tender to him the filial homage of praise and adoration. Yet here it is—for so Scripture avouches it—even in these regions of transcendent felicity, that division was first engendered. Lucifer, that anointed cherub, together with legions of these supremely-gifted spirits, were its authors, and the splendor of their own perfections was the grievance which they made their occasion of offence; self-admiration intoxicated their minds, and, drunk with pride, they disdained an estate humiliated only by comparison with the Most High, and left their own habitations, the places assigned them in that wonderful economy in which their ministries had been ordained, and conspired to interrupt the celestial harmony in prosecution of their exorbitant self-seeking aspirations. But the same fiat of the Almighty which called them into life, and so distinguished them by their pre-eminent endowments, gave them also a law which could not be broken,—which did not admit even of a breath of contradiction,—nay, further, of a disputatious thought. The penalty, therefore, of this first breach of unity was prompt and decisive. As our Lord describes the judicial proceeding, “hell was prepared for the devil and his angels;” and they were cast down into an abyss of darkness, there to visit upon themselves all that complication of misery in which every community must be necessarily involved where each member is striving for the mastery, and will sooner part with his life than his opinion.

From these realms of light the scene changes to this lower world—to that garden of God, the outer-court, as it were, of the heavenly mansion, furnished by the bountiful Framer of it with every thing that was either pleasant to the sight, or good for food, in luxuriant profusion; and, together with the other works of his hand, assigned over in subordinate dominion to us, an order of beings made but a little lower than the angels, equally distinguished by the endearment of the Almighty Father; and, as far as our mixed nature would admit of it, of one fellowship also with them in their intellectual and spiritual delights. Upon this earthly sanctuary of innocence and peace the apostate angels cast their evil eye. Their own case was desperate, but in its happy inmates there still remained, as they vainly imagined, one forlorn hope of making reprisals upon the Almighty; and they so laid their ambush in Paradise, that man, committing himself to his own council, in neglect of God’s warning voice, became a guilty partner in their rebellion, and, through the excitement of ungoverned lusts now warring in his members, a fomenter of discord amongst his brethren.



The root of bitterness soon began to produce its fruits in the family of our fallen parent; and it is remarkable that strife was introduced into the world by a religious difference: for the fatal quarrel between Cain and Abel had no other origin than the contradictory opinions they respectively held upon this vital subject. They were both agreed upon the fundamental point, that God was to be worshipped; for they came together at one time, and to one place, to perform their devotions. But whilst Abel, in conformity with the divine institution, and through faith in the divine promises, brought a lamb, the sacrifice required, Cain chose rather to follow his own conceits, and brought of the fruit of the ground his offering to the Lord; and then, upon the Lord's having respect unto Abel's offering, and rejecting his, he turns from him the divine rebuke by the murder of his unoffending brother; hurling, as it were, defiance in the very face of God, and signifying to him, in the most daring manner in which contumacy can be conveyed, his determination to maintain his error, and to go all lengths in avenging the affront, even in the face of the most convincing refutation.

Thus Adam's became a divided house; for Cain, ejected out of it, and cut off from all communion with God, wandered to a distant land, where he begat a progeny, like himself, so utterly alienated from the life of God which was preserved and cherished in his father's family, that, to mark the carnal-mindedness and sensuality of the one, and the religious character of the other, the terms "daughters of men," and "sons of God," are respectively applied by Moses, to designate the female and male portions of their respective descendants.

Generations passed away without these several branches of the primeval stock returning into contact with each other; but as men multiplied upon the earth, mutual approximation narrowed the interval between them; and no sooner was intercourse renewed, than its baneful influences on the part of Cain's posterity began spreading their contagion amongst those who had continued hitherto walking with God, and the ruinous effects of the original breach, and of the religious difference which produced it, became every day more portentous and appalling—till that little leaven, engendered in Cain's evil heart of unbelief, had, with the exception of Noah, contaminated the whole mass of mankind; and the earth, filled with violence, would have desolated itself, if God had not destroyed it by his overwhelming visitation.

Upon the flood of waters, which by so summary an execution of divine judgment had extinguished the fury of the oppressor, and quelled the fierce contentions, pacified the implacable animosities, and smothered all the lusts warring in the members of an universally corrupted world, one only object enlivened the dreariness of the vast expanse, and mitigated the despondency of the desolation. But, at the crisis to which we are brought, and under the circumstances of it, this object, a mere speck in its outward seeming upon the mighty deluge upon which it rode, was, in its nature and contents, calculated to absorb most profitably all the contemplative powers of the human mind during the whole period it was traversing its solitary path to the renewed face of the earth upon which it rested. For within its divinely-contrived inclosure the whole animated creation, reduced to

its first elements, was contained; and so tempered, by the hand of God suspending the ferocious propensities of the savage animals, and the antipathies of every species, as to exhibit the most striking contrast to that world, with all its foundations out of course, of which it was the surviving remnant; and to inculcate most impressively upon them, by whom the new earth was to be overspread, both how joyful and how pleasant a thing it is to dwell together in unity, and that it is to God that we must look so to order men's unruly wills and affections as to dispose them to this state of concord.

The wisdom thus practically illustrated, whilst Noah's multifarious household was kept together, and daily brought home to his most sensitive convictions, was so far imbibed and acted upon by his immediate descendants, that unanimity appears to have been preserved among them for upwards of an hundred years; for at that distance of time from their departure from the ark, we find them one people of one mind in their council,—a council directed to their common security against becoming divided, and against any future desolation; and as one man co-operating cordially in carrying it into effect. And we hear this testimony borne by God himself, that, thus confederated with one consent, their purpose was invincible by human means; for that nothing could now be restrained from them that they imagined to do.

But in their present imaginations they had not merely forgotten God, but had concerted the design of so intrenching themselves against him, that they might brave his future judgments. God, therefore, made them feel, by a new demonstration of his power, that not only was it his prerogative to harmonize all conflicting passions and propensities, and to produce unity, but, when the setting him at nought invoked this tremendous vengeance, to distract their harmony, and to produce confusion. He set them, in a moment, as completely at variance with each other as if they had been always strangers and in a state of alienation; and then, as it constantly happens when some cry one thing, and some another, till parties are formed, and jealousies fomented, they abandoned their common interest, the building their city; and are thus a memorable illustration of the adage delivered by our Saviour in the text, that a city or house divided against itself must come to desolation. Thus was occasioned and effected that dissolution of the one unanimous community of the whole renewed race of men, which led the way to its dispersion, in disaffected fragments, over the face of the earth: and here they all sink into obscurity in scriptural account, that that one family, chosen out by God from amongst them to be a people to himself, may wholly engross our attention.

That observation cannot commence at a period in better accordance with the point under inquiry, than when the Israelites were enticed on the plains of Moab, just about to take possession of the land of promise. And as no language can more effectively represent a people at unity among themselves than Balaam's inspired comparisons, upon casting his eyes over them abiding in their tents, according to their tribes; that "as valleys were they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters;"—so it is at the same time impossible to express security in stronger terms than those employed by that prophet on the

same occasion, "that there is no enchantment against Jacob, neither any divination against Israel;" and that instead of being obnoxious to a curse they were blessed altogether.

But they had not long been settled in their respective inheritances before idolatry was introduced into one of the tribes, and connived at by the remainder; and very short was the interval between their lapse into this perverseness, and their becoming divided against themselves. For besides the divisions of Reuben, which soon became a source of bitter lamentation, out of this idolatry a deadly feud incidentally arose, which involved the whole nation in intestine warfare, and was not pacified till, with the exception of six hundred men, the whole tribe of Benjamin, including every woman and child, had been destroyed, and upwards of forty thousand of their brethren. Nor were the national calamities confined to this devastation; for there grew out of their mutual disaffection that decay of patriotism which invited the incursions of surrounding enemies; and as Deborah, in celebrating Sisera's defeat, particularly recounts the aggressions to which they were subjected, and the general panic that prevailed, "the places of drawing water were beset by archers, the highways were unoccupied, and the inhabitants of the villages ceased;" whilst such was the indifference to the common welfare, that Zebulon and Naphtali were the only tribes that could be excited to make adequate exertions for its recovery, the others either rendering only a very partial assistance, or engrossed wholly by their own private interests and disputes, looking on upon the conflict with perfect unconcern.

It is however to the reign of Rehoboam that we must chiefly have respect, for a pregnant exemplification of our Lord's aphorism, in all the points of view in which we have undertaken to consider it. And if we trace to its source, the dismemberment of the kingdom, which now took place, it will be found that, like all the other breaches of unity previously noticed, it had its origin in God's anger with Solomon for having his heart turned after other gods; for the doom that God pronounced upon him for this great offence was, that he would rend the kingdom out of the hand of his son, and give it to his servant, reserving to Rehoboam only the tribe of Judah for David's sake. Here God's overruling providence displays itself, avouching its own supremacy over the lusts warring in the members of men, and pronouncing beforehand how the madness of the people should do his strange work,—that of scourging themselves for their iniquities.

Their part, then, in the rupture that took place comes next to be inquired into. And it must not escape observation, that on the parley which the whole nation had with Rehoboam on his accession to the throne—the grievance for which they sought redress, as the terms of their submission, was not Solomon's idolatries and the wrong done and provocation offered to God, by giving to the abominations of the heathen the honour due only to him; but, as alleged by themselves, it was the heavy yoke which Solomon had laid upon them, and which, upon reference to the facts of the case as recorded by the sacred historian, appears to have been this: that they dwelt every man safely under his own vine and under his own fig-tree, all the days of Solomon; that they were preferred to all the offices of honour and emolument, but exempted from

every thing menial and degrading; and that such were the beneficial effects of his administration upon the national prosperity, that he made silver to be as stones in Jerusalem, and cedar to be as sycamore-trees that are in the vale, for abundance. Such, really, was the only pretext for the discontent, tumultuary congress, and menacing demands of the ten revolting tribes; and for the insulting defiance with which they shouted, "To your tents, O Israel!" upon Rehoboam's refusal to concede to their dictation, and for their carrying their rebellion to the irretrievable excess of making Jeroboam their king.

Thus Judah and Israel became divided against each other. Let us now mark the issue, the desolation which ensued. There was war between Rehoboam and Jeroboam all their days, and though the only result of these first skirmishes was grievously harassing each other, no sooner did Ahijah succeed his father upon the throne of Judah, than he set the battle in array with such vigour and success, that there fell slain of Israel 500,000 men, nearly two-thirds of Jeroboam's army; and he recovered strength no more. Upon Jeroboam's death, stricken by the hand of God, Nadab succeeded him: and now commenced such a series of conspiracy, slaughter, and usurpation, as is not to be paralleled in the annals of any kingdom, though many partial counterparts might easily be produced. For Baasha slew Nadab, and the whole house of Jeroboam, and reigned in his stead. His son Elah succeeded him, but was slain by Zimri his servant, together with all his house. And he likewise reigned, but it was only for seven days; for the people set up two competitors, Omri and Tibni, to contest for the sovereignty with him; and when he had burnt himself, together with the palace, to escape the death awaiting him at their hands, they, together with their respective partizans, turned their swords against each other, and Tibni being slain, Omri reigned. In his house the sceptre remained for three successions, when Jehu conspired against his master, Jehoram, and slew him and all his great men, kinsfolk and priests. And though the sovereignty was continued to Jehu's children of the fourth generation, yet in this interval of comparative domestic tranquillity, the peace they were pining after was snatched from them by Hazael's invasion, who smote them in all their coasts, and greatly embittered their afflictions. Intestine commotions now again resumed their ravages, for Shallum conspired against Zechariah, the last of Jehu's race, and slew him; and was himself, within a month, dethroned and slain by Manahem, who inflicted for ten years unheard-of cruelties and exactions upon the people, and was the last usurper who died a natural death; for his son Pekahiah, after reigning two years, was superseded and slain by Pekah, one of his captains, who also was cut off by the hand of Hoshea. And here terminated the long line of low-bred, reckless adventurers, who, through a term of upwards of 250 years, wrested from each other the supremacy over Israel—at once the creatures and the scourges of its perverseness, in rending the bonds of national unity asunder; for against Hoshea came up Shalmanezzer, who laid all waste before him throughout the land, at the end of three years completed its subjugation, and carried away all its inhabitants captive into Assyria.

To complete this most impressive illustration of the text, the one tribe of Judah which did not join the standard of revolt, must not be

suffered to pass wholly without observation. Bereft of all *ostensible* means of maintaining itself against the overwhelming majority of its estranged brethren, it held fast, without wavering, its legitimate sovereignty, and the true religion as God had appointed it, unmutated in any of its parts. These were Judah's grounds of confidence, and proved its impregnable defence. And, whilst during its concurrent existence with its implacable and envious rival, the contrast is most remarkable in the prosperous aspect of its affairs. When Israel was carried into captivity, as the sacred text records its stability, Judah remained alone, despising and laughing to scorn the proud Assyrian, who had been Israel's conqueror, and who, flushed with that victory, came up thinking to reduce it to similar subjection. But what Israel could not achieve by force of arms, it accomplished by evil communication. The seductiveness of its idolatries betrayed Judah into that great offence, and thus completing the ruin which division had commenced, carried our Lord's aphorism into full effect, and involved this preserved remnant in its own previous desolation.

There yet remains another period to which, in illustration of the text, our observation must be directed,—that of Christianity, which succeeded Judaism, and in which we live. And as this period was ushered in by proclamation from the heavenly host of "Peace on earth," and opened with the manifestation of the Prince of Peace, who came to guide our feet into the way of it, that we might all be knit together in one, after the mysterious ensample of the Divine Trinity, so was it brought to pass, in complete accordance with the Divine purpose and preparation; for neither in Paradise, nor in the ark, nor in the plains of Moab, was the heavenly spectacle of a community at unity in itself, more splendidly exhibited than in the infant Church, when, as St. Luke sets it forth, "the multitude of them that believed, continuing stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer, were of one heart and of one soul, and having all things in common, did eat their meat with singleness of heart."

But our Lord, who, by the abundant outpourings of his Spirit, had thus turned back again, from their own desires to the peace of God, the hearts of those who first embraced the faith, knew too well what was in man not to foresee the speedy dissipation of this harmony by perverse disputings; and of this foresight he made full avowal, in that plain declaration at open variance with the whole tenor of his gospel: "Think ye that I am come to make peace on earth? I tell you nay, but rather divisions."

Conformably to this forewarning, our Lord's apostles, whose word, like their divine Master's, was with power, and who promulgated the truth with infallible certainty, were nevertheless defeated at a very early stage of their ministry, in their earnest endeavours to keep down imaginations, and to prevent the christian unity from being broken. St. Paul closes a long climax of perils to which he was subjected, by the specification of those encountered from false brethren. Indeed the whole volume of the Apostolical Epistles exhibit, as their main design, either the conviction of gainsayers by sound doctrine, or the putting the feeble-minded on their guard against them, and against the divisions which they caused. And, passing on to the sad result of these

distractions, the desolation which is their certain fruit, in the churches of Galatia the process towards it must have advanced to a stage fearfully verging upon maturity ; when, through the influence of the spurious gospel to which many members of that communion were removed, the grace of Christ was so far departed from them, that mutual biting and devouring had commenced, and St. Paul felt himself called upon to bid them take heed that they were not consumed one of another.

Here was the beginning of those sorrows for which our Lord prepared his disciples, when false prophets should arise. And from hence may we date the first working of that mystery of iniquity which, privily insinuating itself wherever Christianity was planted, has, by means of questions engendering strife, and various and strange doctrines, effected its complete perversion in many parts of the world most resplendent in past ages with its glorious light, and, still developing more and more the malignity with which it teems ; turning man from the truth unto fables, and eating, as doth a canker, all the power of godliness ; is now dissolving all religious ties and social obligations, and reproducing throughout Christendom that ferocious character, utterly alienated from God, which the Psalmist designates the man of the earth, who will again render it corrupt before God, and again fill all its habitable parts with variance.

You have now seen sketched out from Scripture the whole history of division,—its rise, its progress, and its effects. If revelation had here dropped her pen, and her vista into futurity had been closed with this heart-sinking scene of turbulence and confusion, the followers of Christ might well be in perplexity whether they had not cleansed their hearts in vain, and whether to cast in their lot amongst those who, to all present appearance, were carrying the world before them. But He in whom we trust, and under whose banners we are fighting the good fight of faith, has not suffered his testimony to be terminated where, for the sustenance of human infirmity, further illumination is so much required. The full development of the christian economy is before us. The sons of confusion now have their day ; but the Lord's day is coming, only slackened in its advance towards us through his long-suffering mercy. For all the stupendous interpositions to which your attention has been called,—when enmity against God, and division against themselves, had brought cities and kingdoms, nay, the universe itself, to the very verge of desolation, and there was no remedy by any human means, no counsellor that could answer a word,—are not only so many pledges on the part of God, that from his presence a time of final refreshing shall come, but are, moreover, so many symbols how it shall be accomplished. As God brought a flood of waters upon the world of the ungodly, but saved Noah, a preacher of righteousness, and his family in the ark, built under his own immediate inspection ; and as he turned the cities of Sodom and Gomorrah into ashes, but delivered just Lot, vexed with the filthy conversation of its inhabitants, out of the midst of the overthrow, and did not open the vials of his wrath till Lot had reached the city appointed for his preservation : so, at the day and hour determined in His secret counsels, shall the Lord Jesus be again revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that obey not his gospel ; but, at the same

time, shall be seen also descending from heaven, the New Jerusalem, the sure resting-place yet remaining to the people of God: and whilst, in fulfilment of his divine beatitudes, the poor in spirit are received into it as their own kingdom; the mourners that they may be comforted; those who hunger and thirst after righteousness that they may be filled; the merciful that they may obtain mercy; the peace-makers as God's children; and those persecuted for righteousness' sake, that they may be recompensed with their great reward;—the bottomless pit shall enlarge itself, and open its mouth without measure, and all who are contentious, not having brought their every thought into captivity to the obedience of Christ—all fermenters of strife, sedition, and heresy—all despisers of government—all boasters—all seducers—all blasphemers—all traitors and false accusers—all, in short, who work any abomination, or make any lie; any contrariety, whether in flesh or spirit, to Christ's everlasting gospel, with all their glory, and their multitude, and their pomp, shall descend into it, and from thenceforth throughout all eternity, unity and division shall both have their perfect work in the abodes prepared respectively for their full development,—for the exquisite enjoyments of the one, and the inconceivable desolation of the other.

Seeing, then, that we look for these things, and have, in the sure word of prophecy, an anchor of the soul, all-sufficient, if we take heed to it, to sustain our confidence unto the end; however dark and desperate the aspect of affairs, and however boisterous the intervening tempest, let us give all diligence that, at our Lord's coming, we may be found of him in peace, in that peace which the world cannot give—the peace of God, into which, St. Paul lays it down, we are called in one body.

With this apostolic limitation, duly noted, and with the holy purpose growing out of it fixed firmly in your minds, mark and avoid those who cause divisions amongst us by good words and fair speeches, deceiving the hearts of the simple; and, casting down all imaginations, walk by the same rule, mind the same thing, and be perfectly joined together in the same mind, and the same judgment. Let nothing be done through strife and vain-glory. Let all murmuring and disputing, all wrath, anger, clamour, evil-speaking, and malice, be put away; and “put ye on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.” “Render also unto all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.” Study to be quiet, and to do your own business; and, as the bond of perfectness, put on charity; that charity which is not overcome of evil, but is ever striving to overcome evil with good.

As cultivating the graces and following after the things which make for peace, whereby its rule may be established in your own hearts, and be made to minister to the edifying of each other in love, and confessing Christ before men, by that only authentic confession of his own prescribing, the standing fast in the one spirit, and striving together for the faith of the gospel; let it still never escape you, that “sheep among wolves” is the similitude which our Lord employs to describe the earthly condition of his servants; and therefore, that having done the will of God, you have yet need of patience, that you may inherit the promises. Let patience then finally have its perfect work; and, strong in the con-

fidence that God careth for you; that he is with you in trouble, and under your severest trials will afford such support as will enable you to bear them; be careful for nothing, but that He may be magnified in your body, whether it be by life or death; and that, whether living or dying, you may be his. The enmity which, for man's ultimate deliverance from the bondage of corruption, God put in Paradise between Eve's and the serpent's seed, must have its appointed course through all its dread developments, the depths of Satan must exhaust themselves; of all that gall of bitterness which foams and rankles within them; and the malicious wickedness engendered by him in the hearts of the children of disobedience, must all be disgorged and exploded in those breaches of all the charities of life, and that despite to the Spirit of grace, which is now dividing nations against themselves, and putting out of course throughout the earth all its foundations. But, embarked with us in the ark of his Church, against which all these floods of ungodliness are directed, is the same Jesus, whose voice in the days of his flesh imposed instant stillness on the raging waters, and no sooner shall the worst have been done, that all the above floods of ungodliness are by divine permission, and for God's greater glory, able to achieve, than in the very overwhelming swell of their proud exultation, the predictive import of the former miracle shall be brought to its completion. At His rebuke they shall all be stilled, to toss their waves no more; and then, to the unspeakable consolation of his tempest-beaten, and almost despairing servants, that great and eternal calm shall ensue, of which the harmony in the ark of Noah is, by Isaiah, set forth as the presigurative representation:—"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fating together, and a little child shall lead them; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

H. H. N.

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## MISCELLANEOUS.

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### PRINCIPLES OF CHURCH DISCIPLINE AND ECONOMY EARNESTLY RECOMMENDED TO THE SERIOUS CONSIDERATION OF CHRISTIANS.

(Continued from p. 563.)

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR,—In respect to an accumulation of the *dignities* of the Church in one individual,—this, so far as the writer can judge, is an *unsound principle* of church discipline, and, in its operation, very *injurious* to the Church. Every dignity may be justly considered to be intended as a reward of merit, for the benefit of the whole. An



accumulation is not necessary to the *individual*; but it is, positively, *mischievous to the Church*, since it affords a fruitful source of objection, of charges of interested favouritism, to the *enemies of our Zion*; while it has been the means of preventing an accession, so frequently as it might otherwise have done, to the benefit of the Church.

Many of these dignities are so inconsiderable in value, that they, really, are an expense to the holder of them. This is not known by many; and, if the designing enemy know it, he will not proclaim it. But *he* will, malignantly, aggravate the evils of accumulation; and the undesigning, the unreflecting, will, he knows, be influenced by his clamours.

Another sound and requisite principle of church discipline is, pre-emptorily, to prohibit the tenure of any other preferment with a bishopric, on the plea of its scanty revenues; for this will never be understood by the public, how well-grounded soever the plea may be. And, in grateful knowledge of the wise economy hitherto prevailing in the Church, there are in it many Clergymen of sufficient *private wealth*, and, in every respect, duly qualified, who would thankfully accept the high office of a Bishop, however poorly endowed, or if not endowed at all; though every bishopric should be sufficiently endowed, according to its high and sacred position, to give the office its due influence and effect. Let this principle be attended to,—for the reputation of the Church requires that it should be attended to,—and we should no longer witness the anomaly of the *richest parochial benefices* being holden with *bishoprics*, and the Bishops so becoming amenable to an authority inferior to that which they hold; nor of the richest deaneries, or canonries residentiary, and bishoprics being accumulated in *one character*, thus conveying to the world ideas of favouritism, or perverted patronage, and suggesting occasions of uncomfortable question, how duties of the most sacred import can be discharged by persons, whose dignities and duties are often most distant. Let it not be thought that this remark is intended to the prejudice of any individual. The remark is against a *system*, or *practice*, which every feeling of sound policy urges the adequate authority of the kingdom to allow *no longer* to prevail, saving all *just consideration* to the *respected existing parties*, whose arrangements have been made in faith of the accustomed remuneration of the dignities conferred.

Another commanding, *most* commanding principle in church discipline, is, to put an absolute stop to all translations from one bishopric to another; a practice which has effected more real injury to the Church than any other most loudly denounced; giving the whole ecclesiastical constitution a political and interested character not proper to it, and casting, most injudiciously and most unfairly, a temptation in the way of the Bishops, deeply injurious to that fair fame essentially necessary to them. Much might, indeed, be urged on this subject; but the writer will rest with hinting the principle, leaving its detail rather to be understood than to be spoken. This he does with all proper feeling, he trusts, for the high and respected characters in question.

With regard to ecclesiastical censures or punishments, which it may, unhappily, be at any time necessary to inflict on clerical characters, for neglect of duties, or for immoral practices, it has been said that the

Bishops do not, in all cases, possess sufficient power. *Then*, let this power, being duly ascertained to its salutary extent, be enlarged; or, as perhaps would be much better, let a Court, consisting partly of laymen, and partly of Clergymen, be constituted, for the hearing of such cases. Punishments for the guilty might be devised, subject, perhaps, to the opinion of the Diocesan, with power of appeal to the Archbishop, or some superior Court.

Connected with the principle of church discipline, is the question, how far the Clergy can properly be concerned beyond their immediate office, in worldly engagements, either with a view to increase their income, or in the discharge of those public duties for the peace and good of their fellow-creatures, which are not, exclusively, of a theological character?

With respect to *secular* concerns, engaged in with a view to increase of income, the laws of the kingdom have, virtually, restrained the Clergy from occupations of this kind. But they have not done so, in regard to the public and gratuitous discharge of certain duties in the State, which the Clergy are still allowed to engage in, in common with the educated and higher classes of the community, such as the duties of justices of the peace, of commissioners of roads, of taxes, of savings banks, of committees of management of charitable and other institutions, and of other responsibilities, not strictly ecclesiastical.

It is not necessary to the principle of church discipline to consider, particularly, all the duties branching from those just specified. It is sufficient for our purpose to observe, that, into some of them, the Clergy engage by common agreement, without risk of disapprobation; and to their praise it may be added, that they do engage in them with a zeal and with a happy effect, contributing, very greatly, to the best interests of individuals and society. For instance, committees for the management of hospitals and schools, of places of refuge for the destitute, of savings banks for the poor, of philanthropic societies of various kinds, are, indeed, very considerably benefited by the judicious and kind assistance and oversight of the Clergy. In the management of these institutions, the purses, the time, and the abilities of the Clergy, are thankfully accepted in the metropolis and in other populous parts of the kingdom. In the mastership of schools also, of a public or a private character, their time and their talents are not thought to be improperly employed. No disapprobation is expressed, however much they are thus diverted from their *more immediate functions* as Clergymen.

In such cases, indeed, we hear little or nothing of the *divided character* of the Clergyman's acts; but if his exertions shall extend to his acceptance of His Majesty's commission, as a justice of the peace, even though the duties should not be allowed to interfere with his clerical engagements, here there is no lack of clamour on the part either of professed enemies or of mistaken friends. And yet, there is not perhaps any opportunity that a Clergyman can have of *so successfully preventing disputes, of reconciling differences, of enforcing good laws, or of procuring good laws* where they exist not, as that afforded him by being in the commission of the peace. Here the two offices of Clergyman and Magistrate, combined, may facilitate an accomplishment of the most salutary offices, in favour of his brethren and the public. The writer of these thoughts has, for

very many years, combined the two offices of Clergyman and Magistrate, while he has taken a share in the management of refuges for the destitute, and of prison and hospital committees; and he feels, for his own gratification, that such a combination has afforded him opportunities, which he would not else have possessed; of being the humble medium of accomplishing some of those good services to his fellow-creatures, on which he will ever reflect with the greatest complacency. And he knows that those of his profession, similarly circumstanced with himself in this respect, have experienced the same grateful feelings from the good which they have been thus enabled to do, without any neglect of their proper duties as Clergymen. If the office of a magistrate, when holden by a Clergyman, has been turned to any unworthy purpose, or been indiscreetly exercised, let the individual bear the blame. That in the weakness of human nature it *may* have been indiscreetly exercised, is admitted; but let all beware how they argue from *abuse* against the usage, and how they blame the *junction of offices* which may continue to operate, as they have operated, to the very best interests of society, by adding to the salutary influence of the Clergy, by enabling the individual to advance the good of his brethren, and to further public peace and good order.

But by whom,—let it be dispassionately inquired,—by whom is this junction of Clergyman and Magistrate condemned? *Not* by persons of enlarged capacities and judicious observation—*not* by the best friends of the Church—*not* by those who most reverence the sacred order of Clergymen—*not* by lovers of good order—*not* by well-educated individuals—*not* by persons of hereditary rank and honourable feelings. All these are, ordinarily, friends of the happy union. They know how assistant it is to the due maintenance of the reverence proper to the religious character, that persons holding it should be employed in the discharge of the higher offices of the community. They know how useful it is to assimilate the Clergy, by their discharge of the more commanding as well as of the humbler offices, with the various ranks of citizens of the community; and they know, intuitively and prospectively, the mischievous tendency of keeping the Clergy as a kind of separate *caste* from their brethren, *so diminishing* their influence, and *degrading* them lower than they are in the opinions of too many, who will not reverence them merely for their works' sake, as ministers of JESUS CHRIST. Something more than their *mere function* will be found necessary, while human nature remains constituted as it is, for the due support of the Clergy's reputation and influence in society; and this will be best found, or perhaps only found, in that happy economy or wise policy, which shall practically identify them, in their various degrees, with every rank in society from the throne to the cottage.

— But among whom is the objection to this junction ordinarily to be found? It is to be found among the *enemies of our Church*, among the *haters of the Clergy*, among persons who *cannot* weigh the subject in all its bearings and contingencies, and whose opinion in this respect is, therefore, *unworthy of attention*; and among sectarians of *contracted thoughts* and *illiberal associations*. These are all *enemies* to the Clergy acting as JUSTICES OF THE PEACE.

But there is nothing in the principle of church discipline, properly

understood, that should prevent the junction of offices which may be *so salutarily* executed. Under the Mosaic economy, the offices of priest and magistrate were combined; and that authority, though not *commanding* on Christians, who are left, according to the spirit of the gospel, to act in such an affair as *existing circumstances* shall require, is yet an authority deserving *all reverence*, and *should* lead persons to consider *very seriously* before they pronounce against a practice *so authorized*, which *has* done good, and which, under Heaven, may *continue* to do good; enabling the ministers of the gospel the better to carry into effect their anxious wishes to promote the will of their Master, by *furthering the good of individuals and the welfare of society*.

I have thus considered the main principles of CHURCH DISCIPLINE and ECONOMY. If you, Mr. Editor, shall think that their admission into your valuable Remembrancer may convey any requisite information to your respectable and numerous readers, or cause them to think and communicate on the momentous subject, you will direct their insertion. And if ever it shall become necessary, which God forbid! to defend our excellent book of COMMON PRAYER, I hope I shall not be backward to state also the principles of LITURGICAL PURITY.

I am, Sir, very respectfully,

MELANCTHON.

## BISHOP KIDDER'S OBSERVATIONS ON THE PSALMS.

*Some Reflections on the Old Translation of the Psalms, as that Translation is compared with, and examined by, the Hebrew Text. By BISHOP KIDDER.*

(Continued from page 512.)

Of some places in the Old Translation, the rendering seems to be wide from the import of the Hebrew Text.

Such are these that follow. Psalm II. 7, *I will preach the law whereof, &c.*, whereas the words import the declaring the decree and purpose of God. Ps. IV. 4, *In your chamber*, instead of, *upon your bed*. Ver. 8, *Since the time*, instead of, *more than in the time*. Ps. V. 11, *Perish through their own imaginations*, instead of, *fall by (or from) their own counsels*. Ps. VII. 8, *Give sentence with me*, instead of, *judge me*. Ver. 9, *Guide*, instead of, *establish*. Ver. 11, *Help*, instead of, *defence*. Ver. 15, *Ungodliness*, instead of, *falsehood*. Ps. VIII. 9, *World*, instead of, *earth*. Ver. 5, *To crown*, instead of, *hast crowned*. Ps. IX. 9, *While*, instead of, *when*. Ps. X. 2, *Lust*, instead of, *pride*. Ver. 17, *Take away*, instead of, *seek*. Ver. 20, *Be exalted*, instead of, *oppress*. Ps. XI. 6, *Alloweth*, Heb. *tryeth*. Ps. XII. 5, *Comfortless troubles*, Heb. *oppression*. Ps. XV. 5, *Neighbour*, Heb. *hurt*. Ps. XVI. 2, *Goods*, Heb. *goodness*. Ver. 8, *Warning*, Heb. *counsel*. Ps. XVII. 15, *At their desire*, Heb. *are full of*. Ps. XVIII. 13, *Out of*, Heb. *in*. Ps. XXII. 32, *Whom the Lord hath made*, Heb. *that the Lord hath done it*. Ps. XXVI. 3, *I will*, Heb. *I have*. Ps. XXVII. 7, *An oblation*, Heb. *sacrifices*. Ver. 9, *Talked of thee*, Heb. *said unto thee*.

Ver. 16, *Tarry thou the Lord's leisure*, Heb. *wait on the Lord*. Ps. XXVIII. 1, *Think no scorn of me*, Heb. *be not silent towards me*. Ps. XXXI. 10, *Body*, Heb. *belly*. Ps. XXXVIII. 17, *Set in the plague*, Heb. *ready to fall*, or, *halt*. Ps. XLI. 8, *Let the sentence of guiltiness proceed against him*, Heb. *'an evil matter sticks to him*. Ver. 12, *In my health*, Heb. *in mine integrity*. Ps. XLIV. 10, *Thou art far off*, Heb. *thou castest off*. Ps. XLIX. 19, *He*, Heb. *thou*, or, *it*. Ver. 20, *Hath no understanding*, Heb. *and understandeth not*. Ps. L. 15, *Hear*, Heb. *deliver*. Ps. LI. 12, *Help*, Heb. *salvation*. Ver. 17, *Troubled*, Heb. *broken*. Ps. LV. 15, *As friends*, Heb. *in company*. Ps. LVIII. 3, *Froward*, Heb. *estranged*. Ps. LIX. 4, *Help*, Heb. *'meet*. Ver. 10, *Sheweth plenteously*, Heb. *shall prevent*. Ps. LXII. 7, *Health*, Heb. *salvation*. Ps. LXIII. 12, *Shall be commended*, Heb. *triumph*. Ps. LXIV. 2, *Gathering together of the froward*, Heb. *counsel of the wicked*. Ps. LXV. 5, *In the broad sea*, Heb. *them that are afar off in the sea*. Ver. 7, *Madness*, Heb. *tumult*. Ver. 9, *Blessest*, Heb. *waterest*. Ver. 12, *Clouds*, Heb. *paths*. Ps. LXVI. 6, *Such as will not believe*, Heb. *the rebellious*. Ver. 18, *Cast out*, Heb. *turned away*. Ps. LXVIII. 18, *Thine enemies*, Heb. *the rebellious*. Ver. 19, *Who helpeth us*, Heb. *of our salvation*. Ps. LXIX. 2, *Ground*, Heb. *standing*. Ps. LXXIII. 4, *They are in no peril of death*, Heb. *there are no bands in their death*. Ver. 7, *And they do even what they lust*, Heb. *they surpass the thoughts of the heart*. Ver. 8, *They corrupt other and speak of wicked blasphemy*, Heb. *they are corrupt, and speak of wicked oppression (or of oppression wickedly)*. Ibid. *Against the most high*, Heb. *from on high, or lofty*. Ver. 10, *And thereof seek they no small advantage*, Heb. *and plenty of waters are wrung out to them*. Ver. 14, *Yea, and I had almost said even as they*, Heb. *if I say I will speak thus*. Ver. 19, *To vanish out of the city*, Heb. *thou shalt despise in the city*. Supposing it in the Hebrew to be meant of the city. Ps. LXXVII. 6, *Search out my spirits*, Heb. *my spirit made diligent search*. Ver. 13, *Is holy*, Heb. *is 'in the sanctuary*. Ps. LXXVIII. 27, *Southward*, Heb. *south*. Ver. 42, *Moved*, Heb. *limited*. Ps. LXXX. 15, *Place of the vineyard*, Heb. *plant, or, stock*. Ps. LXXXIII. 5, *They have cast their heads together with one consent*, Heb. *they have consulted together with one heart*. Ps. LXXXVII. 5, *He*, Heb. *this and that man*. Ps. CI. 2, *O let me have understanding in the way of godliness*, Heb. *I will behave myself wisely in a perfect way*. Ps. CVII. 40, *Though he suffer them to be evil intreated through tyrants*, Heb. *He poureth contempt upon princes*. Ps. CVIII. 1, *The best member that I have*, Heb. *my glory*. Ps. CIX. 2, *False tongues*, Heb. *wicked mouth*. Ibid. *Hatred*, Heb. *deceit*. Ibid. *And fought against me without a cause*, Heb. *they have spoken against me with a lying tongue*. Ps. CXIX. 28, *Comfort me*, Heb. *strengthen me*. Ver. 70, *Brawn*, Heb. *grease*. Ps. CXXXIX. 23, *The ground of my heart*, Heb. *my heart*. Ps. CXLVIII. 13, *That serveth him*, Heb. *that is near unto him*. Ps. CXLIX. 4, *Helpeth*, Heb. *honoureth the meek with salvation*.

Some places of the Old Translation that contradict the Hebrew Text, or are manifest deviations from it.

Such places are these that follow. Ps. I. 8, *Because they were not always before me*; whereas the Hebrew affirms them to have been

always before him. Ps. LIII. 5, *Are they not without understanding?* Heb. *Have they not known?* Ps. CV. 28, *They were\* not obedient unto his word,* Heb. *they were not disobedient unto his word.* To which I shall add some places where the rendering in the Old Translation is very different from the Hebrew: e. gr. The plural is put for the singular, Ps. XVII. 4, XVIII. 10, XLIV. 11, LXVIII. 14, XCV. 9. The singular for the plural, Ps. XXXVII. 15, CXXIV. 6. The first person is put for the third, Ps. XXXVII. 37. The pronoun left out, Ps. XLIV. 19. The passive voice put for the active, Ps. LI. 4. *My*, for, *his*, Ps. LIX. 9. *The*, for, *thy*, Ps. LXVIII. 7. *Thy*, for, *the*, Ps. LXIX. 21. *Heart*, for, *Israel*, Ps. LXVIII. 26.

### THE CONSTITUTION OF CLARENDON.

"The Constitution of Clarendon" formed a charter, or code of laws, established by the parliament at Clarendon, in Wiltshire, A. D. 1164. Sixteen of the articles related particularly to ecclesiastical matters, and were designed by King Henry II. to check the power of the Pope and his clergy, and to limit the total exemption which they claimed from the secular jurisdiction. The substance of them is as follows:

1.—All pleas between clergymen and laymen shall be tried in the King's courts.

2.—Churches in the King's gift shall not be filled without his consent.

3.—All clergymen, when accused of any crime, shall be tried in the King's courts; and, when convicted, shall not be protected from punishment by the church.

4.—Clergymen shall not go out of the kingdom without the King's leave.

5 & 6.—Regulate the manner of proceedings in the ecclesiastical courts.

7.—None of the King's ministers or vassals shall be excommunicated without his knowledge.

8.—Appeals from the archbishop to be made to the King.

9.—Pleas between a clerk and a layman, whether an estate was in fee-lands or a lay-fee, to be tried in the King's court by a jury.

10.—One of the King's tenants might be interdicted, but not excommunicated, without the consent of the civil judge of the place.

11.—All prelates who hold baronies of the King, shall perform the same services with other barons.

12.—The revenues of vacant sees and abbeys to the King. The election of prelates shall be with the King's consent; and they shall swear fealty, and do homage to the King, before their consecration.

13, 14, & 15.—Direct the manner of proceeding in case any of the King's barons shall dispossess any of the clergy of the lay-fees which they held under them.

\* *Vid.* Hooker's Eccles. Pol. Lib. V. sect. 19. Do not the A. E. and S. Translations also understand the passage as relating to the Egyptians?

16.—The sons of villains shall not be ordained without the leave of their masters.

Britton, in his *Wiltshire*, says—"Of all the prelates present, Archbishop Becket alone openly and boldly refused to give them the sanction of his authority; but finding the King inflexibly bent on the attainment of his object, the prelate was at length induced to comply; and accordingly, at a second meeting of the council, put his signature to the deed. No sooner, however, was the primate advised of the Pope's determination to support the pretensions of the church, than he obtained absolution for this act, and renewed that arrogant opposition to the King's measures, which only ended with his life, and was the indirect cause of his barbarous, though merited, murder."

In the time of Henry III. Clarendon seems to have attained the zenith of its glory. Edward summoned a parliament to meet there in 1317; but the dissensions which then prevailed between the King and his barons prevented its assembling. Its palace is now completely in ruins.

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#### THOUGHTS ON ADVERSITY.

It only appertains to huge mountains to bear snow and verdure at one and the same time, and to great souls to retain a holy vigour in the strength of affliction. Yet neither favours nor misfortunes can be of long continuance; for mortals, there is no evil immortal, the last day of thy life will ever be the last of thy discontentments; if thou leave not them, they will forsake thee. Misery should be the loadstone of mercy, not the footstool of pride to trample on. They know not God that think to please him by making themselves miserable; he loves to see his creatures happy—their lawful delight is his. To cut and lance themselves the idolaters thought a fit sacrifice for Baal.

Adversity is like Penelope's night, which undoes all that ever the day did weave.

Crosses are of the nature of the cockatrice,—they die if they are foreseen; if not, they kill. In such a fit of darkness wormish mankind lives, that neither do they know how to foresee, or what to fear; and are but like tennis-balls tossed by the racket of higher powers. Calamity to the good is only the exercise, not the overthrow of virtue. And there is nothing more unhappy, than he who was never touched with unhappiness.

He that hath the history but of his own time, and so much of years as may make him hold the relations of the world, shall find the worst calamities to be a thing so incident to the life of man, as not at all to fear their approach, but embrace them as the appendages and connexions of life.

Adversity is nearer akin to virtue than prosperity; it needs not Philip's boy to wake him with the clamours of mortality. The violences of fortune have no force against such as esteem them not, so that it is merely opinion that torments the mind. Misfortune blindeth those she will overthrow.

There is no manner of life so straight, so miserable, that hath not some solace and consolation. Jonas had leisure to make his prayer unto God, even in the belly of the whale, and was heard.

Poverty is some excellent divine thing, since it agreeth with the gods, who are imagined to be naked, and the wisest have embraced it. Fortune may make me poor and afflicted, But it shall never make me vicious or dejected: it cannot deprive me either of my courage or my virtue.

• • • Have patience, man, and be content to live,  
That which a day denies, a day may give.

# ORGANO-HISTORICA;

*Or the History of Cathedral and Parochial Organs.*

NO. XVI.—THE ORGAN AT ST. LEONARD'S, SHOREDITCH.

\* THE instrument at the church of St. Leonard's, Shoreditch, was built in 1757, by Richard Bridge; and although not so large as the organ at Christ Church, Spitalfields, yet, in point of quality, it is far superior. It may justly be esteemed the best of this artist's make in London, and is, at this time, in better preservation than any of his other organs. Upon inspection, this instrument appears to be finished in a manner superior to all his other instruments: perhaps, being his last church organ, he determined, like Schnetzler,\* that it should remain as a monument of his skill. The following are its stops:—

## GREAT ORGAN.

- |    |                |          |
|----|----------------|----------|
| 1  | Stop Diapason. |          |
| 2  | Open ditto.    |          |
| 3  | Ditto ditto.   |          |
| 4  | Principal.     |          |
| 5  | Twelfth.       |          |
| 6  | Fifteenth.     |          |
| 7  | Tierce.        |          |
| 8  | Sexquialtra,   | 4 ranks. |
| 9  | Furniture,     | 3 ditto. |
| 10 | Trumpet.       |          |
| 11 | Ditto.         |          |
| 12 | Clarion.       |          |
| 13 | Cornet,        | 5 ranks  |

1114 pipes.

## CHOIR ORGAN.

- |   |                |
|---|----------------|
| 1 | Stop Diapason. |
| 2 | Open ditto.    |
| 3 | Flute.         |

- |   |            |
|---|------------|
| 4 | Principal. |
| 5 | Fifteenth. |
| 6 | Voxhumana. |

342 pipes.

## SWELL.

- |   |                |          |
|---|----------------|----------|
| 1 | Stop Diapason. |          |
| 2 | Open ditto.    |          |
| 3 | Principal.     |          |
| 4 | Cornet,        | 3 ranks. |
| 5 | Hautboy.       |          |
| 6 | Trumpet.       |          |

272 pipes.

|              |             |
|--------------|-------------|
| Choir,       | 342 ditto.  |
| Great organ, | 1114 ditto. |

Total number of pipes 1728

The compass of the great and choir organs, is from G G to E in alt: 57 notes: that of the swell, from fiddle G to E in alt;—34 notes.

\* The last organ built by Schnetzler, is at St. Martin's Church, Leicester, and was pronounced by himself (with respect to quality) his best instrument. All artists appear to have some favourite work, which they call their pet. Harris pronounced St. Sepulchre's organ his *chef-d'œuvre*.



The quality of tone in this instrument is rich and powerful. The diapasons are particularly firm in their speech, and quickly obey the touch. It has also the benefit of having double pallets in the bass of the great organ: the advantage of this is a plentiful supply of wind to the reed stops. Without this precaution, the reeds would not keep well in tune, when all used in chorus together. The reed stops are the best that Bridge ever made. There is rather too much chorus in the great organ for the diapasons to contend with, when all the stops are used. It would still bear another open diapason in the great organ and double open pedal pipes, of a large scale. With these additions, and the advantage of coupling stops, composition pedals, horizontal bellows, and extension of compass in the swell, with a Venetian front, we venture to say it would rank among the foremost of the London organs.

### COLLECTANEA.

**SELECT SENTENCES.**—A brave man thinks no one superior who does him an injury; for he has it then in his power to make himself superior to the other by forgiving him.

We are commonly most careless where we should be most careful.

When the flail of affliction is upon me, let me not be the chaff that flies in Thy face, but let me be the corn that lies at Thy feet.

He that is unwilling to die when he *must*, and he that desires to die when he *must not*, are alike cowards.

## LAW REPORT.

### No. XXVIII.—ON FIXTURES.

COURT OF COMMON PLEAS, EASTER TERM, 1820.

BUCKLAND *v.* BUTTERFIELD AND ANOTHER.\*

**ACTION** on the case, in the nature of waste, by tenant for life, aged 70, against the assignees of her lessee from year to year, who had become bankrupt. The bankrupt was the son of the plaintiff, and had also a remainder for life in the premises after her death. At Buckingham Lent assizes, 1820, before Baron *Graham*, the case proved was, that the defendants had taken away from the premises let to the bankrupt a conservatory and a pinery. The conservatory, which had been purchased by the bankrupt and

brought from a distance, was by him erected on a brick foundation fifteen inches deep: upon that was bedded a sill, over which was frame-work covered with slate; the frame-work was eight or nine feet high at the end, and about two in front. This conservatory was attached to the dwelling-house by eight cantilivers let nine inches into the wall, which cantilivers supported the rafters of the conservatory. Resting on the cantilivers was a balcony with iron rails. The conservatory was constructed with sliding

\* A conservatory erected by tenant for years (who had a remainder for life, after the death of his lessor) on a brick foundation, attached to a dwelling-house, and communicating with it by windows opening into the conservatory and a flue passing into the parlour chimney, becomes part of the freehold, and cannot be removed by the tenant or his assignees.

glasses, paved with Portland stone, and connected with the parlour chimney by a flue. Two windows were opened from the dwelling-house into the conservatory; one out of the dining-room, another out of the library. A folding door was also opened into the balcony; so that when the conservatory was pulled down, that side of the house, to which it had been attached, became exposed to the weather. Surveyors who were called, stated that the house was worth 50*l.* a-year less after the conservatory and pinery had been removed. The learned judge having stated his opinion that the plaintiff ought to recover at least for the pinery and probably for the conservatory, the jury, estimating the plaintiff's life at six years' purchase, gave a verdict for her, 200*l.* damages.

Serjt. *Peake* having obtained a *rule nisi* for a new trial, on the ground that this conservatory, though affixed to the freehold, was a matter of ornament, not beneficial to the premises, but lawfully removeable by the tenant, and that at all events the damages were excessive,—

Serjt. *Blosset* shewed cause against the rule. This conservatory was not only affixed to the freehold, but actually formed a part of the dwelling-house, doors of communication having been made out of the sitting room, so that, when the conservatory was pulled down, the adjoining part of the house was rendered uninhabitable, being entirely exposed to the inclemency of the atmosphere. In all the cases, not excepting those that relate to the removal of ornamental constructions or additions, it has been considered, among other things, whether the tenant placed them on the premises with a view to removal or no. Here, the party, though tenant from year to year, was entitled to the reversion after the death of his mother, to whom he was tenant, and he would never have made so costly an addition to his house as tenant from year to year, unless with a view to improve his reversionary interest. The damages, if estimated according to the tables set forth for life insurances by act of parliament, are perfectly fair; the plaintiff's life being worth six years' purchase, and

the damage done having deteriorated her property to the amount of 50*l.* a-year.

Serjt. *Peake*, in support of his rule. The conservatory was an erection merely for the purpose of ornament or pleasure; it neither formed part of the habitation, nor rendered it more convenient. So far from being certainly beneficial to the property, or necessary to its occupation, it might render it of less value in the eyes of a succeeding tenant, as an expensive and useless incumbrance. Whatever the law may be, with respect to parties who stand in other relations to each other, yet as between landlord and tenant, the tenant has a right to remove all ornamental erections which do not improve the property for the purposes of occupation. *Beck v. Rebow, Ex parte Quincy, Lacton v. Lacton, and Elces v. Mawe*. In this latter case Lord Ellenborough considers all the decisions on the subject, and recognizes the right of the tenant to remove things put up merely for ornament. In *Penton v. Robart*, a greenhouse erected by a market-gardener, was, by Lord Kenyon, held to be removeable. The mere fixation of a thing to the freehold cannot be the criterion by which we are to determine whether it is removeable or not; for every large picture, chimney piece, or wainscot, must be, in some manner so affixed. If the wall of the house has sustained an injury by the removal of the conservatory, that indeed may be the subject of action, the damages in which should be commensurate to the injury done to the house, and to the money requisite to restore it to its original state; but ought not (as in the present case) to be calculated by the supposed diminution of annual value on account of the loss of that, which the tenant had a right to remove.

C. J. DALLAS now delivered the judgment of the Court. This was an action on the case, tried before Baron *Graham* at the last Aylesbury assizes. The question in the cause, as far as relates to the motion now before us, was, whether a conservatory, affixed to the house in the manner specified in the report, was so affixed as to be an an-

nexation to the freehold, and to make the removal of it waste? In *Elwes v. Mawe* will be found at length all that can relate to this case, and to all cases of a similar description. It is not necessary to go into the distinctions there pointed out as they relate to different classes of persons, or to the subject-matter itself of the inquiry. Nothing will here depend on the relation in which the parties stood to each other, or the distinction between trade and agriculture; for this is merely the case of an ornamental building constructed by the party for his pleasure, and the question of annexation arises on the facts reported to us; and I say the facts reported, because every case of this sort must depend on its special and peculiar circumstances. On the one hand it is clear, that many things of an ornamental nature may be in a degree aliased, and yet, during the term, may be removed; and, on the other hand, it is equally clear, that there may be that sort of fixing or annexation, which, though the building or thing annexed may have been merely for ornament, will yet make the removal of it waste. The general rule is, that where a lessee, having annexed a personal chattel to the freehold during his term, afterwards takes it away, it is waste. In the progress of time this rule has been relaxed, and many exceptions have been grafted upon it. One has been in favour of matters of ornament, as ornamental chimney pieces, pier glasses, hangings, wainscot fixed only by screws, and the like. Of all these it is to be observed, that they are exceptions only, and, therefore, though to be fairly considered, not to be extended; and

with respect to one subject in particular, namely, wainscots, Lord Hardwicke treats it as a very strong case. Passing over all that relates to trade and agriculture, as not connecting with the present subject, it will be only necessary to advert, as bearing upon it, to the doctrine of Lord Kenyon in *2 East*, 88, referred to at the bar. The case itself was that of a building for the purpose of trade, and standing, therefore, upon a different ground from the present; but it has been cited for the dictum of Lord Kenyon, which seems to treat green-houses and hot-houses, erected by great gardeners and nursery-men, as not to be considered as annexed to the freehold. Even if the law were so, which it is not necessary to examine, still, for obvious reasons, such a case would not be similar to the present: but in *Elwes v. Mawe*, speaking of this dictum, Lord Ellenborough says, there exists no decided case, and, I believe, no recognized opinion or practice on either side of Westminster Hall, to warrant such an extension. Allowing, then, that matters of ornament may or may not be removable, and that whether they are so or not must depend on the particular case, we are of opinion that no case has extended the right to remove nearly so far as it would be extended if such right were to be established in the present instance under the facts of the report, to which it will be sufficient to refer; and, therefore, we agree with the learned Judge, in thinking that the building in question must be considered as annexed to the freehold, and the removal of it consequently waste.—  
Rule discharged.

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## MONTHLY REGISTER.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

*Wrighton Meeting of the Bath and Bedminster District Committee.*

THE Friends and Members of this ancient Society had a very numerous and respectable Meeting at Wrighton, on Thursday, the 18th ult. At eleven

o'clock the LORD BISHOP OF BATH AND WELLS arrived at the parish church, when a most admirable sermon was preached by the Rev. Henry Barry,

B. C. L., Rector of Brockley, from Phil. xi. 16. "Holding forth the word of life." The preacher began by stating the inseparable connexion between the doctrines and duties of Christianity; and the supreme excellence of that Institution, the object of which is, to guard against future evils by "Holding forth the word of life," and preserving the children of the poor from the consequences of a neglected education. The popular opinion of the three distinct divisions of the Scriptures was beautifully illustrated: 1. Those which are so clear that inquiry is superfluous; 2. So obscure, that it is hopeless; 3. So accidental, as to apply only to particular times, persons, and circumstances. In immediate consequence, it was observed, that as analogous difficulties might be expected in the Scriptures and the material world, it might be added, that in the one, as in the other, industry is the appointed condition of acquirement. The education of the poor in this country was finally and distinctly traced to the operations of the Society for Promoting Christian Knowledge; the influence of which was felt during every subsequent period of their lives; whilst the extension of its benefits dependent on the expanse of its support, was powerfully advocated at large. The Society was, indeed, the earliest Bible Society, Tract Society, Prayer-book, and Homily Society, and Missionary Society. The sermon concluded with an application to every heart of those truths which had so beneficial a public influence.

After service, the Bishop took the chair at the Boys' National School Room.

The Rev. W. D. Willis, M. A., District Secretary, proceeded to read the Report, by which it appeared that there had been sold from the Bath Depository, between the 1st of April, 1833, and 31st of March, 1834, 1159 Bibles, 1070 Testaments, 3100 Prayer Books, 3141 Bound Books, and 28,145 Tracts and School Books. The productions of the Society of General Literature sold in the last year were, 35,302 Nos. of Saturday Magazine, 6,749 parts of ditto, 84 vols of ditto, 71,568 parts of Family Sermons, 50 vols. of ditto, 604 vols. of other books.

Grants had been made to the Parent Society of 50*l.* for its general uses; of 25*l.* in books to the Bath National School; of 5*l.* to the East Walcot Schools, and of 5*l.* for rewards to the gratuitous teachers of the Sunday Schools. Allusion was next made to the Pilgrim Tax in India, which, by the Society's exertions, had been abolished.

The Rev. Plumpton Wilson observed, that in consequence of the state of his health, he had not intended to address the Meeting, the objects of which were so dear and sacred to every heart. He was, therefore, unprepared to do justice to the merits of the Report, although he should move that it be adopted. Mr. Wilson proceeded to remark, that the state of the times recommended the Institution to every one who truly wished the welfare of his country, and that whilst the elements of society had been so extensively troubled, and experiments made upon every order of the state, experiments of which the results might be awful. As they must be universal, it became the government (he meant that government resulting from the common support of good men, as well as the government of the country), to maintain that holy principle which would keep the balance of power equal among the various classes of society, and bestow upon them equal advantages; this principle was only to be found in their common right to the glorious liberty of the children of God, and their common access to the sacred depository of truth. The speaker then alluded to the supremacy of those rights, which might properly be termed the rights of the immortal soul. He could give the numerical amount of the books sold by the Society—but who should tell the amount of light sown in the darkness, of sorrow assuaged, of faith kindled? He concluded by adverting to the influence of the Society on the heart, through the literature of the country.

H. Harford, Esq. considered the office of the Priesthood sacred to the holy interests of religion; that, notwithstanding, he trusted the devoted support of the laity might coincide with that of the christian ministry, in

a cause which connected them in one common and eternal relation. He believed the exertions of the Clergy were deserving of universal eulogy, and their endeavours to meet the difficulties and necessities of the times would be followed by the blessing of the Almighty.

The Secretary then read a communication from the Committee of General Literature and Education to the Parent Society, stating, that there was, *since* the last Report, an increase of 15,600 a week on the Saturday Magazine. They had now in hand a series of School Books, adapted to the state of the times. Another grant of 2000*l.* had been made to them from the Parent Society.

The Rev. C. M. Mount, M.A., Prebendary of Wells, and Secretary to the Diocesan Association, congratulated the Meeting on the advancing success of the Society. The exertions which had been made in the deanery of Bedminster, to afford circulation to the Scriptures, and works calculated to promote christian knowledge, had been great and effective. Their extraordinary success was attributable, under the favour of Providence, to the simple but most efficient machinery adopted in that district. The district was subdivided into small circles, in each of which a clergyman undertook the office of corresponding secretary; the duties of which office were, to preach at the various churches in his division on behalf of the Society, to keep a depository of the Society's books, to make known its advantages to the public, and to correspond with the District Secretary on its interests. This plan had been highly approved by the Parent Society, and even formally recommended in their Report. He wished to see it universally adopted throughout the kingdom, and he would recommend a ~~and~~ further improvement in it, namely, that all the Clergy in each division should maintain a constant communication with their corresponding secretary. The Rev. Gentleman noticed the proof afforded by the state of the Society of the popularity of that Church, of which it was the organ. The Church possessed the affections of the majority, but he must deny that

this was her claim to support. He contended that a church should be established because it had truth on its side, and for no other reason; otherwise Judaism ought never to have been established over heathenism, and Ahab was right in establishing the latter when there were only 7000 who had not bowed to Baal. Christianity, at that rate, should never have been established over Judaism, nor Protestantism over Popery, still, as regarded the fact, the majority were with the Church. What else could be inferred from the general voice of the laity, upheld in her favour in petitions to the throne? The Church of England was identified with the civil liberty, as well as the pure religion, of the nation. The Rev. Gentleman concluded by offering his thanks to the laity, by whose exertions so much had been done in disseminating the Scriptures, and that liturgy which was founded upon them; and moved the second resolution, viz,—"That this meeting sincerely rejoice in the successful career of the Bath and Bedminster District Committee."

Colonel Jervoise seconded the resolution.

The Rev. Henry Thompson, M.A., Curate of Wrington, moved the third resolution, expressive of the satisfaction entertained by the Meeting at the success of the literary committee. He contended, as the eloquent preacher of the day had so ably enforced, that there was no hostility in religion to mental cultivation; that, on the contrary, it contained in itself the germ of intellectual advancement, as was evident if any would compare the intellectual condition of heathen and christian countries, and further, of popish countries, with that of those which possessed free access to the gospel. This was, indeed, the true and safe way of mental cultivation, to make religion take the precedence, and enlarge the mind, as well as improve the soul. This was what our Church did—what our Society did—and was the object of the Literary Committee. The contrary method, learning before religion, or learning without religion, was condemned even by unassisted reason. Even Plato had held that knowledge, without the knowledge of "the best,"

was likely rather to be dangerous than profitable. The speaker took a view of the exertions of the Literary Committee, and congratulated the meeting on the proof afforded, among many others, by the ardour with which these meetings were supported, that the best and wisest were agreed that literature would be most effectively promoted in subservience to religion.

The Rev. G. A. Baker, M.A., seconded the resolution.

The Rev. Henry Barwy, B.C.L., Rector of Brockley, moved the fourth resolution, to the effect, that the progress of education among the poor afforded high ground of congratulation to the Meeting. The Report fully justified the resolution. The poor were eminently entitled to the assistance of the Church. If the Church was assailed, their spiritual interests would be the first to suffer; but it was found to be true that the lamp of truth had ever burned brightest in the days of perse-

cution; and our calumniated Church had never been more earnest than at the present moment in promoting the education of the poor.

The Rev. W. D. Willis seconded the resolution. He stated that there were now 710,000 children educating by the Established Church, a sufficient answer to those who pretend that the Church wished to keep the people in ignorance!

A handsome collection was made at the door.

#### FOREIGN BIBLE SOCIETY.

Public meetings have been held during the past year, and Committees formed at Ripon, Borobridge, Leeds, Bradford, Doncaster, &c. &c., for the purpose of establishing a Foreign Bible Society in connexion with the Society for the Promotion of Christian Knowledge, according to a resolution passed by the Parent Society on the 10th of February last.

## POLITICAL RETROSPECT.

THE political world in Great Britain and Ireland has not, since our last, displayed any very important phenomena. The Whigs, like our monarchs of old, have been making *progresses* through various parts of the realm; and striving hard to convince the *unwashed* that their labours have entitled them to their most sweet voices. Like Wonter van Twiller, however, the professor of *Doubting* at New York, the people did not seem disposed to recognize the merits of these Lords of misrule, and showed some *misgivings* as to their honesty. At Edinburgh, where the "gathering" was to have frightened the isle from its propriety, there never was seen a more "beggary account of empty" heads and stomachs. The following analysis of the Whig stewards and their flunkies at the *grand* dinner, will show how egregiously *sumphish* the admirers of Earl Grey and Baron Vaux must have looked, when they entered the *Crown and Cushion* booth (of Greenwich Fair notoriety), which

was sent to the "Modern Athens" expressly for the occasion:—

3 Dukes, 1 Butcher; 2 Marquises, 2 Tailors; 8 Earls, 5 Haberdashers; 7 Lords, 9 Woollen drapers; 5 Members of Privy Council, 3 Spirit dealers; 1 Lord Advocate, 1 Shoemaker; 1 Attorney General, 1 Tinman; 1 Solicitor General, 1 Baker; 16 Baronets, 2 Wine merchants; 4 Knights, 2 Brewers; 35 M.P.'s, 2 Schoolmasters; 29 Landowners, 3 Farmers; 1 General, 1 Cutler; 2 Admirals, 1 Ironfounder; 1 Commissary General, 3 Accountants; 3 Colonels, 1 Grocer; 1 Lieutenant Colonel, 1 Glassblower; 6 Captains, 4 Booksellers, 22 Advocates, 2 Silversmiths; 31 W.S.'s, 2 Physicians; 7 Professors, 3 Hosiers; 2 Surgeons, 1 Builder; 1 Optician, 1 Sugar-boiler; 1 Jeweller, 6 Merchants; 1 Postmaster, 1 Engineer.

The rest were shopkeepers and eldest sons of gentlemen.

This list contains evidently the strength of the Whig party in Scot

land. In M. P.'s and radical burgh functionaries it is pretty strong; but of

100 Peers in Scotland it shows only 19

30 Lord Lieutenants . . . . . 6

200 Baronets . . . . . 16

70 other Knights and Knights  
of the Bath . . . . . 5

80 other Generals and Admirals 4

1,000 other Deputy Lieutenants,  
not . . . . . 40

200 Practising Advocates, not . . 40

600 Writers to the Signet, not . . 40

100 College Professors, not . . . 10

Of Established Clergy not one in  
fifty attended; of leading bankers and  
principal manufacturers and merchants  
in Glasgow and elsewhere, not one in  
twenty!!!!!!

"Jock Webster's" countrymen are  
evidently not inclined to support a  
falling cause; Scotchmen, like rats,  
have always been distinguished for  
their instinct in quitting a sinking  
ship.

At Canterbury, two most important  
meetings have taken place, which are  
strongly indicative of the country re-  
turning to a better feeling. The first  
was on the anniversary of the establish-  
ment of the King's School in that city,  
when a powerful demonstration was  
made in favour of the Church. The  
second was to commemorate the  
"King's late glorious declaration!"  
On this occasion the admirers of the  
constitution were roused to a just sense  
of the danger with which it is beset by  
infidelity and anarchy; and the sons  
of unconquered and unconquerable  
Kent rallied round the standard of  
the altar and throne in numbers num-  
berless; a spirit, indeed, has been  
awakened throughout the land, which  
we trust will never subside until the  
enemies of our time-honoured and  
hallowed institutions are dispersed and  
subdued.

IRELAND represents to us the ap-  
palling picture of an *imperium in im-  
perio*; a *de-jure* superior to the law  
of the land. A subtle demagogue  
taxing the people for *rent*, whilst the  
clergy are left to perish. Either Daniel  
O'Connell must be *suspended*—from his  
*post*, or Ireland is lost.

WEST INDIES.—Quackery has tri-  
umphed. A humbug philanthropy has  
robbed the Negro of his physical  
comforts, and bids fair to plunge him

again into that worse than Egyptian  
darkness, from which he was gradually  
emerging. We are sorry that it is so;  
but the good "*sayings*" of the saints  
have always proved very bad "*doings*."  
The *black* "finest peasantry in the  
world," like the *black-guards* of King  
O'Connell, are fulfilling to a "*l*" what  
we always predicted: the fellows are  
no more fit for freedom, than Binney  
is to be Archbishop of York; "*Ecce  
signum*:"—Trinidad papers to the 6th  
of August have been received, which  
state, that the militia in that island  
had been under arms for five days, as  
the negroes had positively refused to  
work; and at the reading of the pro-  
clamation by the governor, they hooted  
and hissed him!! Should the whites  
be assassinated throughout the co-  
lonies, which our *black brethren* (a  
*fico* for such brotherly love!) appear  
to contemplate, we hope, as an act  
of retribution, the quakers, with  
friend Howitt, as driver, will be de-  
ported to the West Indies, and  
compelled to cultivate the cane; they  
could not object to such *sweet* em-  
ployment.

SPAIN.—The Whigs have another  
black crime to answer for; the Queen  
of Spain has been hurried to a pre-  
mature grave,

"By strangers honoured, and by stran-  
gers mourned,"

through the disgraceful and disgusting  
neglect her Majesty has endured at  
the hands of our *liberal ministry*. The  
cause of religion, honour, and justice,  
however, triumphs in Spain; and the  
revolutionary faction will, in all pro-  
bability, be soon *hors de combat*. If  
God is to be feared—if kings are to be  
honoured—if the people are to enjoy  
the blessings of legal protection—  
whiggery, popery, and liberality must  
be rooted out of the land; and we  
heartily wish, that the good seed sown  
in Spain will take root downward, and  
produce a tree, beneath whose shadow  
all the friends of good order in the  
world may enjoy the favour of their  
God, and the fatherly care of their  
respective kings.

FRANCE is falling.

RUSSIA, PRUSSIA, and AUSTRIA are  
rising.

BELGIUM, it is reported, exists.

| CALENDARIUM ECCLESIASTICUM.              |                               |                                    |
|------------------------------------------|-------------------------------|------------------------------------|
| OCTOBER, 1834.                           |                               |                                    |
| SAININ' DAYS, &c                         | AUTHORS to be CONSULTED.      | SUBJECT OF SERMONS                 |
| ST. LUKE,<br>(Oct. 18.)                  | Bp. Mant. 487. . . . .        | Biographical Notice.               |
|                                          | Scriptural Essays. II. 270. } | On the Services appointed for the  |
|                                          | R. Nelson. XXXII. . . . }     | day, &c                            |
|                                          | Dr. M. Hole IV. 230. 244. }   | On the Festival.                   |
|                                          | Dr. G. Stanhope. IV. 507. }   | On the Day.                        |
| ST. SIMON and<br>ST. JUDE.<br>(Oct. 28.) | David Jenner. 88. . . . }     | On the Day.                        |
|                                          | Bp. Mant. 515. . . . .        | Biographical Notice.               |
|                                          | Scriptural Essays. II. 286. } | On the Services appointed for the  |
|                                          | Bp. Atterbury. III. 41. . . } | day, &c.                           |
|                                          | R. Nelson. XXXIII. . . . }    | Standing Revelation the best means |
|                                          | Dr. T. Jackson. III. 165. . } | of Conviction.                     |
|                                          | Dr. M. Hole. IV. 252. . . }   | On the Festival.                   |
|                                          | Dr. G. Stanhope. IV. 526. }   | On the Festival.                   |

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTE OF RESPECT.

REV. R. REDE REDE.—A splendid silver ink-stand has been presented by the members of the congregation of St. John's Chapel, Hampstead, to the Rev. R. Rede Rede, Rector of St. Leonard's, Colchester, as a testimony of their sincere regard, and of their gratitude to him for officiating at their chapel at a time when his assistance was peculiarly needed.

REV. MR. NOLAN.—The *Cork Herald* states that the Rev. Mr. Nolan, who took a leading part in the public controversial discussions in Ireland, and who was the intimate friend of Dr. Doyle, is reported to have resigned his parish in the diocese of Leighlin, and conformed to the doctrines of the Established Church.

MUNIFICENT BEQUEST OF THE LATE MRS. HANNAH MORE.—The funds of the new church of St. Philip, Bristol, will be benefited by the amount of 3,300*l.* three per cent. consols, that sum (being the residuc of Mrs. More's estate, after paying the numerous charitable legacies, &c.) having just been invested in the funds by her executors for that purpose, as directed by her will. Part of this sum is directed to be applied for ornamenting and beautifying the church, and the remainder in payment of the minister.

CLERICAL BEQUEST.—The Rev. James Sugden, who died lately, has left by will the following charitable legacies, all directed to be paid six months after his decease, free of legacy duty, viz.—To the Bath United Hospital, 500*l.*; Bath General Hospital, 500*l.*; Birmingham Hospital, 100*l.*; Birmingham Dispensary, 100*l.*; Birmingham Blue-coat School, 100*l.*

OLD COMMENTARY ON THE PSALMS OF DAVID.—In the library at Douai there is a Commentary, in English, on the Psalms of David, printed on vellum. There is every reason to believe that it belonged to the Lord Chancellor Sir Thomas More, for on one of the covers there are some Latin verses in his own hand-writing, and signed by him. It is probable that he had the book when in prison, and gave it before his execution to the minister who attended him in his last moments.



**AMERICAN EPISCOPAL STATISTICS.**—Since the Revolution there have been 30 Bishops; 14 have died, 16 are now living; 3 were consecrated in England, 1 in Scotland, 1 by Bishop Provost, and 25 by Bishop White. Students in the General Theological Seminary, 65. The Missionary Society has 8 Missionaries in America and 2 in Greece. A Mission is to be established in China. The number of Clergy increased during 40 years, between 1792 and 1832, from 192 to upwards of 600. In Connecticut 22 to 57, New York 19 to 163, Pennsylvania 14 to 60, South Carolina 15 to 31, Virginia decreased 61 to 56; Connecticut and South Carolina increased twofold, Massachusetts and Pennsylvania fourfold, and New York sevenfold.—Diocese of New York: the number of Clergy in New York is 183, and the congregations 190. Reports were received from 162 organized parishes, under the care of 129 officiating Ministers, of whom 66 are Rectors, 7 Assistant-ministers, and 56 Missionaries. There were reported 2,842 baptisms, 10,300 communicants, 1,101 confirmed, 22 deacons and 9 priests ordained, 1,043 marriages, 1,419 burials; 34 candidates for orders, 10 new congregations organized, and 20 churches consecrated.

**CLERICAL GENEROSITY.**—Died, August 22, at Berkeley-house, near Frome, in the 86th year of his age, the Rev. John Methuen Rogers, 30 years rector of that parish, and incumbent of Rodden. He was a munificent benefactor to the Church, of which he had been a minister for 63 years, having given 6,000*l.* towards the building and endowment of the church at Rodden, 1,200*l.* to the district church at Frome, and a sum exceeding 1,000*l.* to the new church at North Bradley, and the building a house for the curate, and sums of smaller amount to many other churches, altogether exceeding 10,000*l.*

**THE CHANCELLOR'S PATRONAGE.**—We hear that the Lord Chancellor has presented the Rev. Ayscough Fawkes, brother of F. H. Fawkes, Esq. of Farnley-hall, and incumbent of Farnley, to the vicarage of Otley, vacant by the demise of the Rev. Henry Robinson. It was expected, from what the Lord Chancellor said in the House of Lords about all livings under 200*l.* per annum being in future at the disposal of the Bishop of the diocese, that the living of Otley would have been placed in the gift of the Archbishop of York, but his lordship, when reminded of it by a deputation who waited upon him at Bolton, said, "Oh, it was only conditional;" i. e. if his lordship could not find a friend of his own. Three similar instances have occurred in the diocese of Gloucester. Immaculate Lord Brougham!!

**CHURCHMEN'S LIBERALITY.**—The number of subscribers to the religious societies in connexion with the Established Church, divided into clerical and lay subscribers:—

|                                                        | Cler. | Lay.  | Female. | Total. |
|--------------------------------------------------------|-------|-------|---------|--------|
| 1. Society for Promoting Christian Knowledge           | 6430  | 4850  | 2726 =  | 14006  |
| 2. Ditto Propagating the Gospel in Foreign Parts .. .. | 845   | 302   | 498 =   | 1445   |
| District Ditto .. ..                                   | 3059  | 2118  | 1063 =  | 6240   |
| 3. National Society (Education) .. ..                  | 974   | 1312  | 308 =   | 2594   |
| 4. Clergy Orphan Society .. ..                         | 651   | 478   | 435 =   | 1564   |
| 5. Church Building Society .. ..                       | 1189  | 997   | 303 =   | 2489   |
|                                                        | 13148 | 10157 | 5033 =  | 28338  |
|                                                        | 10157 |       |         |        |
|                                                        | 2991  |       |         |        |

It is fair to suppose that among the female subscribers, there is nearly the same proportion belonging to clerical families—the wives or sisters of Clergy, which of course would increase the majority; but leaving this out of the question, this table proves that the Clergy are not exactly grasping after the tithes, and thinking of nothing but money.

**EDUCATION OF THE POOR.**—During the past and the present year, 328 schools have been received into union with the National Society, carrying up the amount of schools in union to the number of 2,937; and 6,643*l.* have been voted in aid of the building school-rooms in 104 places, the total expense of the buildings being estimated at 20,000*l.* The Society has recently made a general inquiry into the state of education under the Established Church in all parts of the kingdom; and an account has been obtained concerning 8,650 places, which were found to contain about 11,000 schools, with 678,356 children. It is calculated that there cannot be less in England and Wales than 710,000 children under the instruction of the Clergy.

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**THE JEWS.**—The high-priests of the city of Jerusalem and Japheth have commissioned Rabbi Enoch Zindal to visit the United States, in order to solicit contributions for the relief of the inhabitants of the Holy Land. They represent their situation as one of extreme distress, from poverty and hunger, and the severity of the exactions of the Turks. In the letter of which the Rabbi was the bearer, it is said—"We are poor, and in so much distress, that we cannot represent our situation in writing; we are hungry, thirsty, and naked. Our children ask bread, and we have none to give them."

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**ROYAL MUSICAL FESTIVAL.**—It is now finally ascertained, that after all the heavy expenses which were necessarily incurred have been defrayed, there will be a surplus of 9,000*l.* to be divided among the Royal Society of Musicians, the New Musical Fund, the Choral Fund, and the Royal Academy of Music; each receiving 2,250*l.* An official statement of the receipts and expenses, together with a variety of interesting matter connected with the festival, will be shortly published.

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**HEREFORD MUSIC MEETING.**—In the Cathedral, the first morning, the company consisted of six hundred and three persons; the second, seven hundred and thirty-six; and the third, seven hundred and forty-eight. The collections amounted to 676*l.*; being 54*l.* less than at the meeting in 1831, and 101*l.* less than at that of 1828. It is probable that, by further donations, this year's collection will be raised to 700*l.* The expenses of the orchestra exceeded by 500*l.* those of the last meeting; but the expenses to the stewards will not be materially greater than on that occasion.

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**MAPLEDURHAM NATIONAL SCHOOLS.**—On Friday, the 12th ult., the Fourth Anniversary of the Mapledurham National School, instituted and chiefly supported by the Rev. Lord A. Fitzclarence, the Vicar, was held at the School Room, when between 70 and 80 children were regaled with old English fare—roast beef and plum pudding, together with all the aged widowers and widows of the parish, as usual. The children passed under the inspection of the neighbouring gentry, who expressed great satisfaction at the neatness and healthy and happy appearance of the children in their new clothing. There were present Sir T. and Lady Dundas, Mrs. and Miss L. Gardiner, Mr. Salmon, Mr. Mrs. and Miss C. Powys, Mrs. Hopkin, and Miss Smith, the Rev. W. Hammond, (Rural Dean of the district,) Mrs. Hammond, Mr. and Mrs. Stapleton, Rev. C. and Mrs. Manisty, Mr. and Mrs. E. May, Mr. Mrs. and Miss Vanderstegen, and all the respectable inhabitants of the parish. We are happy to record, for the fourth time, the recurrence of this pleasing and very interesting anniversary, and to add, that the good effects which have been the result, have induced the noble and benevolent Vicar to continue, with increased liberality, the support which he has so judiciously afforded to the Mapledurham school.

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**MUNIFICENCE OF THE BISHOP OF DURHAM.**—On Saturday, the 13th of September, his Lordship finally confirmed the augmentations to the livings of Lanchester, Stockton, Etherley, Slatley, Esh, &c., free of expense to the different incumbents. The whole of them are now made comfortable livings. His Lordship has also given

the handsome sum of 220*l.* towards the building of a parsonage at Satley, and 200*l.* towards one at Etherley, both of which are going on rapidly; the former will soon be completed. To the lay-holders of the Church patronage we say, "Go, and do likewise."

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**BISHOP OF DURHAM'S VISITATION.**—The Lord Bishop of Durham lately held his visitation in the church of Mapledurham, when the Rev. Lord Augustus Fitzclarence, Vicar, preached from 1 Tim. iv. 16. His Lordship commenced his discourse by noticing the character of St. Paul,—his courage and perseverance in planting and watering the Church of Christ, whose healthy and fruitful branch we believe the catholic and apostolic Church established in this realm to be. He then, in a very clear and distinct manner, pointed out in the first place the duty of a christian minister in his life and conduct—that it should be blameless. In the second, that his doctrine should be pure; and afterwards reminded the clergy present, of the awful responsibility of the charge committed to their care as christian ministers, that it be their chief "study to shew themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth." His Lordship dwelt on the excellence of the Liturgy, and on its adaptation to all the varied conditions and circumstances in which the Christian can be placed, observing that the Church has taken such care of her children, that she bears in pious remembrance every species of human woe, and sympathises with every child of misfortune. Among the means of securing the prosperity of the Church, his Lordship insisted on the necessity that the young citizens of the state should be trained in the religion which the state has hitherto recognized as her own, and strongly recommended the system of education established in the National Schools. The Rev. Preacher has proved the sincerity of his opinion of the value of National Schools, by instituting and liberally supporting them in his own parish.

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**BISHOP OF GLOUCESTER'S CONFIRMATIONS.**—*Stroud.*—On Tuesday, the 26th of August, the Bishop of Gloucester, accompanied by his Chaplain, the Rev. Mr. Thorpe, held a confirmation at Stroud, when nearly four hundred persons were confirmed. His Lordship arrived a little before eleven o'clock, amid the ringing of bells; and was met at his entrance to the church by a very numerous body of the Clergy, and an unusually large assembly of the gentry, trades-people, and inhabitants, whose cordial greeting evidently affected his Lordship. The church had, by the assiduous attentions of Messrs. Chambers and Barter, the churchwardens, been repaired, and handsomely decorated for the solemn occasion. The remarkably pious demeanour of the young persons, and of the full congregation assembled, was such as to persuade all who beheld them that the confirmation was regarded by them in its full sanctity; and we are not without hopes, that the affectionate and impressive addresses of the Bishop must have produced the happiest effects. After service, a great number of the inhabitants occupied the Bishop's short interval before his departure for Bisley, in paying their respects to him, to whom his expressions of thankfulness for their particular attentions must have been highly gratifying. A handsome collation was provided, of which there was little time to partake, as the confirmation was appointed at Bisley, where two hundred and thirty persons were presented at three o'clock. There, we are happy to say, the same attention was paid, and the same impressive demeanour remarkable, in the young persons confirmed. We are the more particular in giving this statement, as affording evidence of the good, not to say strong feeling, which exists in Stroud towards the Church, and of the respect of her ordinances. Nothing could have been more gratifying than the whole proceeding; and we are glad to be informed, that the good feeling on the part of the neighbourhood was substantially reciprocated by a handsome donation of 10*l.* from the Bishop to the funds of the Dispensary. In selecting this charity for his benevolence, his Lordship showed a discriminating regard for the most pressing wants of the poor, which we are confident will be properly estimated. The day, indeed, was one to which all must refer with unmingled feelings of delight; and we rejoice to see the important borough of Stroud taking such a prominent stand in the exhibition of attachment to the Prelacy and rites of the Church.

*Leigh and Deerhurst.*—On Friday, the 29th of August, the Lord Bishop of Glou-

cester confirmed, at the churches of Leigh and Deerhurst, completing his circuit of confirmations through the western part of his diocese. During a fortnight, his Lordship held confirmations at fifteen places; nine of which, it is believed, had never before been visited by a Bishop for that purpose. The effect of this arrangement has been, that no young persons have been obliged to go farther than from a contiguous parish to receive this rite, and that the numbers in each place have not been greater than the respective churches could conveniently contain.

**ORDINATIONS.**—The Bishop of Lincoln's next Ordination will be held at Buckden, on Sunday, the 21st of December. Candidates are required to send their papers to his Lordship before the 10th of November.

The Lord Bishop of Exeter intends holding an Ordination on the 26th of October.

### ORDINATIONS.—1834.

Bangor . . . Sept. 14. | Durham . . . Sept. 14. | Hereford . . . Sept. 21.  
Lincoln . . . Sept. 21 | Oxford . . . Sept. 14.

#### DEACONS.

| <i>Name.</i>                                     | <i>Degree.</i> | <i>College.</i>     | <i>University.</i> | <i>By Bishop of</i> |
|--------------------------------------------------|----------------|---------------------|--------------------|---------------------|
| Atkinson, William . . . . .                      | B.A.           | University          | Oxf.               | Durham              |
| Barker, Joseph Henry . . . . .                   | B.A.           | St. John's          | Camb.              | Hereford            |
| Coltman, George . . . . .                        | B.A.           | Brasenose           | Oxf.               | Lincoln             |
| Earnshaw, Samuel ( <i>let. dim.</i> ) . . . . .  | M.A.           | St. John's          | Camb.              | Lincoln             |
| Gale, William . . . . .                          | B.A.           | St. Peter's         | Camb.              | Lincoln             |
| Hanson, Edward . . . . .                         | B.A.           | Emmanuel            | Camb.              | Lincoln             |
| Hideston, Thomas . . . . .                       | B.A.           | St. Peter's         | Camb.              | Durham              |
| Low, Henry . . . . .                             | B.A.           | St. John's          | Camb.              | Lincoln             |
| Ludlam, Thomas . . . . .                         | B.A.           | St. Peter's         | Camb.              | Lincoln             |
| Maughan, Simpson Brown . . . . .                 | Lit.           | St. Bee's           |                    | Durham              |
| Myers, Frederick . . . . .                       | B.A.           | Fell. of Clare Hall | Camb.              | Lincoln             |
| Newby, George . . . . .                          | B.A.           | St. John's          | Camb.              | Durham              |
| Norton, Hon. James . . . . .                     | B.A.           | University          | Oxf.               | Durham              |
| Ratcliffe, Thomas ( <i>let. dim.</i> ) . . . . . | B.A.           | St. John's          | Camb.              | Lincoln             |
| Reay, Charles Lucas . . . . .                    | B.A.           | Queen's             | Oxf.               | Lincoln             |
| Skrimshire, Henry Fenwick . . . . .              | B.A.           | Cath. Hall          | Camb.              | Lincoln             |
| Storer, John . . . . .                           | B.A.           | Trinity Hall        | Camb.              | Lincoln             |
| Strickland, John . . . . .                       | B.A.           | Wadham              | Oxf.               | Hereford            |
| Stuart, John Burnett . . . . .                   | M.D.           | Queen's             | Camb.              | Lincoln             |
| Thompson, Edward . . . . .                       | B.A.           | Trinity             | Camb.              | Lincoln             |
| White, Elsha . . . . .                           | Lit.           | St. Bee's           |                    | Durham              |
| Williams, W. Lloyd . . . . .                     | B.A.           | Jesus               | Oxf.               | Bangor              |
| Wyche, John Phipps Tanner . . . . .              | M.A.           | Queen's             | Camb.              | Lincoln             |
| Young, Henry Tuffnell . . . . .                  | B.A.           | Balliol             | Oxf.               | Lincoln             |

#### PRIESTS.

|                                           |      |                |        |         |
|-------------------------------------------|------|----------------|--------|---------|
| Atkinson, Richard . . . . .               | B.A. | Trinity        | Dublin | Lincoln |
| Betton, Joseph . . . . .                  | B.A. | Christ         | Camb.  | Lincoln |
| Bingham, Charles Hippuff . . . . .        |      | Caius          | Camb.  | Lincoln |
| Bird, Christopher Wentworth . . . . .     | B.A. | St. John's     | Camb.  | Durham  |
| Champneys, Thomas Phipps Amian . . . . .  | B.A. | Merton         | Oxf.   | Lincoln |
| Clare, George Thomas . . . . .            | B.A. | St. John's     | Oxf.   | Oxford  |
| Cookson, Frederick . . . . .              | B.A. | Corpus Christi | Camb.  | Lincoln |
| Gardner, Robert Midgley . . . . .         | B.A. | St. John's     | Camb.  | Lincoln |
| Glynn, Henry . . . . .                    | B.A. | Christ Church  | Oxf.   | Oxford  |
| Hutton, Henry Frederick . . . . .         | B.A. | Trinity        | Oxf.   | Lincoln |
| Maughan, William . . . . .                | Lit. | St. Bee's      |        | Durham  |
| Phipps, Hon. Augustus Frederick . . . . . | M.A. | Trinity        | Camb.  | Lincoln |
| Rashdall, John . . . . .                  | B.A. | Corpus Christi | Camb.  | Lincoln |

| <i>Name.</i>                         | <i>Degree</i> | <i>College.</i> | <i>University.</i> | <i>By Bishop of</i> |
|--------------------------------------|---------------|-----------------|--------------------|---------------------|
| Shadwell, John Emilius . . . . .     | M.A.          | St. John's      | Camb.              | Durham              |
| Simpkinson, Thomas . . . . .         | B.A.          | Balliol         | Oxf.               | Hereford            |
| Spencer, John Leigh . . . . .        | M.A.          | Worcester       | Oxf.               | Hereford            |
| Stockdale, Joseph Walter . . . . .   | B.A.          | Trinity         | Camb.              | Lincoln             |
| Wade, Albany . . . . .               | B.A.          | Trinity         | Camb.              | Durham              |
| Ward, Edward Langton . . . . .       | M.A.          | Wadham          | Oxf.               | Lincoln             |
| White, William Spranger . . . . .    | B.A.          | Trinity         | Camb.              | Lincoln             |
| Whiteford, Henry John . . . . .      | B.A.          | Magdalen        | Camb.              | Hereford            |
| Wimberley, Conrade Makings . . . . . | B.A.          | St. John's      | Camb.              | Lincoln             |

Deacons, 24.—Priests, 22.—Total, 46.

### CLERICAL APPOINTMENTS.

| <i>Name.</i>                  | <i>Appointment.</i>                                                                |
|-------------------------------|------------------------------------------------------------------------------------|
| Apjohn, Lloyd . . . . .       | Curacy of Dramkeen, Limerick.                                                      |
| Beechy, W. R. . . . .         | Living of Kilgefin, Roscommon.                                                     |
| Blew, W. J. . . . .           | Dom. Chapl. to Earl Amhurst.                                                       |
| Dennege, John . . . . .       | Living of Kilconnel, Ireland.                                                      |
| Dupuis, George John . . . . . | Lower Mast. of Eton School.                                                        |
| Edwards, D. . . . .           | Curacy of Spittar, Cefnig.                                                         |
| Graham, R. . . . .            | Curacy of Meagh, Armagh.                                                           |
| Greene, N. . . . .            | Rectory of Ballyclog, Tyrone.                                                      |
| Griffith, James . . . . .     | Preb. Dysach, Limerick.                                                            |
| Hackett, W. J. . . . .        | Curacy of St. Nicholas, Cork.                                                      |
| Hall, G. C. . . . .           | Assiat. Mast. Free Grain. School of King Edward VI.                                |
| Hill, Arthur . . . . .        | Minister of Woolstone New Chapel, Gloucester.                                      |
| Hill, J. . . . .              | Curacy of Ballyporeen, Cork.                                                       |
| Hine, G. H. . . . .           | Evening Lect. St. Ann's, Westminster.                                              |
| Massy, Dawson . . . . .       | Curacy of Kilmurry, Limerick.                                                      |
| Moore, E. . . . .             | Living of Bannon, Wexford.                                                         |
| Nash, W. R. . . . .           | Vicarage of Kilbolane, Cork.                                                       |
| Spencer, W. P. . . . .        | Dom. Chapl. to Duke of Buccleugh.                                                  |
| Wheeler, Charles . . . . .    | Surrogate in Bishop's Court, Oxford.                                               |
| White, T. . . . .             | Mast. of Diocesan School of Ferns.                                                 |
| Whitworth, W. H. . . . .      | Head Mast. of Kensington Proprietary School, in union with King's College, London. |

### PREFERMENTS.

| <i>Name.</i>            | <i>Preferment.</i>                              | <i>County.</i> | <i>Diocese.</i>                    | <i>Patron.</i>         |
|-------------------------|-------------------------------------------------|----------------|------------------------------------|------------------------|
| Biddulph, T. S. . . . . | Preb. of Llanelwedd, in Coll. Church of Brecon. |                |                                    |                        |
| Birley, J. S. . . . .   | Little Bolton, P. C.                            | Lanc.          | Chester                            | T. Tipping, Esq.       |
| Boulton, W. H. . . . .  | Aughton, R.                                     | Lanc.          | Chester                            | T. Plumbe, Esq.        |
| Browne, J. G. . . . .   | Hawley, R.                                      | Somerset       | B. & W.                            |                        |
| Drake, C. D. M. . . . . | Huntshaw, R.                                    | Devon          | Exeter                             | Lord Clinton           |
| Fawkes, A. . . . .      | Odey, V.                                        | York           | York                               | Lord Chancellor        |
| Foolit, J. . . . .      | Farnsfield, V.                                  | Notts          | York                               | Southwell Coll.        |
| Gratrix, J. . . . .     | St. James, Halifax, P. C.                       | York           | York                               | Vicar of Halifax       |
| Hadow, W. T. . . . .    | { Mickleton, V. }                               | { Gloster }    | { Gloster }                        | { Lord Chancellor }    |
|                         | { with Ebberton, V. }                           |                |                                    |                        |
| Hall, Peter . . . . .   | { Milston, R. }                                 | { Wilts }      | { Salisbury }                      | { P. Templeman, Esq. } |
|                         | { with Brigminster, R. }                        |                |                                    |                        |
| Harrison, J. N. . . . . | { Langhorne, V. }                               | { Carmar. }    | { St. David's D. & C. of Worces. } |                        |
|                         | { Llansadurnen, R. }                            |                |                                    |                        |
| Hutton, R. . . . .      | { St. Nicholas, V. }                            |                |                                    | { C. Codnor, Esq. }    |
| Jones, John . . . . .   | { Llansadurn, V. }                              | { Carmar. }    | { St. David's Bp. of St. David's } |                        |
|                         | { Llansadurn, V. }                              |                |                                    |                        |
| Lawson, James . . . . . | Buckminster, V.                                 | Leicester      | Lincoln                            | Lord Huntingtower      |

| <i>Name.</i>         | <i>Preferment.</i>                  | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>                                                    |                                  |
|----------------------|-------------------------------------|----------------|-----------------|-------------------------------------------------------------------|----------------------------------|
| Lyne, C. . . . .     | Roach, R.                           | Cornwall       | Exeter          |                                                                   |                                  |
| Mackenzie, C. . . .  | Colnbrook, P. C.                    | Bucks          | Lincoln         | Trustees for Towns-<br>end's Exhibitioners<br>of Pem. Coll. Camb. |                                  |
| Mackenzie, C. . . .  | Colnbrook                           | Bucks          | Lincoln         |                                                                   |                                  |
| Musgrave, T. . . .   | { Blyth, V.<br>Austerfield, P. C.   | {              | Notts           | York                                                              | Trin. Coll. Camb.                |
|                      | { Bawtry, P. C.                     |                |                 |                                                                   |                                  |
| Newman, R. . . .     | Coryton, R.                         | Devon          | Exeter          |                                                                   |                                  |
| Nicholls, W. T. . .  | { Llanfihangel<br>Aberbythyc, P. C. | {              | Carm.           | St. Dav.                                                          | { Earl Cawdor and<br>Visc. Emden |
|                      | { Barnby-moor<br>and Fangloss, C.   |                |                 |                                                                   |                                  |
| Oldfield, W. H. . .  |                                     | York           | York            |                                                                   | Rev. C. Hawkins                  |
| Pridham, J. . . .    | Orley, V.                           | Lincoln        | Lincoln         |                                                                   | Bp. of Lincoln                   |
| Smith, P. . . . .    | Coggeshall                          | Essex          | London          |                                                                   | P. Du Cane, Esq.                 |
| Snow, T. . . . .     | { St. Dunstan's in the<br>West, V.  | {              | London          | London                                                            | { Rev. C. Simcon &<br>Co.        |
|                      |                                     |                |                 |                                                                   |                                  |
| Stafford, Thomas     | { All Saints,<br>and St. John's     | {              | Hunting.        | Lincoln                                                           | Lord Chancellor                  |
|                      |                                     |                |                 |                                                                   |                                  |
| Tate, F. . . . .     | Charing, V.                         | Kent           | Cant.           |                                                                   | D. & C. of St. Paul's            |
| Thomson, E. . . .    | Keyworth, R.                        | Notts          | York            |                                                                   | Lord Raneliffe                   |
| Turner, E. . . . .   | { Wiggensholt, R.<br>Greatham, R.   | {              | Sussex          | Chiches.                                                          | Rev. R. Turner                   |
|                      |                                     |                |                 |                                                                   |                                  |
| Vincent, J. V. . . . | Llanfairfechan, R.                  | Carm.          | Bangor          |                                                                   | Bp. of Bangor                    |
| Woodruff, J. . . .   | Wychurch, V.                        | Kent           | Cant.           |                                                                   | All Souls' Coll.                 |
| Waget, West . . . .  | Pinchbeck, V.                       | Lincoln        | Lincoln         |                                                                   | Rev. J. Waych                    |
| Whiter, C. W. . . .  | Clowne, R.                          | Derby          | Lichfield       |                                                                   | Lord Chancellor                  |
| Wright, C. . . . .   | St. Peter's, V.                     | Derby          | Lichfield       |                                                                   |                                  |

# CLERGYMEN DECEASED.

At Lissendrum, Aberdeenshire, the family seat, where he was on a visit to his nephew, the Right Rev. W. BISSETT, Bishop of Raphoe. The deceased was in his 77th year, and succeeded Dr. Magee, late Archbishop of Dublin, in the See of Raphoe, to which he was translated from the Archdeaconry of Ross by Lord Wellesley, in 1822. The Bishop of Derry, Dr. Ponsonby, succeeds to the patronage of the See of Raphoe, with the ecclesiastical superintendence—the temporalities go to the ecclesiastical fund. The Bishop of Derry has the option of possessing the see-house, Raphoe Castle, of which it is expected he will avail himself, the Derry Palace being far inferior to that of the late Bishop. This is the fifth lapsed See since the Irish Church Temporalities Act.

| <i>Name.</i>         | <i>Preferment.</i>                     | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>          |
|----------------------|----------------------------------------|----------------|-----------------|-------------------------|
| Bampfylde, R. W. . . | Poltimore, R.                          | Devon          | Exeter          | Lord Poltimore          |
| Briscoe, W. Lea . .  | Ashton Keynes, V.                      | Wilts          | Salisbury       | R. Clack, Esq.          |
| Caporn, J. . . . .   | Leverton, R.                           | Lincoln        | Lincoln         |                         |
| Cleaves, John . . .  | Edwinstowe, V.                         | Notts          | York            | D. of Lincoln           |
| Cory, John James . . | Aylsham, R.                            | Norfolk        | Norwich         | D. & C. of Canter.      |
| Denison, William . . | Cublington, R.                         | Bucks          | Lincoln         | Lincoln Coll. Oxf.      |
| Dew, J. Worgan . .   | St. James, Halifax, C.                 | York           | York            | Vicar of Halifax        |
| Griffiths, D. . . .  | { Nevern, V.<br>and Kil Wynne, P. C.   | {              | Pemb.           | Lord Chancellor         |
|                      |                                        |                |                 |                         |
| Hammerton, W. . .    | Tong, P. C.                            | York           | York            |                         |
| Jackson, B. . . . .  | { Alston Moor, V.<br>and Kirkhaugh, R. | {              | Cumb.           | { Carlisle              |
|                      |                                        |                |                 |                         |
| Morgan, John . . .   | Scalford, V.                           | Leicester      | Lincoln         | Duke of Rutland         |
| Robinson, Henry . .  | Otley, V.                              | York           | York            | Lord Chancellor         |
| Rogers, J. M. . . .  | { Brockley, R.<br>Roddan, C.           | {              | Somerset        | B. & W. Rev. W. Piggott |
|                      |                                        |                |                 |                         |
| Tatham, W. . . . .   | Great Oakley, R.                       | Essex          | London          | St. John's Coll. Camb.  |
| Thomas, R. . . . .   | Llanfairfechan, R.                     | Carmar.        | Bangor          | Bp. of Bangor           |

| Name.              | Preferment.                             | County.  | Diocese. | Patron.                                      |
|--------------------|-----------------------------------------|----------|----------|----------------------------------------------|
| Williams, H. . .   | { Mauldon, V.<br>& and Chesilden, P. C. | { Surrey | Winch.   | { Warden and Fellows<br>of Merton Coll. Oxf. |
| Yates, Richard . . | Ashen, R.                               | Essex    | London   | { Chanc. of Duchy of<br>Lancaster            |

| Name.                       | Appointment.                                   |
|-----------------------------|------------------------------------------------|
| Bewslar, W. . . . .         | Curate of Caversham, Oxford.                   |
| Bligh, James . . . . .      | Head Mast. of Derby Free Gram. School. . . . . |
| Butler, Hon. & Rev. Mr. . . | Rector of Drumahaire.                          |
| Cox, Francis . . . . .      | Rector of Castleterra, Cavan.                  |
| Jackson, George . . . . .   | Curate of Wallsend.                            |
| Smith, W. . . . .           | Rector of Ballyclog, Tyrone.                   |
| Walker, Thomas . . . . .    | Curate of Eastwood, Essex.                     |

### OXFORD.

#### ELECTION.

Henry G. Randall, M. A. has been elected and admitted Fellow, on the Michel Foundation, at Queen's College.

#### MARRIED.

The Rev. William Streatfield, M. A. Fellow of Trinity College, and Vicar of

Eastham, Essex, to Harriet Jane, eldest daughter of the Rev. Thomas Streatfield, of Chart's Edge, Westerham.

Henry Horn, Esq. M. A. Fellow of Magdalen College, and Barrister-at-Law, to Amelia Anne, eldest daughter of John Samuel Gowland, Esq. of Cagebrook, in the county of Hereford.

### CAMBRIDGE.

#### MARRIED.

William Metcalfe, Esq. M. A. of the Inner Temple, Barrister-at-law, and Fellow of St. John's College, to Charlotte, second daughter of the late Morehouse Metcalfe, Esq.

Martin Thackeray, Esq. Vice-Provost of King's College, in this University, to Augusta, third daughter of the late John Yenn, Esq. Gloucester-place, Portman-square, London.

George Burrows, M. D. Fellow of Caius College, Cambridge, to Elinor, youngest daughter of the late John Abernethy, Esq.

### NOTICES TO CORRESPONDENTS.

"A Constant Reader and Contributor" can have no conception of the extreme difficulty of compiling our Clerical Intelligence with even tolerable correctness. Our only sources of information, except when the Notices of Preferments are forwarded direct, are the local newspapers, in copying from which the errors are necessarily retained: and even direct communications are subject to the inaccurate transcription of illegible writing. We may take the opportunity, afforded by this notice, of stating that Rhoslie is a *Rector*, not a *Curacy*, as described in our Number for August. As to the addition to the designation of Mr. Hughes, our Correspondent will observe that it does not fall in with our plan.

We have before hinted that we shall be indebted to those of our readers who will favour us with any Psalms or Hymns, alike remarkable for their simplicity and their devotion, which we may incorporate in our projected volume: and also, if they would refer us to tunes which are excellent and popular.

"W. W. S." has our best thanks for his Psalm; "G. H." for his "Notice;" and "P. H." for his communications and his candour.

The Sermon of "E. N. D." has been received. One upon Parochial Psalmody will be acceptable, and shall appear as soon as possible.

"A Constant Reader" will see that his wishes have been attended to. Our thanks are due to "Timidus" for his Hymn. The "millions" shall be examined.

The observations of "B. R. B." upon the "Tributes of Respect" are sensible, and worthy of some consideration. Our only motive for collecting and publishing those which have appeared was, to convince the world that the Clergy were not quite so much despised as our enemies impudently asserted. The lists we have given have frequently been copied into the Provincial Papers.

THE  
CHRISTIAN REMEMBRANCER.

NOVEMBER, 1834.

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Fathers not Papists: or, Six Discourses by the most eloquent Fathers of the Church; with numerous Extracts from their Writings. Translated from the Greek, by HUGH STUART BOYD, ESQ. A new Edition, considerably enlarged.* London: Bagster. Sidmouth: Harvey. Pp. xlviii. 448.

THIS book contains an observation which may excite alarm in some, and ridicule in others; for ourselves, we are not ashamed to confess that we read it with some tincture of the former.

It appears to me that the Dissenters must be blind indeed if they cannot perceive what is the end and object of the unslumbering Roman Catholics. I understand that, in this country, Popery is making the most rapid and gigantic strides. Should our national church be done away, I think there is no doubt (humanly speaking) that, in forty or fifty years, perhaps in a less time, Popery will again be the established religion! Then will the Dissenters groan in the anguish of their hearts: they will repent of what they have achieved: they will weep at the remembrance of the good old times; but their repentance and their sorrow will be too late.—P. xxvi.

The whole question indeed turns upon the single point of the preservation of the national establishment. As long as *that* is maintained, *some* limit will exist to the encroachments of Popery; but let that perish, and the result seems tolerably clear. The present confederacy between popery and dissent is manifestly preserved by self-interest only—for a common interest there cannot be between the principles of blind submission and lawless rebellion. The truth is that the Dissenters expect to divide the spoils of the Church, apportioning, perhaps, to Rome a small consideration for her assistance, or, perhaps, returning barren thanks only; while their popish allies, much shrewder, perceive plainly that the Dissenters are only the inferior animals attending the lordly lion to the chase. Suppose the victim in their paws; suppose the church degraded from her sovereignty, who would step into the vacant throne?



“ Nor, should their members in a synod meet,  
 Could any church presume to mount the seat  
 Above the rest, their discords to decide;  
 None would obey, but each would be the guide;  
 And, face to face, dissensions would increase.  
 For only distance now preserves the peace;  
 All, in their turns, accusers and accus'd:  
 Babel was never half so much confus'd.  
 What one can plead the rest can plead as well;  
 For among equals lies no last appeal,  
 And all confess themselves are fallible.”\* .

So wrote a Roman Catholic concerning the dissenters—having before testified of our communion,

“ *Your Church alone,  
 Of all usurpers, best could fill the throne.*”†

This truth is well known to modern papists, and accordingly they labour to overthrow the “usurpation,” well knowing whither, that object accomplished, the crown will return. The extravagancies of dissenters would wear themselves out. A sober nation like the English could never sit out a twenty years’ farce of “Presbyter and Independent,” like that which was enacted when

“ Religion spawn’d a various rout  
 Of petulant capricious sects,  
 The maggots of corrupted texts,  
 That first ran all religion down,  
 And after every swarm its own—”‡

The follies of popery are nothing to this—and this is the result of disunion, while Popery boasts her eternal union; union would then be the great object of the nation’s sighs, and even from Rome it would not be then unwelcome. The Papists are providing for this crisis. In Ireland, they have alarmed ministers for their places, and accordingly a partial extermination is promised; while O’Connell, when reproached by his friends for not moving the entire extinction of tithes, informs them in a *published* letter, that he tried for no more than he could get, resolved to accept whatever the Commons would give, and then to press for more! In England, as well as Ireland, we hear daily of *churches* and **CATHEDRALS!!!** opened with all possible attractions for the eye and ear, and of course, with sermons, detailing to crowded audiences the gloom and “evidences” of Popery. We are credibly informed that there is not in England one ecclesiastical situation, from the primacy to the smallest benefice, that has not a popish nominal occupant, ready to be converted into a real one, when the proper opportunity arrives! The emissaries of popery are numerous and active. Schools and colleges

\* Hind and Panther. II. 463. *seqq.*

‡ Hudibras. III. ii. 7. *seqq.*

† Ibid. 446.

are constantly rising in our cities and towns, and the most attractive parts of the country. "Catholic Tract Societies" are in course of establishment in all parts of the kingdom, to which popish noblemen are munificently contributing.\* And no artifice is spared to shew that the creed of Pius IV. is that of the purest ages,—of the Apostles themselves; while the timid are told that Popery is synonymous with Christianity; that if they are not papists—there is but one alternative—Infidelity.†

Were the people of England at large deeply read in the Romish controversy, there would be much less to apprehend. But this the majority never can be; and of those who can, there are many who will not, and many who love a deceit which promises so fairly for both worlds. Nevertheless, there can be no doubt that, from the leisurely and the capable, the times imperatively require an investigation of the subject. The Fathers have always been a favourite ground of Romish reliance; while Protestants, disclaiming them as arbiters of faith, have, very improperly, neglected the study of their writings, which, to the literary man, to the historian, to the divine, to the controversialist, are highly valuable and interesting. In managing the controversy with Rome, some acquaintance with their productions is indispensable. We must never forget, however, to force the papists back upon their own argument. *Primitive authority* is still their clamour; then drive them upon the most primitive of all—the Bible. "The early Fathers!" they cry—then bring forward the *earliest*—the Apostles and Evangelists. Rome cannot stand in the presence of Scripture, however she may endure the light of meaner lamps—

"The touch of kindred earth new strength supplies,  
But, hold her up to heaven—the Monster dies." ‡

If *this* argument were constantly applied: — *You claim primitive antiquity; show that you agree with the most primitive*—if the papist were not allowed to quote his Fathers till this point were settled:—

\* At Bruges, the Lady Superior of the English Benedictine Nuns, not long since, expressed to an English Romanist gentleman, in the presence of a Protestant friend, her sanguine anticipations of the spread of Popery in England. It is suspected that much of the money for building Popish chapels and colleges comes from abroad.—*Ed.*

† On the increasing insolence of Popery, we may here observe that a protestant clergyman was bullied out of his office by a popish priest at the last Sheriff's inauguration dinner at the Mansion House, where grace was said by Mr. Sheriff Raphael's confessor. The Chairman who could suffer such a grossness was unworthy of his place. The law allows Mr. Raphael to hold his present office, and the law allows, and does right to allow, that he should, if he pleases, retain a clergyman of his communion as confessor. But of chaplains the law knows nothing, except where they are of the Church of England. Mr. Raphael's spiritual adviser, therefore, had no more right, in etiquette, to say the grace, than any other person present.

‡ Smedley's *Lux Renata*, 609. We are happy to take this opportunity of earnestly commending to our readers (if any can be unacquainted with it) this highly scholarlike, poetical, elegant, and logical composition.

there would soon be an "end of controversy." Yet it is well, if the papist shifts his ground, to shew him that this is untenable too; and this is what we have lately been endeavouring, and what is professed by Mr. Boyd.

A volume, indeed, well answering to the title "*The Fathers not Papists*," might be compiled with small difficulty, and would be exceedingly useful at the present juncture.\* Mr. Boyd's title is, we think, unfortunate. It is very true that, in his noble selections from the Greek Fathers, he occasionally produces passages which emphatically condemn Popery; but the great bulk of his numerous extracts do not in the smallest degree bear on the subject. What he says of a small poem of Gregory of Nazianzum, "I give this translation as a specimen, not of orthodoxy, but of the taste and genius of St. Gregory," seems the key to his general plan. Taste and genius, rather than controversial weight, seem the causes of selection; and if the reader should expect a systematic refutation of Popery he would be disappointed. In every other view, the work is eminently beautiful. Mr. Boyd is a fine Greek scholar, an eloquent writer, and a zealous Churchman. In the two latter characters we will first present him to our readers.

To some persons, perhaps to many, it seems probable that in a few years, the Church of England will be no more! And then—God knows what then. If He have decreed her fall, it behoves us to bow in meekness to his heavenly dispensation. As Christians we must be resigned; and yet—can we refrain from tears? It is not sinful if a child put on mourning for its parent. And oh! is not she our parent? Her benediction visited us almost as soon as the breath of heaven. She washed us in her baptismal fount: she hallowed our infancy: she taught us to lisp the endearing names of God and of Christ: she nurtured us in her bosom: she laid before us whatever is great and dignified, whatever is august and glorious, in religion, philosophy, and learning! Unto her are we indebted for a Hooker, and a Taylor; for Bacon, and Newton; for Bentley, and for Porson!—And now, that she is every where reviled and persecuted; now that she is hunted down by Papists, by Unitarians, by Infidels; and—can it be that professing Christians join them? if we cannot save her from destruction, shall not we bear her pall, and be the mourners at her grave?—She sat by our cradle: let us gather round her tomb. There is one death to which her enemies cannot doom her. They cannot efface her from our remembrance. O Angel of our childhood; instructor of our youth; director of our age; thou, whose enemies would degrade thee to their level, because they cannot attain thy greatness; thou wilt not perish altogether! Thou wilt be enshrined in the temple of our hearts; embalmed in gratitude, and immortalized with praise.—Pp. xxiv. xxv.

Mr. Boyd, our readers will perceive, has studied the Greek Fathers with effect. His language is *Chrysostomic*. He is able to understand and to enjoy the great orators of the Greek Church:—and, with one exception, he conveys to the English reader a very competent idea of

\* We should like to see Mr. Rose undertaking the Apostolic fathers—the Bishop of Lincoln, Justin Martyr, Tertullian and Origen—and Mr. Croly, Chrysostom, Basil, and Gregory of Nazianzum.

their excellence ; his *diction* is often poetic, while theirs is simply rhetorical. Thus we find often *e'en* for *even* ; and the natural order of words is frequently disturbed in a manner only justifiable for metrical purposes. Nothing of this kind can Mr. Boyd find in his great originals, and it is a blemish in his translation. As a specimen of his prose, we subjoin an extract from Chrysostom on the Priesthood, in which the writer is describing the responsibilities of the office.

Imagine that you behold before you a stupendous host of infantry, and cavalry, and naval warriors : the sea is obscured by the number of the vessels ; the multitude of the plains, and the summit of the mountains, are covered with the phalanxes of horse and foot. The brazen arms glitter in the sun, and to his refulgent blaze the helmets and the shields oppose their lustre. The clashing of the spears, and the neighing of horses, are raised to the canopy of heaven ; the bosom of the sea is darkened, no earth appears, but wherever the eye is turned, there is one wide world of brass and iron. An adverse host, fierce in demeanour and terrible in strength, is drawn up in array against them : every thing is prepared : the battle is on the eve of its commencement. Bend your footsteps to the adjoining hamlet, and seizing on a peasant boy, one reared in the bosom of the mountains, and ignorant of every thing (save only his rural flageolet and shepherd's crook), invest him with brazened armour, conduct him through the camp, and initiate him in the horrors of the scene. Let him gaze on the cohorts and their leaders ; on the bowmen, the slingers, the prefects, the generals, the infantry, the cavalry, the darters of the javelin, the galleys and their commanders, the close-wedged troops, and the engines of destruction deposited in the ships. Point out to him the marshalled hosts of the opposing enemy, their grim and frowning visages, the tremendous nature of their warfare, and their countless numbers ; the declivities, and the precipices, and the inequalities of the mountains. Point out to him horses flying, as it were by magic, and warriors carried through the air, and explain the nature and effect of the enchantment. Next recount the calamities of war. Let him figure to himself the cloud of darts, the shower of arrows, the obscurity in the air, the increasing gloom, the terrific night, which is caused by the missile weapons, whose density intercepts the sunbeam ; the dust in concert with the darkness rendering the eyesight ineffectual ; inundations of blood, the cries of the fallen, the shouts of the triumphant, the mountains of the dead, chariots bathed in blood, horses and their riders overthrown by the multitude of obstructing corpses ; the earth teeming with indiscriminate desolation ; clotted gore, shattered armour, splintered javelins, the hoofs of horses and the heads of men together prostrate : here are seen an arm, and a chariot wheel ; there the greaves of a warrior, and a breast transfixed ; brains sticking to a sword, the fragment of a spear with an eye upon its point. Fail not to describe the naval conflict ; some of the ships blazing in the midst of the waters, while others are swallowed by the deep ; the roaring of the waves, the clamour of the mariners, the tumult of the soldiery, a deluge of blood confederated with ocean's foam, and in one mingled torrent desolating the vessels : of the dead bodies, some are strewn upon the benches, some buried in the main, some floating on the surface, some dashed with violence on the shore, and others are whirled around by the billowy surge, impeding the progress of the ships. Then, when he shall have beheld each heart-appalling scene of war's dread tragedy ; when he shall have thoroughly perused and thoroughly digested this stupendous catalogue of accumulated horrors ; unfold the griefs of slavery, and assure him it is an evil worse than death. And having so informed him, address him in words like these : Now, young man, ascend immediately on horseback, and take the sovereign command of that mighty army ! Think you, the untutored stripling would be adequate to the charge ? Would he not rather, from the first moment that he beheld it, have been ready to expire with terror ?—Pp. 195—199.

A fair estimate of Mr. Boyd's poetical powers may be formed from his translation of "St. Gregory's Hymn to the Deity," which we transcribe :

Thee, deathless monarch of the sky,  
My soul aspires to glorify :  
Grant me, in living verse to sing  
Th' eternal Lord, th' Almighty King.  
For thee, the tide of praise is roll'd ;  
The seraphs strike their chords of gold,  
And wake the anthem, soaring high  
With Inspiration's ecstasy ;  
While angels, quickened by thy glance,  
Circle the throne in mystic dance.  
For thee, th' unceasing ages roll,  
Exulting in their Lord's control.  
At thy command the Heaven's expansion  
Became the golden stars' fair mansion ;  
Flamed high the sun in glory bright ;  
Look'd forth the moon with softer light ;  
And born thy wondrous works to scan,  
And trace the mind which formed the plan,  
Uprose thy reasoning creature, Man.  
Thou, O my God, createdst all,  
The highest heaven, this earthly ball ;  
Within thy breast the whole designing ;  
By thy sole power each part combining :  
At thy command the work's begun !  
At thy command the work is done !

Jesus I hail, the Word Divine,  
In whom his Father's glories shine ;  
By nature equal, God Supreme,  
Of angels and of men the theme ;  
By whom dim Chaos back was driven,  
When through the void, th' expanse of Heaven  
He spread, and framed our earthly ball,  
That he might rule, the Lord of all.  
His Holy Spirit I adore,  
The embryo deep who brooded o'er,  
And still with kind paternal care,  
Inspires and aids the humble prayer.  
Tremendous Power !—I hail in thee  
A true and living Trinity !

Father of all, through every hour  
May I proclaim the Triune Power  
Enshrined in deepest mystery !  
May every thought which leads from thee,  
And lures the wavering mind to stray,  
Like morning vapour melt away !  
So may I lift my hands to Heaven,  
In trembling hope to rise forgiven !  
So may I feel the vital flame,  
And glorify my Saviour's name !  
With holy zeal may I adore him,  
And bending in the dust implore him,  
That, when he rears his throne sublime  
Wreathed with the spoils of Death and Time,

As King, as Lord, as God, to reign,  
He may receive his child again!

Grant me, O God, in Judgment's hour,  
Alone to feel thy saving powey:  
Let mercy's ray unclouded shine,  
And the full stream of Grace be mine;  
For Grace and Glory dwell with thee,  
Throughout thy own eternity!—Pp. 383–385.

Of the ~~Papish~~ doctrines incidentally combatted in this volume, we shall proceed to give a summary.

Thus, then, Basil speaks of the Scriptures—of those Scriptures to which, a recent authority has told us, “the Catholic Church has, in all ages, invariably condemned free access.”

\* THE EXORDIUM OF ST. BASIL'S HOMILY ON THE FIRST PSALM.—The books which contain the oracles of Heaven were inspired and connected by the Spirit, in order that from thence, as from a storehouse of spiritual medicines, each man might derive his peculiar remedy. One species of instruction is given us by the prophets: another is presented by the historians: the law furnishes a third; and a fourth is administered in the form of proverbs. But the Book of Psalms unites and concentrates the excellencies of all. It prophesies events yet future: it commemorates facts historical: it teaches rules for the government of life: it prescribes the bounds of duty:—in a word, it is a treasury of countless blessings, for each afflicted sufferer, replete with consolation. To the wounds of the soul long rankling, it administers a cure; those which are more recent it speedily removes; to the soul diseased it ministers; the soul which is uninjured it preserves inviolate, and every passion which rules despotic it subdues. And how does it effect its purpose? It allures and fascinates the heart: it thrills it with a poetic ecstasy, of which the offspring is reflection sapient. For when the eternal Spirit looked down upon our race, and beheld it averse to virtue; when he beheld us, through our propensity to pleasure, neglectful of the life divine—what counsel did he adopt; what expedient did he employ? He tempered with the charm of melody the voice of precept, that, while by harmonious sounds our ears were ravished, we might imbibe insensibly the blessing of instruction. But so have I seen an experienced physician, who, giving to his patient an unpalatable draught, anointed the cup with honey. Wherefore, in mellifluous numbers these hymns were framed, that the young in nature and the young in holiness, while they seem by poesy to be enchanted, may in truth be disciplined by wisdom. No one of the slothful multitude ever departed from the church retaining a prophetic or apostolic sentence; but verses of the Psalms they chaunt at home, and repeat when passing through the forum. If a man be even infuriate with rage, should a holy psalm steal on his ear melodious, he feels at once the influence of its enchantment, and departs, subdued and harmonized by music's power.—Pp. 235—237.

This passage is not merely the individual testimony of a particular Father to the high excellence of Scripture; though, even in this view alone, it would be conclusive against Rome, who builds on the foundation of the Fathers: but it is important as evincing the anti-papish practice of the Church in Basil's days. It proves that “the Catholic Church” was so far from “denying free access to the Scriptures,” that they were regularly read to the children in the public

assemblies; for to what other purpose should Basil inform us that "no one of the *slothful* multitude ever departed from the church retaining a prophetic or an apostolic sentence?" since, if the Prophets and Apostles were not read in the church, it is evident that the diligent would have returned from church no better versed in prophetic and apostolic lore than the slothful. It is besides evident from the same consideration that the Scriptures were read in the vernacular tongue—for, we apprehend, the attentive and the "slothful," if both ignorant of ἑκείνη, would bring away the meaning of equal parts of the *Ῥωμαν* service.

On the subject of transubstantiation, Mr. Boyd quotes from Chrysostom the following passage:—

Let no one be a partaker who is not a disciple: let no one receive like Judas, lest he should suffer as Judas suffered. This assembly also is the body of Christ.—P. 177.

To which he appends this note:—

The word *also* plainly refers to the consecrated bread; this assembly, as well as that bread, is the body of Christ. Will the Papists assert that Chrysostom believed his congregation to be literally *changed* into Christ's body?—Pp. 177, 178.

And, in a note to St. Gregory's funeral oration on Gorgonia, Mr. B. observes:—

In one part of the Oration from whence the above extract has been taken, St. Gregory, speaking of the consecrated elements, calls them ἀντίτυπα τοῦ τιμίου σώματος ἡ τοῦ αἵματος. The same expression has Cyril of Jerusalem, *Catach. Mystagog. 5*. When I can bring forward such passages as the above, will any one have the effrontery to tell me that the Greek Fathers believed in transubstantiation?—P. 293, note.

On these testimonies we have the following observations in the Preface, accompanied with some additional patristical evidence on the same subject.

I trust I have made it manifest, that on the subject of the Eucharist, the doctrine of Chrysostom and Gregory was *exactly the same* as that of the Church of England. In doing this, I have done enough.

There are, however, two passages in St. Cyril of Jerusalem; passages of such great importance, that I must not neglect to cite them. I formerly gave them in the first Appendix to my *Select Passages*; but as I have not reprinted that Appendix, I shall here lay them before the Reader. I entreat that he will peruse them with strict attention. I have more reasons than one for entreating him to do so.

"Beware lest thou shouldst suppose this ointment to be mere ointment; for as the bread of the Eucharist, after the invocation of the Holy Spirit is no longer mere bread, but the body of Christ; so also this holy ointment is no longer mere, or, as I may say, common ointment, after the invocation, but the gift of Christ."—*Catach. Mystag. 3*.

"Those things also which are usually hung up at the festivals of their idols, such as flesh, bread, and other provisions, being polluted by the invocation of

unholy dæmons, must be reckoned among the works of Satan. For, as the bread and wine of the eucharist, before the holy invocation of the adorable Trinity, are mere bread and wine, but, when the invocation has been made, the bread becomes the body of Christ, and the wine the blood of Christ; in the self-same manner, those provisions, which in their own nature are mere simple food, through the invocation of dæmons, become impure."—*Catech. Mystag.* 1. — Pp. iii.—v.

These testimonies are, beyond doubt, palpably distinct and express. We must here, however, have a word with Mr. Boyd. He tells us here, and truly, that Chrysostom and Gregory agree with the Church of England. But afterwards (p. xx.) he informs us that this was only the *ancient* doctrine of the English Church, while the modern doctrine of that Church is very different, and more "consistent with sound criticism:"

Namely, that the consecrated elements are emblems or symbols of the body and blood of Christ; denoting, that as our bodies are supported by eating and drinking, so are our souls supported by faith in the sacrificial death of the Lord Jesus.—P. xx.

This assertion we will not hesitate to negative. Let any man read our Communion Service, our XXVIIIth Article, and our Catechism, and then doubt whether a real presence is the doctrine of our Church.\* Mr. Boyd's "rational," "sublime," and "glorious"† view, however supported by "sound criticism," has not the countenance, at all events, of the modern clergy. They could not dare to remain in the ministry entertaining an opinion so manifestly opposed to those formularies of faith which they have deliberately subscribed. Mr. Boyd's theory of the eucharist entirely destroys its sacramental character. We grant that "the consecrated elements are emblems or symbols of the body and blood of Christ;" but then we further affirm that under that emblematic representation, our souls are "strengthened and refreshed" by a spiritual union with Christ; that the bread and wine are "a means whereby we receive" "an inward and spiritual grace," and not merely a commemorative sign of an event with which they have no connexion.

It is in the highest degree important that the distinction between a real presence and the doctrine of transubstantiation should be clearly understood;—for want of this distinction, the former, which is eternal truth, has been surrendered to the audacious claim of the Papists. It

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\* "Grant us so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood," &c. "Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ," &c.—Communion Service. "To such as rightly, worthily and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ."—XXVIIIth Art. "What is the inward part, or thing signified?—The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."—Catechism.

† P. 20.



does not follow that there can be no real presence, because there is no carnal presence. If every faithful partaker of the Lord's Supper does thereby receive grace and strength, and become spiritually united to Christ, then is Christ really present and effectively present, although not carnally.

There is an observation of Mr. Boyd on the other sacrament also, which calls for a passing remark. "Truth and candour," says he, "compel me to state that infant baptism, as well as some of the P<sup>o</sup>nish corruptions, appears to have been *unknown* in the fourth century, except in the very close." We are not about to say Mr. Boyd ought to have been an Anabaptist, because we hold that the Anabaptists themselves ought not to be dissenters; inasmuch as paedobaptism is not *exacted* from the members of the Church, and there is a service by which adults may be baptized, and by immersion. Still, however, the opinion of a scholar may have weight with some, and be quoted as a voucher by others—and the Anabaptists may exult in the support of a learned Churchman, and, perhaps, obtain proselytes to his schism. How Mr. Boyd could conceive that infant baptism was unknown before the end of the fourth century is what we cannot understand, inasmuch as, independently of the strong inferential argument from Scripture, there is express ecclesiastical testimony on the subject, long before that time. In the beginning of the *second* century, Justin Martyr speaks of *old* persons who had been *discipled* to Christ *in their infancy*; and how this could be, except by baptism, Mr. Boyd will not be able to state. Tertullian, in the same century, writes *against* infant baptism; a proof, certainly, that it was not then "*unknown*." Mr. B. will, we doubt not, thank us for refreshing his recollections on this subject, as his language every where proves that nothing would more distress him than to become even the unintentional abettor of schism.

On the supremacy of the Pope the testimony of Chrysostom is thus touched by Mr. B. :—

The Papists found the Pope's claim to Supremacy, on Matth. xvi. 18, pretending that Peter was the *rock* on which the church was to be built. Thus they explain the text. If the Christians had been Roman Catholics in the fourth century, they would undoubtedly have explained it in the same manner. It unfortunately happens that Chrysostom's explanation is wholly different from theirs. He agrees with us; for he says, *τουτέστι τῇ πίστει τῆς ὁμολογίας*. See his 54th Hom. on St. Matth. The man who asserts that Chrysostom was a Papist, may assert any thing, and every thing.—P. 205, note.

The correctness of Chrysostom's interpretation is not the question. It may, perhaps, be untenable, although it has high authorities in its favour. But *could Chrysostom have written it, had he been a Papist?* This is the real question; and we agree with Mr. Boyd that he who could hold the affirmative, may assert any thing and every thing.

On the presentation of the cup to the laity, we have the following

incidental passage in Chrysostom's 82d Homily on St. Matthew. That Father is speaking of administering the Sacrament to professing Christians generally.

I will yield up this mortal body; or e'er I will impart the body of my Lord unworthily: I will pour out my blood upon the earth, or e'er I will impart unlawfully that sacred blood.—P. 178.

The same Homily contains another incidental observation, which clearly discovers that auricular confession was not the practice of the Church in Chrysostom's time. He is addressing a priest, on the importance of withholding the sacrament from improper subjects; and says:—

For this purpose hath God ennobled thee with so high an honour, that thou shouldst distinguish such men as these. This is thy brightest crown; this thine unfading wreath; this the ornament thou shouldst wear, not glittering in gold, not decked with jewels. But you will say, How can I know such a one or such a one?—P. 176.

Now, if auricular confession had then been the practice, it is obvious such a question could never have been asked.

On the celibacy of the clergy, Mr. Boyd notices a remarkable passage in one of the poems which he has translated from Gregory of Nazianzum. We give it as stated in the preface:—

In his Iambick Poem *De Vitâ Suâ*, Gregory records a speech of his father, in which, addressing his son he says,

Οὕτω τόσσοντον ἐκμετρήκας βίον,  
Ὅσος διήλθε θυσιῶν ἐμοὶ χρόνος.

This passage is invaluable, for it blows to atoms the Popish subterfuge. We here learn that the father was a priest *before* the son was born. St. Gregory was the *eldest* son. Gregory Nyssen, brother of Basil the Great, was not only married, but continued to have children even after he was made a bishop. Yet is he acknowledged as a saint by that *infallible* and *immutable* church, which does not permit her priests to marry.—P. xxxix. note.

These incidental testimonies are far from unimportant; and they are not, perhaps, the less important for being incidental. Still, however, it is impossible not to regret that a gentleman so well qualified for the task as Mr. Boyd should have preferred the gratification of an elegant taste to the utter demolition of Popery with its own weapons. Oddly, but truly, he says,

The most important part of my book is, not what I have translated from the Fathers, nor what I have said of the Fathers, but what I have advanced respecting the Rhemish Testament, and the Rhemish notes. Are the passages which I have quoted, translated correctly, or incorrectly? Are the assertions in the notes true or false?—P. xxiii.

It is certainly strange to find "the most important part" of a book in the preface, and in a work intituled "The Fathers not Papists" to find "the most important part" taken from another quarter. But, all

this notwithstanding, Mr. Boyd has, as he truly affirms, made out a triumphant case against the Rhemish New Testament. Our readers are aware that this work is an English translation made by that Church which, in all ages, has "invariably condemned free access to the Scriptures," and which, therefore, was not likely to translate them so as to make their meaning very accessible. This translation was made at a time when "free access" was so generally insisted on, that some kind of access could not be denied; and therefore the object was to make it as little "free" as possible. The translation was, of course, made immediately from the Latin Vulgate, which the Romanists hold to be the immediately inspired text, and which the learned Charles Butler had the ignorance to tell Mr. Boyd, was of greater authority than the mutilated MSS. of the Greek Testament, which have come down to us! But, by a strange inconsistency, like that whereby Lord Brougham makes the blundering Peers useful correctors of the infallible Commons, it was thought fit to announce on the title-page, that it was "diligently compared with the original Greek!" The statement was made, of course, to quiet the scruples of such as had heard that the Vulgate was only a translation, and that there was a Greek original in existence. But the effect was such as had not been anticipated. The appeal to the original Greek brought the Protestants upon them—sturdy Greek scholars, and severe philologists. And the dressing the Rhemish translators have received at the hands of Mr. Boyd, though brief, is, certainly, fearfully severe. We present our readers with a part of it.

In the fifth chapter of St. James, and the fourteenth verse, we find these words: "Is any sick among you? let him call for the elders of the Church." In the sixteenth verse we read, "Confess your faults one to another," Ἐξομολογείσθε ἀλλήλοις τὰ παραπτώματα. The Greek words at once show the precise meaning. Christians are commanded to confess their sins to *each other*. But the Church of Rome commands her votaries to confess their sins to a priest. The Popish translator takes advantage of the phrase, *one to another*, and actually subjoins the following note: "That is, to the priests, who were called in, in verse fourteen." Reader, would you not have thought, that leaving religion and honour out of the question, this man would have had more decent pride than to avail himself of a subterfuge so contemptible? In the eleventh chapter of 1 Corinthians, and the twenty-seventh verse, we are told, "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily." Now, reader, mark! The most ancient and valuable Greek manuscripts have *καί*; several manuscripts of the vulgate have *et*; the Arabic, the Ancient Syriac, the Coptic, and Æthiopic versions agree with the Greek and the Vulgate; the oldest printed editions of the Vulgate, editions published by Roman Catholics, have *et*; but some Greek manuscripts of less authority, instead of *καί* read *ἔ*; and some manuscripts of the Vulgate, instead of *et* read *vel*. The Roman Catholic translator, thinking that this false reading tended to sanction the practice of giving to the laity the communion in one kind, has not scrupled to render the passage thus: "Whosoever shall eat this bread *or* drink this cup." Not content with this, he has appended the following note: "Here the Protes-

tant Testament is corrupted, by putting *and drink*, contrary to the original *ἢ πίνῃ*, instead of *or drink*." Observe, the most ancient Greek manuscripts, some of the ancient versions, several manuscripts of the Vulgate, and even the oldest editions of the Vulgate, agree exactly with the Protestant translation. And yet we are told, that the Protestant Testament is here corrupted! Can any confidence be placed in such men as these?\*

I come now to comment on a passage yet more iniquitous. In the eleventh chapter of Hebrews, and the twenty-first verse, we read, "Jacob, when he was a dying, blessed both the sons of Joseph, and worshipped, upon (or over) the top of his staff." *καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ*. These words are taken *Gen.* chap. xlvii. ver. 31. The Hebrew word, which the Septuagint translators render *staff*, signifies also *a bed*, and it is most probable that they ought to have so translated it. But whether it was a staff or a bed, it is evident that Jacob leaned upon or over it, while he made obeisance. The Protestant translators, therefore, with great propriety, inserted the word *leaning* before the preposition; but they printed it in *italics*, to shew that it was not in the original. All the ancient versions, the Vulgate alone excepted, coincide exactly with the Greek. Let it be especially observed, that at *ἐπὶ* there is no various reading in any Greek manuscript extant. In all the manuscripts, the preposition immediately follows the last verb. The astonishment of the Protestant reader will be equalled by his indignation, when I inform him that the Popish impostors thus translate the verse: "By faith, Jacob dying blessed each of the sons of Joseph, and adored the top of his rod"!!! To this monstrous rendering, they subjoin the following note: "The apostle here follows the ancient Greek Bible of the Seventy Interpreters, (which translates, in this manner, *Gen.* xlvii. ver. 31,) and alleges this fact of Jacob, in paying a relative honour and veneration to the top of the rod or sceptre of Joseph, as to a figure of Christ's sceptre and kingdom, as an instance and argument of his faith. But Protestants, who are no friends to this relative honour, have corrupted the text, by translating it, he worshipped, *leaning upon the top of his staff*; as if this circumstance of leaning upon his staff, were any argument of Jacob's faith, or worthy the being thus particularly taken notice of by the Holy Ghost."

This note contains two falsehoods! firstly, the Seventy Interpreters *do not translate* in this manner. The Greek words in the Septuagint, and in the passage of Hebrews, are the same. Secondly, the Protestants have *not corrupted* the text. Our translators have rendered the verse, just as any scholar would render it: as Porson himself would render it, if he were now alive, and were to explain the passage *critically*, without reference to any religious opinions. An opponent will perhaps reply, that the Rhemish version was professedly made, not from the Greek, but from the Vulgate: I answer, that in the instances just cited, the Vulgate is manifestly corrupted; for it differs not only from the original Greek, but likewise from the Vulgate of the Old Testament, although it is a quotation from it.

\* Many years ago Bishop Milner published some Letters on Ireland. In one of them he unluckily commented on translations of Scripture; and speaking of the above text, said, "our faithful version reads OR." As Dr. Milner resided in this learned country, amid the blaze of critical erudition, one might have supposed that in the course of some years he would have caught a faint glimmer. But no such thing. In "The End of Religious Controversy," he astounds us with a passage which I shall cite, not from the *first*, but from "the fifth edition, with considerable emendations by the author." The Apostle says, "Whoever shall eat this bread, OR drink the chalice of the Lord unworthily, shall be guilty of the body and the blood of the Lord." True it is, that in the English Bible the text is here corrupted; the conjunctive AND, being put for the disjunctive OR, contrary to the original Greek, as well as to the Latin Vulgate!!!! Just before he blamed a Protestant opponent for having suppressed this text!!! This is Bishop Milner, one of the most learned of the English Roman Catholic Divines! What are we to think of his brethren in general? What must be the state of their biblical knowledge?

I have already observed, that the text in Hebrews is quoted from one in Genesis. I must not overlook this important fact, namely, that in these two places the Vulgate is at variance with itself. The passage in Hebrews is thus given—*Fide, Jacob moriens, singulos filiorum Joseph benedixit, et adoravit fastigium virgæ ejus.* In Genesis it stands thus—*Et ille, Jura ergo, inquit, mihi. Quo jurante, adoravit Israel Deum, conversus ad lectuli caput.*

We find then that the Vulgate of the New, differs from the Vulgate of the Old Testament. It is manifest, that one out of the two must be wrong; yet, are not the priest-ridden laity bound to believe in the divine authority and infallibility of both? If I had got at hand the Douay version of the Old Testament, I should, perhaps, discover that it contains a third reading. The fact is, that very few ancient works have come down to us, in such a corrupt, mutilated, mangled state, as the poor Vulgate.

Reader, be patient: I will call your attention to only one more instance. 1 Cor. ch ix. ver. 5, is thus rendered by those lovers of truth, the Rhemish translators: "Have we not power to carry about a woman, a sister?" They then subjoin the following note: "Protestants have corrupted this text, by rendering it, *a sister, a wife.*" This note, like the others which I have cited, contains an unprincipled falsehood. The Protestants have *not* corrupted the text. They have rendered the two substantives in the order in which they stand in the Greek; and they have translated them exactly as Bentley and Porson would have translated them, if those great scholars had been indifferent to all religious systems, and had been investigating the passage critically.

Every reader who is a competent judge, must have seen that all I have advanced is strictly true; that in all the cited passages, *our own* translation is *correct*, and the *Rhemish version erroneous*; that the notes which I have brought forward are made up of calumny and falsehood. —P. x.—xvi.

We must here conclude our notice of Mr. Boyd, offering him our sincere thanks for his elegant, learned, and useful volume, and his eloquent defence of our persecuted Church. We commend his practice as a parting *verbum sap.*

I have been told that the Roman Catholics do not like the word *Papist*, considering it a term of reproach. I therefore think it right to state, that I use it to avoid the too frequent recurrence of the same expressions. For this reason, I shall sometimes say *The Romanists*. I certainly will never say *The Catholics*; and I am astonished that Protestants do not perceive the glaring impropriety of applying to them this term.—P. vi. note.

#### ART. II.—*Library of Useful Knowledge. History of the Church.*

*By the Rev. G. WADDINGTON, M.A., Fellow of Trinity College, Cambridge, and Prebendary of Ferring in the Cathedral Church of Chichester. [Published under the Superintendence of the Society for the Diffusion of Useful Knowledge.]* London: Baldwin and Craddock.

Pp. 738. 1833.

It was with sentiments of surprise, mingled with feelings both of satisfaction and apprehension, that we sometime since learnt the decision of the above-named Society to publish a History of the Church. It was truly matter of surprise that such a Society should think that the knowledge of any thing connected with the gospel came under the denomination of Useful; that they should lend their name

to such a work was also matter of satisfaction, inasmuch as it was the virtual abandonment of those principles, openly professed and acted on by so many of the members of this Society, that religion might safely be passed over in any public undertaking. With the consistency of all this, we, of course, are not concerned : but we must honestly confess, that whatever other feelings we possessed, they were subordinate to one of great apprehension. When we recollected the history of the Jews, written by a Clergyman of the Church, and a Professor in the University of Oxford, published by Mr. Murray, our apprehensions were by no means diminished. We felt that the mere fact of the author (the Rev. George Waddington) being a Clergyman, and Member of the University of Cambridge, was no sufficient guarantee for the sentiments to be inculcated in the work. And when the Publisher of the Quarterly (notwithstanding the loud remonstrances against such conduct) still persists in issuing fresh editions of the subtle poison as fast as *the trade* can dispose of them ; we certainly had no right to expect, from this Society, any great tenderness as to the prejudices and views of the friends of the Church. But our apprehensions arose not merely from the religious opinions supposed to be entertained by many of the members of this Society, and the openly professed sentiments of others, in the affair of the (so called) University of London ; but they arose mainly from the undertaking itself. We do not, perhaps, regard the system pursued by this Society as the best means of diffusing useful knowledge. This, however, is an affair of comparatively small importance while their attention is confined to other subjects ; but any undertaking which touches that one subject, with which all our most important hopes and fears are connected, ought certainly to call forth the most unceasing vigilance of Christians. Faults, or mistakes, which in other matters might be passed over as venial, ought here to be subjected to the most rigid treatment. In the various efforts to diffuse knowledge, by means of a continued series of works, which have recently been undertaken, it is certainly a remarkable feature to find that religion makes a prominent figure. Thus we have histories of the Jews, of the Bible, and of the Church ; a history of Mahomet, and of others who have, in their day, influenced the religious opinions of mankind. Mr. Southey, in his excellent works—the History of the Church,—in his Vindication of it, addressed to Mr. Butler ; in his History of Methodism, and his republication of Bunyan's Pilgrim's Progress, with the very curious life of that personage prefixed,—has done much, probably, to excite the taste for such kinds of literature. Mr. Butler's History of the (so called) Roman Catholic Church, and, we believe, a History of the Dissenters, followed in Mr. Southey's wake. The taste for such works evidently exists to a great extent ; but that the means to gratify it, now adopted, are liable to very great objection we dare not dissemble. We

hold that none but a sincere Christian, actuated by the very highest motives, and under a sense of the greatness and difficulty of the work, and of its incalculable importance, pursuing it in a spirit of prayer, of humility, and the fear of God, ought to presume to write on such subjects.

The great error of Mr. Milman, in his *History of the Jews*, was, that he tried to *lower it down* to the mere tone of an ordinary history; and here again we have had the *History of the Church* coming out alternately with the *History of Insects*; with the histories of architects, sculptors, painters, and we know not what beside: perhaps, ere long, we shall have, on the first of January, a number of the history of the Church, to be followed in the succeeding months by numbers of the history of the stage, the history of opera dancers, or the history of the beauties of the court of his most sacred majesty, Charles the Second, or with Pepy's *Memoirs* in a condensed and cheaper form. The mere familiarity with which these matters must be treated, from the very nature of such undertakings, is injurious. Religion is thrust down from her exalted character, of being the most important and awful of all subjects, to be placed on a level with common literary undertakings. Instead of being the supreme divinity of the temple, she is merely placed in a common niche in the great pantheon of literature. No one can doubt that it must have a sad and chilling effect upon the mind of him who writes on such a subject, to feel that he must, to a certain extent, sacrifice his own principles, to be lowered down to the diminutive standard of a committee of revision; or that he must submit his lucubrations to the Procrustes' bed of the profits and loss of the literary undertaking. We hold, therefore, that such matters as these had better be left to individual exertion; as at present conducted, they cannot promote the cause and investigation of truth; but by being, as much as possible, conformed to the ephemeral opinions and feelings of the present hour, have only a tendency to perpetuate error and prejudice. We affirm, therefore, that there is, and must be, in such undertakings, a tendency to lower sacred things down to the familiarity of what is common; and to make them come down to the vulgar notions of the present hour, instead of raising the opinions of men up to the standard of truth and virtue. We hold that it is utterly improper to write a history of sacred things in the mere mercantile spirit of an ordinary literary undertaking, and to contract to supply so many sheets by such a given time, lest the concern should stand still. Our older works were written in a different spirit, and no one can doubt the zeal, the ability, and piety with which Mr. Southey sent forth his works before mentioned.

All circumstances, however, considered, we cannot but acknowledge that this work is really far beyond what could have been reasonably

expected; and (after the observations which we have thought it our imperative duty to make on these literary undertakings generally) we cannot, in justice to Mr. W., withhold the following sentiment from his Preface, with reference to this work :—

I am not blind to the various and even opposite dangers which beset it; and least of all am I insensible to the peculiar and most solemn importance of the subject. But I approach it with deliberation as well as reverence, willing to consecrate to God's service the fruits of an insufficient, but not careless diligence, and also trusting, by his Divine aid, to preserve the straight path which leads through truth unto wisdom.

The division of the work is also judicious. It is divided into five periods. The *first* terminates with the accession of Constantine. The *second* carries us through the age of Charlemagne. The *third* conducts us to the death of Gregory VII. The *fourth* to the removal of the seat of papal government from Rome to Avignon. The *last* division ends at the Reformation. Beyond this, we presume, the Society does not take the history of the Church under their especial protection; a decision, in the wisdom of which we perfectly acquiesce. The history of the first period is contained in the first five chapters; the subject discussed in these chapters are as follows :—Cap. I. The Propagation of Christianity. Cap. II. On the Numbers, Discipline, Doctrine, and Morality of the Primitive Church. Cap. III. The Progress of Christianity, from the year 200, A.D. till the Accession of Constantine, A.D. 313. Cap. IV. On the Persecutions of several Roman Emperors. Cap. V. On the Heresies of the three first (*Qu.* first three?) Centuries.

The end of the Preface contains some sentiments to which various interpretations may be given. It is asserted, that “diversity in religious opinion is inseparable from religious belief;” it is also there asserted, that “the moral effect of this great historical lesson can be only uncontentious, unlimited moderation.” These sentiments are somewhat modified, it is true, by the context; nor perhaps would it have been worth while to have noticed them, had they not been followed up by a declaration (in Cap. VI. p. 85) that it was a “fallacious supposition, which afterwards animated the Roman church, and which has misled despots and bigots in every age, that unanimity in religious belief and practice was a thing attainable.” If all that is meant and intended by these declarations is simply to show the impolicy and wickedness of persecution, we do not yield to Mr. Wadlington, or to any of the (so called) friends of civil and religious liberty, in giving them our hearty assent: but if it be meant to justify the setting up of every man's own private opinion, or to maintain that every man has a perfect right (according to his own will and pleasure) to break and violate the unity of the church of Christ, then we utterly reject them; and in opposition to them, remind Mr. W. of the declarations of Scripture on the necessity of unity, and the sinfulness of heresy and schism; and



we would also hint, that our own Church, and all the fathers of the Reformation, thought it no tyrannical exercise of church authority to impose fixed and definite articles of faith, and formularies for public worship and discipline. On the whole, we cannot but fear, that this is a concession to the practice and sentiments of the modern dissenters, and of free-thinking Unitarians.

With regard to the church of Corinth, Mr. W. has fallen into a strange error. When speaking of the dissension and contumacy with which it was deformed, he says: "Cephas and Apollos divided the very converts of the Apostle;" i. e. of St. Paul. Now it is extraordinary that such an error should have been committed in the very teeth of that Apostle's declaration. It is true, the Apostle represents them as saying, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ;" (1 Cor. i. 12); but he afterwards informs us, in chap. iv. ver. 6, "And those things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written;" (viz. in the foregoing part of this very Epistle;) "that no one of you be puffed up for one against another."

It is therefore exceedingly plain, that these factions in the church of Corinth were not formed in favour of the different Apostles, but in favour of different teachers among the Corinthians themselves; and that the Apostle only used the names of himself, of Cephas, Apollos, and even of Christ, to show the folly and wickedness of such conduct in a more palpable manner. As no one could for a moment think that Christ could be divided; "that Paul could be crucified for them; or that they could be baptized in the name of Paul;" so much less could this be imagined in the case of any inferior teachers: and therefore he would have them not "be puffed up for one against another," and not to think of any man that he was above what he had described all ministers of the gospel to be in this Epistle; that they were to be esteemed only as servants of God, "*as ministers by whom they had believed.*" Paul might plant, and Apollos water; it was God alone who could give the increase." So great a mistake, and such a misrepresentation of the plain and acknowledged sense of the Holy Scriptures, is really astonishing in the historian of the church of Christ.

This same church of Corinth, however, seems to be a great source of embarrassment to Mr. W.; whilst he laudably labours, on most occasions, to show the high antiquity of episcopal government in the church, he nevertheless, now and then, (probably having the fear of the Society for the Diffusion of Useful Knowledge, and of Lord Brougham and Vaux, before his eyes,) seems anxious to show his own opinion to be, that that government, after all, is perhaps to be placed among those *indifferent matters*, which may vary according to circumstances. Although, therefore, (in page 20,) he admits that every church, of which we possess any

distinct information, **has** episcopal government before the conclusion of the first century, "yet," he says, "it is equally true, that neither our Saviour nor his Apostles have left any express and positive ordinances for the administration of the church; desiring perhaps that *that* which was intended for every age and condition of man, to be the associate and guardian of every form of civil government, should have the means of accommodating its external and earthly shape to the various modifications of human polity;" and accordingly we are assured (page 12), in accordance with these principles, that in the church of Corinth, at the time the celebrated Letter of St. Clement was addressed to it, "The episcopal form of government was clearly not yet here established, probably as being adverse to the republican spirit of Greece;" and again, in the note to page 21, "the church of Corinth seems indeed to be the only exception;" *i. e.* to the universality of episcopal government.

That this is not the doctrine of the Church of England will (we suppose) not be denied; and at the present time, perhaps, it is not amiss to advert to it. For, if this be a correct view of the subject, then, whenever the legislature of this country, moved by their own special pleasure, or urged by clamour from without, shall vote episcopacy to be *adverse* to "the spirit of the age," or (as *beautifully* expressed in the language of the Act by which episcopacy was abolished in Scotland) that "it is become odious to the people;" why, we suppose, the Church of England must even submit, and turn Presbyterians or Independents. If the former, Mr. W. happily furnishes us with the authority of the church of Corinth in favour of that form; although *Independency* is undoubtedly much more in accordance with the spirit of the present day, or at least with that which is perpetually dinned into our ears as such.

If Mr. W. is right in inculcating this doctrine, then are our forefathers wrong, who resisted the abolition of episcopacy even unto the death; then are our brethren in Scotland wrong, who have undergone many a persecution, and cheerfully suffered the spoiling of their goods, rather than abandon it; and then (which will perhaps have greater weight with an age which *boasts* the schoolmaster to be abroad) will a numerous and excellent body of Christians in America be in great error. This last example, and the fact of the flourishing and increasing importance of our episcopal brethren in those parts, of which the Numbers of the CHRISTIAN REMEMBRANCE give us, from time to time, such interesting accounts, shows that episcopacy may flourish under a democracy as well as under a monarchy; that it is as compatible with the sovereignty of the *demos* as with any other form of government.

We cannot, however, but remind Mr. W. that these are the genuine sentiments of the dissenters; and though we would not be harsh in our judgment of others in such matters, yet we cannot but bear in mind

this remarkable fact, that the most celebrated names amongst the foreign Protestants, from the Reformation downwards, even of those who rejected episcopacy, have passed loud encomiums on the constitution of our Church; and that even Calvin, the *inventor* of the Presbyterian form, condemned those who sought to change its episcopal constitution. The dissenters have indeed long given up the notion of the divine origin of Independency; and the Presbyterians seem little, now-a-days, to insist on the divinity of every single article of their form, having perhaps for a long time had a shrewd guess, that it is not found in the New Testament, but was manufactured, *for a particular purpose*, at Geneva; whilst, with respect to Episcopacy, as the party and factious medium through which it was once viewed has passed away, it has gradually risen in the estimation of its followers; and is regarded, both here and in America, as of apostolical, and therefore of divine, appointment; as resting on the same foundation as the observance whereby *the first day of the week* is now peculiarly appropriated by the christian church, rather than any other, to be "the Lord's-day."

With regard to the subject which has called forth these observations, we may just remark, that, even if the Church of Corinth was not at a very early period under the government of a Bishop, it by no means follows that it was what Mr. W. calls *presbyterial*; at least, not in the modern sense of that word. Will any one deny that the presbyters and deacons, then superintending it, had not been ordained by an Apostle? Can we suppose that St. Paul acted differently at Corinth to his conduct in other churches? We might as well say that any diocese which, from accidental circumstances, continued for some time without re-electing a new Bishop on the death of a former one, was presbyterian, though all the ministers had received episcopal ordination. We cannot therefore but think, that the terms in which Mr. W. has spoken of the church of Corinth, not only contradict the present opinions of the Church of England very unnecessarily, but have a direct tendency to lead his readers into an important error.

We cannot but think that we have here an example of that evil we before hinted at as necessarily attending such publications as the present. To suppose that works intimately connected with religion or politics, like the present and many others of this Society's publications, can come forth under their authority, and not at the same time be necessarily made, to a certain extent, the mere vehicles of the opinions known to be patronized by the leading and influential members, is to expect a moral miracle; and we may perhaps add, that *such a miracle was never very seriously expected by those gentlemen*. Whether the world be really benefited by books, in which the facts of history, and the doctrines of religion, must be *softened down* to suit the views of party, instead of being presented in all the bold simplicity of truth, we

think more than questionable. But the great mischief done by such a Society consists in this, that you are never certain of getting at the genuine opinions of the writers themselves, who are patronized by them. When a man writes a book he is supposed to have examined the subject, and to be so far a safe guide: the peculiar bias and prejudices of his mind will soon be discovered, and, perhaps, are previously well known; at any rate, he bears the sole responsibility in his own person, and his work must make its way chiefly by its own pretensions and merits. But the bare fact of the patronage of such a society as this must always lead to the supposition, that the writer is more anxious to please his patrons, than to speak boldly and honestly his own sentiments. By throwing a strong light on some parts, and by a skilful management of shade, it is easy to accomplish the task; and the effect of the whole is, that you have not the unbiassed sentiments of a man who has examined the subject for the purpose of giving an opinion, but the views of a committee, who have never examined the subject at all, and therefore are totally incompetent for the work they have undertaken. The writer, by sharing his responsibility with others, does, in fact, shift it from his own shoulders; and thus the old proverb is abundantly verified, that "what is every body's business, is that of nobody." The writer, who ought to know the whole truth, is not responsible; and the committee, who do not know it, are; and thus, to use another very homely illustration, "between two stools" the poor truth "comes to the ground."

Does any one imagine that the influential members of this Society know any thing about the early church of Corinth, or about the history of episcopal government? Does he suppose that any writer patronized by them is such a goose as to think that they are great admirers of Bishops, or of a strict ecclesiastical discipline? May he not reasonably suppose that they are too liberal to wish to shock the prejudices of *their dissenting brethren* in this respect?

That the dissenters have still prejudices of this sort appears plainly enough from a recent affair, which does not reflect very high credit upon those concerned in it. Some time since we saw an advertisement in which a new edition of *Milman's Internal History of the Church of Christ* was announced as shortly forthcoming, in which all those parts having reference to the high authority and apostolical appointment of Bishops were to be omitted. After all, it will be certainly a curious thing to read such a history; for so intimately is Episcopacy interwoven with the history of the primitive church, that those who wish to banish all traces of it, will be put to some awkward shifts to effect their object. How odd it will be, when we come to the names of the great luminaries of the Church, to read them curtailed of their fair proportions; and instead of having them called Bishops, to find substituted some title in

accordance with the taste of modern dissent. At this rate we shall hear of "The Reverend Mr. Ignatius, Preacher of the Gospel." As to the origin of such a plan, we know nothing; but would only remind those who patronize it, that they themselves were loud enough in exposing the conduct of the Unitarians, when, three or four years ago, they published *Watts's Hymns* (as they still persisted in calling them), though carefully, by means of *omissions and additions*, suited to the doctrines of modern Socinians. We need not, however, be surprised at this, when we remember that men have been led, by party zeal, to tamper with the Word of God itself. Of this the efforts of the Unitarians, in modern times, are a lamentable proof; but they have only followed at a humble distance the sectaries of the days of puritanism, who were in the habit of issuing forth editions of the Holy Scriptures, mutilated and altered to suit their own opinions.\*

Thus far only our limits permit us to advance at present; but we could not further delay the above observations upon an important doctrine contained in that part of the work to which we have briefly called the attention of our readers. Indeed, as we have already hinted, any thing proceeding from the Society for what we term the *Confusion of Useful Knowledge*, whether religious or political, we naturally look upon with a very suspicious eye; well knowing that the whole tendency of liberalism is to pull down all above, and trample upon all beneath its own standard.

## LITERARY REPORT.

*Metrical Exercises upon Scripture Texts, and Miscellaneous Poems.*  
By HARRIET REBECCA KING. London: Smith, Elder, & Co. 1834. 12mo. Pp. 168.

In a very modest and unpretending preface, the authoress of this little volume intimates that a nervous deafness, which rendered her unable to hear the preacher in her attendance upon public worship, induced her to take this means of rivetting her attention on his text; and we wish every one could evince the same earnest desire to profit to the utmost by their opportunities, and the same humble and holy feelings. Some of the pieces display a high poetic character, and to all admirers of sacred verse—to

those who love to read the pure doctrines of our religion paraphrased in sweet and striking language, we would warmly recommend the collection. There is a strain of cheerful submission to every dispensation of the Great Allwise—a desire to recognize the signs of mercy in every event—a strong evidence of (to use her own words)

————— "a grateful heart,  
Which God in mercy bruised, in mercy  
healed."

Amongst the miscellaneous poems, "there is a sweet and womanly effusion on a painting executed by her mother, and some very touching lines on a severe domestic affliction in the family of her friend, the Rev. W. Wood, (the

\* See D'Israeli's *Curiosities of Literature*, where this is proved to have been a common practice in those times.

author of "Death-Bed Scenes,") who was at that time the Vicar of Fulham. We hope many of our readers will praise the work for themselves, and shall be content to give but one specimen, which we cannot forbear quoting, as combining great beauty of expression with much sound, practical, christian morality.

Ephesians v. 14.—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

See also St. John's Gospel, chap. xi.

The sleep of sin is on thee now,  
My soul! thou art oppress'd:  
The weak resolve, the wavering vow,  
These, these thy dreams molest.

Awake, thou sleeper! and arise  
From error's death-like night:  
To heaven's high portal lift thine eyes,  
And Christ shall give thee light.

Bound hand and foot, within the grave  
Thou many days hast lain;  
But He whose office is to save,  
Calls thee, Come forth again!

Awake, arise, shake off thy bands,  
And bend in worship low,  
The mighty Lord himself commands  
To loose and let thee go!

Go forth, then, in the strength of faith,  
The confidence of prayer:  
Continued trance, indeed, is death;  
Its final doom—despair.

*The Protestant Penny Magazine.*  
*Published Monthly.* Nos. I. to IV.  
Dublin: Robertson & Co. London:  
Houlston & Son; Nesbit.  
Manchester: Ambery. Edinburgh:  
Waugh and Innes. Glasgow:  
McPhun 1834.

A WELL-TIMED publication, full of important truths and facts: it is cheap, and well-printed; and we trust that it will receive, what it deserves, an extensive circulation. We rejoice to see that its agents are established in different parts of Great Britain, as well as at Dublin. While the Romanists are exerting themselves to the utmost in order to propagate the unchristian and antichristian dogmas peculiar to the Latin or Romish section of the universal professing Christian Church, it becomes the bounden duty of Protestants to leave no fair and

proper effort unattempted, to defend the holy cause of God and of the un-mutilated gospel of Jesus Christ. We rejoice to learn that the General Assembly of the Established, or Presbyterian Church, in Scotland, has revived the attention of their clergy to an old act, by which every clergyman of that Church is required to preach once a quarter against the errors of Popery: and we would respectfully remind the clergy of our own Reformed Episcopal Church, that by the first canon, which is obligatory upon them, since it has not virtually been repealed by any subsequent act of parliament, "all ecclesiastical persons having cure of souls, and all other preachers and readers of divinity lectures, shall, to the utmost of their wit, knowledge, and learning, *without any colour or dissimulation, teach, manifest, open, and declare* FOUR TIMES EVERY YEAR, AT THE LEAST, *in their sermons and other collections and lectures, that all usurped and foreign power—forasmuch as the same hath no establishment nor ground by the law of God—is, for most just causes, taken away and abolished: and that therefore no manner of obedience or subjection, within his Majesty's realms and dominions, is due to any such foreign power; but that the King's power, within his realms of England, Scotland, Ireland, and all other his dominions and countries, is the highest power under God; to whom all men, as well inhabitants, as born within the same, do by God's laws owe most loyalty and obedience, afore and above all other powers and potentates in earth."*

Many of the clergy of our Church, we know, do comply with the spirit of this canon, by introducing—not merely once a quarter, but as often as a proper opportunity presents itself—strong incidental arguments and proofs against the supremacy arrogated to himself by the Roman Pontiff, as well as against the other errors of the Romish Church; which (we must remind our readers) has not rescinded or repealed one single sentence of the intolerant decrees of her councils and creed against those, whom she is pleased to denounce as heretics.

*An Elementary Course of Lectures on the Criticism, Interpretation, and Leading Doctrines of the Bible, delivered at Bristol College, in the Years 1832, 1833. By W. D. CONYBEARE, M.A. London: Murray. 1834. 18mo. Pp. xxii. 304.*

THESE Lectures, which are strictly elementary, are eight in number. They are very perspicuously written, and are well calculated for the purpose for which they were composed. They treat on the Inspiration of the Holy Scriptures, and the determination of the Sacred Text—on the Means and Rules of Scriptural Interpretation and on Hermeneutics—on the Mysteriousness of certain Doctrines of the Christian Religion—on the Alienation of Man's Moral Condition—on the Doctrine of the Atonement—on the Divinity of Christ—on the Personality of the Holy Spirit—on the Trinitarian Testimonies of the Apostolical Fathers—and on the Influences of the Holy Spirit.

*Devotional Reflections on the Psalms of David; for the use of Christians of all Denominations. By THOMAS CARPENTER, Author of the "Christian's Manual," &c. &c. London: Hurst. 1831. 18mo. Pp. 204.*

WHOEVER may have read the "Christian's Manual," which we some time since recommended to the notice of our readers, will have observed the truly christian feeling and temper which pervades the religious writings of Mr. Carpenter. The little volume before us has been written with a view to raise the spirit of devotion and prayer. This, we doubt not, an attentive perusal will effect. From the manner in which the different portions of the Psalms are treated, it might have been justly styled "Prayerful Reflections." We think the work calculated to administer christian comfort and edification to all classes; and would be particularly useful as a manual to lend to the poor: we therefore most cheerfully recommend it to the attention of all Christians.

*The Union between Church and State Considered and Defended. A Sermon preached at the Visitation of the Venerable Robert Markham, M.A. Archdeacon of York. By the Rev. W. SNOWDEN, B.D. &c. &c. London: Hurst; Hatchard & Son. Pp. 31.*

SOUND and argumentative—clearly proving that it is imperative upon every christian government to provide for all classes of subjects the means of christian worship and instruction.

*A Sermon, preached in the Parish Church of Dunstable, in the County of Bedford, for the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts. By the Rev. G. F. WHITLEY, M.A. of Trinity College, Cambridge, Vicar of Eaton Bray, in the County of Bedford, and Chaplain to Earl Beauchamp. London: Rivingtons. Pp. 24.*

THE powerful and almost innumerable claims of these unrivalled Societies are here ably advocated, and the Church of England successfully vindicated against the charge of indifference to the spread of the gospel.

*An Invitation to the Lord's Supper; given in paraphrase of Passages selected from the Old and New Testament, the Book of Common Prayer, and the Communion Service of the Established Church, &c. London: Hatchard. Pp. 31.*

THE design is good; but of the paraphrase, we can only say, with Pope,

"To heavenly themes diviner strains belong!"

*"Redeeming the Time;" a Sermon, preached at St. Bartholomew's Chapel, Sydenham, on Sunday, September 7, 1834, in aid of the National School. By the Rev. THOMAS BOWDLER, M.A. London: Rivingtons. Pp. 24.*

WE have more than once observed, that it would be far better for the interests of the Church, if her ministers

read more and published less; and we do not think that either the argument or *copia fandi* of the discourse before us will add to the reputation of the author.

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*Sermons to Young People. By the late Rev. SAMUEL LIVINGTON, of Bideford, Devon. A new Edition. London: Davis & Porter. Pp. 304.*

THESE Sermons were delivered in the pursuance of the will of Captain Young, who left a small legacy for the support of an annual lecture to the young. Their chief characteristic is a beautiful simplicity, which goes home to the heart; and which has rendered them a great favourite with all denominations of Christians. An interesting memoir is prefixed.

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*Practical Truths from Homely Sayings. London: Hatchard. 12mo. Pp. 271.*

THE object of this very pretty little work is to show how the same principles which guide man in his temporal concerns, should influence him in those which are eternal; and by means of sayings which are familiar, and easily understood, to connect scriptural precepts, examples, and encouragements, with the common duties of every-day life. This task has been executed in a very pleasing style, and we recommend the book as an excellent *Christmas-box*, which the *old* may give, and the *young* receive, with advantage.

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*The Pulpit, No. 620.—The Superiority of the Established Church: a Sermon. By the Rev. GILBERT CHESNUTT, B. A. of St. Peter's, Wolverth.*

WHILE the Church is attacked on all sides, it surely is but right that those who love and venerate, should have the same liberty in defending, which others assume in attacking her; and this privilege, we are happy to say, has been vindicated by many of the brightest ornaments of the Establishment. We well remember the powerful sensation produced by a pamphlet of Mr. Chesnutt's on

the Popish question; and we have great pleasure in bearing our testimony to the undiminished zeal and intellectual vigour with which he unmolested the schismatic Philistines at the shrine of Truth. The present Sermon is able, comprehensive, and full of research.

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*The Christian Keepsake and Missionary Annual for 1835. Edited by the Rev. W. ELLIS. London: Fisher & Co. Small 8vo. Pp. 306.*

THE contents of the interesting and improving volume entitled the "Christian Keepsake, or Missionary Annual," are, as its name denotes, all of a religious character. It contains some instructive and very pleasing memoirs of Christians eminent for their piety; and who, though in some instances but little known to fame, afford beautiful specimens of the practical influence of the pure and holy religion of their Redeemer. From the pleasing examples adduced, we have additional proofs that it is, by that blessed influence alone we are enabled to perform the difficult (though necessary task) of schooling our own hearts according to its divine injunctions, or of becoming instruments of good in a wider field of usefulness, by imparting those holy precepts to the ignorant and unenlightened. The volume is also adorned with some beautiful engravings and elegant poetry. Among the former we are pleased to recognise the venerable church of Wrington, in Somersetshire, the original of which fine structure we have ourselves once had an opportunity of admiring, as well as the beautiful country around; and are not without a hope we may again enjoy its many charms. The able pen of the Rev. Henry Thompson has afforded an animated description of Wrington itself, and of its happy and hospitable inhabitants. He has also enhanced the value of the work by some beautiful verses, entitled "Cowslip, Green," the name of the residence of Hannah More, whose eminent piety and valuable literary labours have rendered her immortal to all the lovers of religion and goodness. In a word, the volume before us has our unqualified praise and approbation.



*Fisher's Drawing-Room Scrap Book for 1835.* Edited by L. E. L. London : Fisher. 1to.

THE elegant volume, entitled the "Drawing-Room Scrap Book," which now lies upon our table, ranks so much higher in our estimation than the generality of Annuals which have come under our notice, that we cannot forbear recommending it particularly to such of our friends as have a taste for beautiful engravings and sweet poetry. The initials of L. E. L. are in themselves a sufficient passport to the favour of all who have enjoyed (and we should imagine there are few in the literary world who have not) the sweet effusions of her happy muse. The poetry in the present volume is of the same superior kind which we have always observed to be the production of her chaste and elegant pen. All is so excellent that we can scarcely give a preference to any piece in particular, but our own taste is greatly pleased with the beautiful lines on Durham Cathedral. We are in a like dilemma with regard to the engravings, feeling we should be unjust to some if we bestowed our meed of praise on any apart from the rest; still we must own ourselves much struck with the portraits of Wilkie and Haslewood Ghosh. The beautiful volume contains much which deserves praise; and we feel assured that none of our readers who may feel disposed to possess themselves of it will be disappointed in its contents.

*A Sermon, preached before the University of Cambridge, at the Commencement, on Sunday, June 29th, 1834. By the Rev. JOHN GREENWOOD, D.D., Head Master of Christ's Hospital.* London : Rivingtons. 1834. Pp. 20.

A PLAIN and forcible sermon, and particularly adapted to the place whence it was delivered. From Ecclesiasticus xlv. 10, our author has clearly shown "the advantages to be derived from perpetuating, through the medium of public anniversaries, the memorials of those acts of munificence" which have been, and are still so powerfully felt by society : and also the duty of those

who are concerned in the management of the bequests entrusted to their hands. Under the latter head Dr. Greenwood was necessarily lead to allude to the late agitated question of admitting Dissenters to our Universities : and here he has closely pressed it upon the attention of his auditors, that, as the archives of the Universities testify, the endowments were before, and subsequent to, the Reformation confirmed to them with the sole view to the security and extension of the Protestant religion as established in this country.

There is a *fact* also with which the writer favours us, which would scarcely be dreamt of, except in the class with whom the circumstance is connected, that the very Dissenters themselves who have so outrageously clamoured against religious tests being administered on admission to our Universities, do actually themselves impose written tests on the admission of any new member to the academy at Highbury : and that in every dissenting academical institution, *conformity* to their peculiar worship and discipline is expected from every inmate. Now all this is really too bad ; and it just confirms us in what we have often said, and in what a Dissenter told us a few days since, "that they are only looking for the loaves and fishes." And it is too clear they will not be delicate in adopting any available means to accomplish their end. These facts should be known, and our thanks are due to Dr. Greenwood as well for his excellent sermon as for putting us in possession of them. Perhaps some of our readers will favour us with the precise test, or tests, imposed.

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*A Treatise on the Nature and Causes of Doubt in Religious Questions : (having an especial Reference to Christianity.) With an Appendix, &c. Second Edition, revised.* London : Longman & Co. Pp. 192.

THIS work ably refutes all the most common objections ; and is well suited to those whose difficulties and doubts have arisen from an indulgence in their own depraved habits and appetites.

## A SERMON

ON CHURCH MUSIC.

PSALM xcii. 1 &amp; 3.

*It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High : to show forth thy loving kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery : upon the harp with a solemn sound.*

ALTHOUGH the author of the psalm before us be unknown ;—although upon inquiring we should find one expositor declaring that it was in all probability composed by David when he removed the ark from the house of Obed Edom to its final resting-place, the city of Jerusalem ;—although another may venture to assert, that it should on no account be considered as the composition of David, but that it must be attributed to some subsequent seer ;—although the author, and the immediate occasion of its composition be alike involved in impenetrable obscurity ; its object is self-evident, and its hortatory character equally applicable to the disciples of Christ as to the followers of the Mosaic dispensation. “ It is a good thing to give thanks unto the Lord, and to give praises unto thy name, O most High.”

Having announced his subject to be that of “ praise and thanksgiving,” he adverts to the topics by which it may be enforced. “ For thou, Lord, hast made me glad through thy works. I will triumph in the works of thy hands ; O Lord, how great are thy works, thy thoughts are very deep.” And here we may well pursue the principle laid down by the elegant and evangelical interpreter of the Psalms, and lay the foundations of praise “ upon the glorious works, the profound counsels, the marvellous dispensations of God, in nature, in providence, in grace.” When, like the holy patriarch of old, we go out “ to meditate in the fields,” and behold the works of his hands ; the heavens with its unnumbered worlds, the earth with its varied beauties, its ever yielding adaptations to the wants, the delight, the happiness of man ;—when we meditate upon those things which are above and around us, of whom it is affirmed, “ there is no speech nor language where their voice is not heard,” we are constrained to exclaim with the psalmist, “ O Lord, how manifold are thy works, in wisdom hast thou made them all.” When we, carrying our reflections from these things which declare unto us the glorious attributes of the one true God, lay hold of the unsearchable riches of Christ which have been revealed to us ; and in addition to the wisdom of creation, fix our minds in the strength of well-grounded faith, upon the hopes which the gospel hath placed before us ;—when we, looking through this world of temporal order and magnificence, according to his promise, anticipate a new heaven and a new earth, into which all who obey the commandments of their God shall enter, through the atonement and intercession of his Son ;—when we thus bring before us the glories that shall be revealed ; and, concentrating upon the present, the past, and the future, cause the

things which are eternal and unseen, to minister to our present happiness ; we are again aroused to a sensible discernment of *all* his benefits, and would give expression to the gratitude that is within us, in the fervid language of inspiration : " I will sing unto the Lord as long as I live : I will sing praise unto God while I have any being."

To define the connexion which exists between the voice of sound and the different affections of the soul, is a task which may well be left by us to the abstruse investigations of metaphysical philosophy. But that it is within the power of music so to represent those affections as to sympathize with their existence, however various, is an assertion confirmed by universal experience. It were impossible for us to deny that such was the case at a time when the science of music was unknown, and its performance comparatively rude. For it may be remarked, in the perusal of the Psalms, that its aid is always appealed to, to complete the expression of joy and thanksgiving. To this, indeed, it would seem that music was principally confined for many ages ; nor is it easy to determine from what motive this may have arisen, unless it be in that disposition of the mind, by which we are led, under distress and sorrow, to seek for silence and retirement, as generally as we are disposed, in the season of prosperity, to enter into and invite the society of our species. There are, however, some instances recorded in the Scriptures, where we learn that its power of even subduing the angry passions, of dissipating melancholy, was neither unknown to, nor unexperienced by, those who lived in the days of the prophets. That under the highly scientific character which it has long assumed, it can excite or sympathize with the affections, it were superfluous for me to insist upon. For who is ignorant of the effects of martial music ? In its reverberating sounds the din of battle is unheeded—by its inspiring exorcism the fear of death is driven from the soul. The sound of the viol, the tabret, and the harp, has ever been summoned to the assemblies of licentiousness, to carry into captivity the unholy affections ; the sound of the trumpet hath been lifted up in the camp to assimilate the anger of man to the ferocity of the brute. These things have been done, and man hath yielded a ready obedience to their influence. And where are we to look for so supreme an ignorance of the constitution of our nature as must be requisite, for any to assert, that the influence of sound is undeserving of an influential character in the cause of virtue and in the service of religion ? Are the passions of cruelty and lust those alone which should be excited by its power ? Is its influence an unworthy application to the holier and more spiritual affections of the soul ? There is no passion, there is no virtue, which hath not found among the generations of men stern defenders, violent opponents. We are not, therefore, to be surprised that the introduction of music into our religious worship hath been in its turn denounced as well as defended. We are not to be surprised that men should have arisen, who have ventured to assert that the majestic sounds of the organ savoured of the unholiness of popery, and proclaimed the power of Antichrist in our assemblies :—and still further, that from whencesoever musical sound should proceed, although it should be from those lips whose glory it is that they have been formed for the praise of their Creator,—whencesoever it should



Miriam the prophetess, they offered to Jehovah, "praise and thanksgiving."

In the country from whence they had escaped, we are consequently led to believe the knowledge of the art of music existed; but whether the character which it then possessed is to be considered by us as the first commencement of the art, or whether it was rising again from a previous age of darkness, is matter of discussion among the learned. From some remains of the greatest antiquity, it is with a fair show of probability supposed, that music had, at a time considerably antecedent to the Exodus, held a higher grade among the arts of Egypt than is reasonably apparent, either from the performance of Miriam, or from the style which Moses (who had been brought up at the court of Pharaoh) introduced into the Levitical ceremonial. Leaving then the date of the far-famed and somewhat scientific Theban harp, of the construction of the Egyptian obelisk, and even the exact æra in which Sesostris reigned, to the determination of chronologers who can minutely dissect those mighty portions of time which fled fast and far before the length of the year was determined, we may briefly advert to the admission of music into the Mosaic ritual. Much it would not be reasonable to expect that we should hear of it, while the moveable tabernacle was the receptacle of the sacred rites,—while the children of Israel were incessantly engaged in establishing their national existence in a land which had been densely peopled by idolatrous enemies; for under such circumstances neither the arts nor the sciences ever rapidly advance. But when by the aid of Providence they had established themselves, and driven out the original inhabitants of the city of the Jebusites; when they had expelled the emblems of idolatry and raised their temple to the service of the one true God; then the ceremonial was fully established, and its musical portion was increased to an extent, which may appear to us of questionable expediency. That it was not of a loftier character is no argument against the sacred influence which it attained. It were unnecessary for me to remind you of its extent, by enumerating the number of instruments and of singers who were appointed to the service of the temple at its consecration. When however we remember that its services were ordained for that nation whose government was a theocracy; when we remember that that service was in after times performed in a temple illumined by the glory of the Lord; when we observe how frequently its hallowed origin was confirmed by the appearance of prophets at its services;—the propriety, or, I would rather add, the obligation of introducing sacred music into the worship of the true and immutable God, assumes a position which it is not within the province of reason to assail, or of prejudice to undermine: and if we should entertain any feelings of surprise at the little excellency which it attained in the land of Palestine, even up to the time when the religion of Judaism terminated, they will be found to have arisen from a forgetfulness of that great characteristic of the Jewish code, civil and ecclesiastical,—individuality. To preserve this, to maintain a broad and indelible line of demarcation between the Jew and the Gentile, rites and ceremonies of singular performance were instituted; and at the same time that their performance was guided by the most minute instructions, any deviation from them was punished by severe and inevi-

table penalties. Under such an order of things, with every avenue to innovation, civil and religious, closed by the authority of heaven; it must cease to give surprise, though it should be said that the art of music did not progress amongst the people of Jehovah, as quickly as it may have done in those countries which surrounded them, of whose manners and customs it was not possible for them to be altogether ignorant.

It is, however, in that essentially differing character which the christian dispensation bears to that which it abrogated, that the least prejudiced of our opponents fancy that they possess *authority* for dismissing instrumental music from its services. Here all are to be, not formal worshippers, but worshippers in spirit and in truth; as if any thing sensual could be discerned in, or encouraged by the sounds of sacred music; as if nothing spiritual required or ought to receive any aid from those external advantages or mental endowments which we possess; as if the spirit had determined to flourish in nothing but what savoured of ignorant simplicity. Here, again, do they present with confidence the example of Christ and his first disciples. But here let us observe the weakness of such assertions, when we find them perverting the evangelical order of judgment; judging according to what a man hath not, and not according to what a man hath. Could it have been possible or expedient for Him who had not where to lay his head, surrounded by unlettered and poor disciples; could it have been expedient for Him to have laid down a costly ritual of devotion? Or would it have been possible for Him to have established any form of public devotion, when even his life was insecure, when every opportunity of popular excitement against Him was laid hold of by the chief priests and rulers of the people? Is the absence of example, under such circumstances, any evidence of the impropriety of its introduction, when those obstacles may be removed, and when science and worldly affluence may be converted to its doctrines? Judging according to what it had, and not, as our opponents would, according to what it had not, from the few examples which Christ and the earlier Christians have left of their disposition towards sacred music, we may pronounce, that it was the will of Him who is the author of our faith, that it should, when possible, be admitted into our worship. His constant appearance in the Jewish temple; His close adherence to the ceremony of the Passover, to the singing of those hymns which had been appointed for its celebration; the opinion deduced from the precepts delivered in some parts of the apostolical epistles; the practice of the earliest Christians, of those who drew their notions of religious exercises from the unadulterated streams of knowledge; from those on whom the Spirit of knowledge had visibly descended;—the practice of these is, when the dangers are contemplated to which their practice exposed them, sufficient evidence to us of the propriety of that practice which has obtained amongst us; which has, since those days of ignorance, for preeminence, designated as the dark ages—continued to increase in sublimity of effect and in chasteness of performance, in proportion as the science of music has been developed, and as the art has approached perfection.

It is not, therefore, without due and sufficient cause, that music has been admitted to so considerable an influence in our public ministra-

tions. It was neither without the direction of reason nor the authority of revelation, that the framers of our Liturgy have deputed to the choir so many portions of the service. It would seem indeed now to be forgotten, that they drew no distinction, such as now obtains, to separate the service of the parochial from the cathedral church. The Rubric acknowledges no distinction, save that which the ability of the choir may of necessity impose. The compilers of our Common Prayer, when they employed the punctuation of the chant, never contemplated the monotonous "saying" which has well nigh banished from all our churches, the rich harmony of the chant; which has consigned the solemn and hortatory portions of Scripture, the prayers which speak the wants and the hopes of the Christian to the *same* manner of delivery, as the psalms of praise and thanksgiving, and the hymn to the Triune Deity. To impute to them this error, which is now so often and so justly alleged against the beauty of our Service, would be to impute to them an effect which they could not have anticipated. For on what can you affix the charge of monotony when those, the intentions of its framers, are fulfilled? It must therefore be held as an incitement to the improvement and support of music, that the beauty of our Service is materially diminished by consigning to one voice those parts which were composed for the voices of many.

As a further encouragement to this duty, we must not forget the spiritual advantages which the congregation might with certainty anticipate, if it would take a more lively interest in its own distinct share of devotion. Here we are painfully compelled to acknowledge that, from some cause or other, the public devotion of our people has partaken largely of a spirit of listless silence. Ought it not to be the endeavour of every zealous worshipper to remove so glaring, so manifest an error? By no more effectual method could this be done than by infusing, through the influential channel of example, a hearty desire to give thanks unto God, and to sing praises unto the name of the Most High. Listlessness would be succeeded by attention, and silence be driven from our churches by the voice of joy and praise from the multitude who keep holyday unto the Lord.

Such becomes an innocent, a religious attraction to the performance of that which it is our interest, which it should be our delight, as it must ever continue to be our duty to do. Hence the individual would be profited, and the public performance of our religious rites enhanced, by a general attention to its musical character:—each would combine to produce one sublime effect, which, descending in increased influence upon the hearts of all, would dispossess the evil, and strengthen and animate the holier affections of the soul.

May it flourish and abound! and while the church of Christ shall continue in its earthly tabernacle, may it worthily contribute its irresistible influence to soothe the sorrowing soul of penitence, to cheer the dreary anticipations of affliction, to elevate the aspiring hopes of christian faith, to purify the heavenward affections of the soul! and in this its course may it dispossess the evil spirit of misanthropy, which would envelop in its gloom the day-spring of mercy which, as the bridegroom, cometh out from his chamber, and as the giant, rejoiceth to run his course through our spiritual horizon.

E. N. D.

## MISCELLANEOUS.

## BAPTISM.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR,—In a former number of your valuable periodical, there appeared a Letter from a Clergyman, complaining greatly of the prevalence of low and inadequate notions on the subject of baptism. I lament the fact equally with your correspondent; but I by no means agree with him in the causes to which he ascribes it. He seems to think it is mainly attributable to the doctrines unhappily preached by many, both in the Church and beyond its pale, whereby baptism is almost degraded from the dignity and efficacy of a sacrament, instituted by Christ himself, as “generally necessary to salvation,” into a mere outward form. That such opinions are held, and occasionally preached, we all know; but I believe they are very seldom brought forward so prominently as at all to account for the fact. In short, baptism is a subject, as far as my own experience goes, very rarely preached upon; and in the various sermons which are constantly issuing from the press, we hardly ever meet with a discourse on baptism, except it be in sermons avowedly controversial. To this want of proper instruction on the subject, some of the evil complained of may fairly be attributed; but, I fear, it is chiefly to those practices regarding baptism which have crept into the Church, contrary to the rubrics and canons, and which it is beyond the power of any single individual wholly to remedy, that it must be ascribed. One of these abuses is the facility with which the Clergy have been accustomed to administer private baptism. Instead of confining its administration in private solely to cases of extreme danger, it has been a common practice to *half-baptize* (as it is absurdly and profanely called) any infant, even in the Church, merely for the convenience of the parents, or for the sake of an *early registration*.

By this departure from the wise and salutary rules of our Church, the people have been taught to look upon baptism merely as a matter of registration; and till the civil act of registry is separated from it, I fear an efficient remedy will not be found.

Another abuse regards the time of the administration, which was designed to be public, in the face of the congregation. In this respect much might be done by administering it publicly only once a month, or at some stated times, during the service on Sundays, and the great festivals, whereby we should imitate that practice of the primitive Church, which confined its administration to the eves of Easter and Pentecost; and we should thus bring it into a nearer resemblance to the other sacrament, (which is now usually administered about once a month,) and teach the people really to regard it in the light of a sacrament. Again, baptism should be administered only at the font. This rule is very commonly neglected. In some places the fonts are placed anywhere but in a commodious, honourable, and conspicuous situation. Many of the new churches have been consecrated without



any fonts,<sup>1</sup> and baptism is administered at the communion table. The water, instead of being poured into the font itself, is almost universally held in a small bason, which is merely plac'd in the font, or sometimes on it or near it. I would not only suggest, that all these things should be remedied, but I would beg to add a precaution as to the mode of treating the water itself. Baptism being a sacrament, the element of water therein used ought to be treated with the same care and reverence which is prescribed with respect to the elements of bread and wine in the holy communion. I would, therefore, suggest the decency and propriety of having proper vessels for the conveyance of the water to and from the font, and that it should always, after use, be poured on the earth near to the outside of the Church. These matters may, at first sight, appear of no importance; but, as we should shrink from the very idea of offering any irreverence to the bread and wine of the eucharist, so I can see no reason for neglecting such rules and regulations regarding the water in baptism, as would instil into the minds of the people an adequate sense of that holy sacrament. I have said thus much on this point, because I have frequently witnessed great profanations arising from the ignorance of clerks and sextons, and the want of some express rules and regulations in this respect. Some of the things here suggested, are doubtless in the power of the Clergy, and much might be done towards a remedy of existing evils; but, after a very extensive acquaintance with the subject, forced on my attention by the frequent administration of baptism in a populous district of the metropolis, I could earnestly wish that such rules and regulations were framed, by our ecclesiastical superiors, as would insure *uniformity* of practice among the Clergy, and prevent those collisions on the subject of baptism, which frequently arise between them and the dissenters. I have, more than once, been requested to baptize adults who had the indecency to ridicule the very notion of our baptism, when questioned as to their fitness for it. The parties alluded to were of the sect called Baptists, and merely wished for registration. I, of course, did not comply, and got much abused and threatened with legal proceedings in consequence.

Again, I am sorry to say, that unless a Clergyman shuts his eyes, he must often offend even his own people on the score of their choice of sponsors. In some places, the clerk or sexton is ready to undertake this duty for half the parish; in others, the parents themselves, or mere children, or some proxy for an absentee, must either be accepted, or the child be unbaptized.

I have one more caution to add, the necessity of hypothetical baptism, or rather of using the form, "if thou art not already baptized," &c., wherever any length of time has elapsed between the baptism and the public reception into the Church, unless the most positive testimony as to the due performance of the rite can be obtained: or wherever the baptism was performed by dissenters. The dissenters do not always baptize in the name of the Trinity, and of course such baptism is invalid. And, on one occasion, I found, on inquiry, that the child brought to be publicly received into the Church, had been baptized (as the

\* Query—Can this be the case?—ED.

parents assured me) by a minister among the Baptists. This I knew was a mistake, the parents having confounded the mere entry of the child's name in the register, with baptism. Had I not been thus minute in my inquiry, I should have been in danger of deceiving both the Church and the parties themselves, by registering such a child as duly baptized.

The bare possibility of such accidents may, perhaps, account for the singular conduct of the Papists, in *rebaptizing* converts from our Church, two or three instances of which I have lately read of. Such conduct, certainly, comes with a bad grace from men who would receive as valid the baptism administered by an old washerwoman; though it probably proceeds only from a desire to exhibit a mark of insolent contempt against Protestantism. At any rate, we ought to give no just grounds for such conduct on their part; every baptism should be carefully performed, and immediately entered in the register, whether it has been publicly or privately administered. The deferring registration till the child is brought to church is *contrary to the Act of Parliament* prefixed to the books of baptismal registry; and, in the event of delay, must render the act of baptism doubtful; and, as I before said, induces a necessity for *rebaptizing* in the form for doubtful cases. In short, I fear we make too little of baptism in our *practice* with respect to its administration, however much we exalt it *doctrinally*.

The doctrine of the Church of England, in respect to baptism, is that of the primitive Church; why should we not therefore adopt also the practice of the primitive Church? As to the private administration of it in cases of extreme necessity, we perhaps might, with propriety, inquire into the rules observed by the early church, and see how far they are practicable under existing circumstances; but if we really esteem it so highly, and wish to restore it to its proper dignity, we must go back in some degree to the customs of the primitive Church as to its public administration.

To separate it from the mere *legal* act of registration, to confine its administration by the Clergy to certain solemn and appropriate seasons, during public service, in the face of the whole congregation; to permit such administration only to members of our own Church, and their children, and to those who could engage such persons as sponsors, who would be some guarantee for the bringing up of the child in the communion of our own "*Catholic and Apostolic Church*;" in short, to make it a solemn act of religion, instead of a mere matter of form, and to raise it to its original dignity of a sacrament of Christ, instead of a mere legal registration according to Act of Parliament; these are the means which I would suggest as likely to raise it to its due estimation. How far they may all be practicable, or even possible, I do not now inquire; but I believe most men are convinced that something ought to be done; and if what I have said, only by exciting attention to the subject, tends to a salutary reform, I shall deem what I have written to have had its object fully answered.

## TRACES OF THE SCRIPTURAL DOCTRINES IN HEATHEN WRITERS.

WHOEVER reads with attention the three first chapters of Genesis, will find that they assert these three particulars: 1. That there is a primeval state of perfectid 1. 2. That in consequence of man's falling from his integrity, he fell from happiness, and was subjected to misery, diseases, and death. 3. That there is a glorious period fixed in the councils of heaven, when the seed of the woman shall bruise the head of the serpent; that is, when the serpentine or diabolical race, and whatever disturbs the order and peace of the universe, shall be destroyed; when mankind shall be redeemed from all ill, both natural and moral, and, under the auspicious influence of the Messiah, namely, the seed of the woman, shall triumph over sin and death, and regain their primeval rectitude and the happiness of their natures; of which doctrines there are remarkable traces preserved in the historical traditions of most among the known nations in the world. Nothing is more famous in antiquity, than the descriptions of the golden age which we meet with in the Greek and Roman poets, which are only a poetical representation of this primeval state of innocence: for they describe it as free from calamities, crimes, pains, diseases, and death.

According to Hesiod, Virgil, and Ovid, man breathed in that state a pure and healthy air, enjoyed a perpetual spring, tepid breezes from the soft zephyrs, and lived on the spontaneous productions of the earth. These agree with Moses in representing all the creatures as then tame, and subject to man's dominion. Thus Virgil, prophesying the return of the golden age, says, that the flocks and herds shall dwell without fear among lions, the serpent shall die, and likewise every poisonous plant be extirpated; which exactly tallies with the prophet Isaiah's description of the new heavens and the new earth, when the wolf and the lamb shall feed together.

The same writings have also preserved the memory of that happy intercourse which our first parents enjoyed with their Maker and angelic beings in Paradise. They were possessed with an opinion, that when men were newly come out of their Maker's hands, he was pleased in a special manner to reveal his will to them. Hence Virgil says of the person by whom the golden age was to be renewed, that among other blessings, he should restore that of intercourse with the gods: so Catullus, in his nuptials of Peleus and Thetis, observes, that this friendly intercourse with superior beings continued so long as primeval piety remained; for, "in pious times," says he, "the heavenly powers used to visit the pure mansions of heroes, and often shew themselves to, and associate with mortals."

How else should it come into the mind of Hesiod, Homer, and the other poets, who describe the manners of ancient time, to bring in the gods appearing upon every occasion, had it not been for a tradition of gods being wont to converse with primitive mortals, either immediately or by the intervention of angels?

They represent, on the contrary, the state of corruption by the iron age, when physical and moral evil first appeared; when vices, sufferings, and all sorts of calamity, issued from Pandora's box, and overrun the

face of the earth : and the same poets also speak of a time when the golden age shall be renewed ; when *Astrea* shall return upon the earth ; when justice, peace, and innocence, shall flourish again with their original lustre ; and when every thing shall be restored to its primitive perfection.

It is not improbable that their notions of *Elysian fields*, those ever-green groves of delight, unto which they supposed the souls of the just to be consigned after death, was built upon some obscure traditions of Adam's happy seat in Paradise. The gardens of Jupiter, mentioned by *Plato* in his banquet, are explained to the same meaning ; and his fable of *Porus's* getting drunk in Jupiter's garden, is probably an allegorical representation of Adam's fall in the garden of Eden. And indeed the writings of that philosopher every where abound with these three states of the world. In his *Phædo* he speaks of a first earth, "where souls had their abode before their degradation ; where every thing was beautiful, harmonious, and transparent ; fruits of an excellent taste grew there naturally, and it was watered with rivers of nectar. They there breathed the light, as we do the air ; and they drank waters purer than air itself."

In another place he describes the primitive state of the world in the following manner :—"Under the reign of Saturn, God was the prince and common father of all ; and governed the world by himself, as he does now by inferior deities. Rage and cruelty did not then prevail upon earth ; war and sedition were not known. God himself took care of the sustenance of mankind, and was their guardian and shepherd. In those happy days men sprung out of the bosom of the earth, which produced them spontaneously, like flowers and trees. The fertile fields yielded fruit and corn without the labour of tillage. Mankind stood in no need of raiment to cover their bodies, being troubled with no inclemency of the seasons ; and they reposed upon beds of turf of a perpetual verdure."

On the other hand, he thus describes the state of corruption :—"Under the reign of Jupiter, Saturn the master of the universe having quitted, as it were, the reins of government, hid himself in an inaccessible retreat. The inferior gods, who ruled under him, retired likewise. The very foundation of the world was shaken by motions contrary to its principle and end : and it lost its beauty and lustre. Then it was that good and evil were blended together."

"But in the end, lest the world should be plunged in an eternal abyss of confusion, God, the author of its primitive order, will appear again and resume the reins of government : then he will change, amend, embellish, and restore the whole frame of nature, and put a period to decay of age, to diseases and death."

In like manner *Pythagoras* taught, "That the soul, by its alienation from God, had lost the wings which used to raise us up to heavenly things, and sunk down into this region of death, which is overrun with all kinds of evil : but that by stripping ourselves of earthly affections, and by the revival of virtue, our wings grow again, and raise us up to the mansions of life, where true good is to be found, without any mixture of evil."

Again : "The infernal judges," says he, "punish the crime, in

order to extirpate vice. They do not annihilate the essence of the soul; but bring it back to its true and genuine state of existence, purifying it from all the passions which corrupt it; and therefore, when we have sinned, we should be glad to receive the punishment, as the only remedy for vice."

The sum of the Egyptian doctrine, according to Plutarch, is contained in these four propositions. 1. That the world was created without either physical or moral evil, by a being infinitely good. 2. That several genii, abusing their liberty, fell into crimes, and thereby into misery. 3. That these genii must suffer expiatory punishments, till they are purified and restored to their primitive state. 4. That the god Orus, the son of Isis and Osiris, and who fights with the evil principle, is a subordinate deity, like Jupiter the conductor, the son of Saturn.

If we next consult the doctrine of the Orientals, we shall find that their theology perfectly agrees with Moses in the above-mentioned particulars. The ancient Persians, according to the best accounts of their religion, were so far from believing with the modern Manichees, that there are two co-eternal principles, that, on the contrary, they believed that light, or the good principle, is eternal; and darkness, or the evil principle, was produced in time. "Light," say they, "having produced several beings, all of the spiritual and powerful; their chief, whose name was Ahriman, or Arimanius, had an evil thought, contrary to light: he doubted, and, by that doubting, he became dark. Hence proceeded all evils, dissensions, malice, and every thing else of a nature contrary to the light. These two principles made war upon one another, till at last peace was concluded, upon conditions that the lower world should be subject to Arimanius for seven thousand years, after which he is to surrender back the world to the light."

If we advance farther east, we shall find the same doctrine among the Indian Brachmans. Strabo tells us, that Onesicritus being sent by Alexander the Great, to inform himself of the life, manners, and doctrine of these philosophers, found a Brachman named Calanus, who gave him the following account of the primitive state of things:—"Formerly," said he, "plenty reigned over all nature; milk, wine, honey, and oil, flowed from fountains; but men having made an ill use of this felicity, Jupiter deprived them of it, and condemned them to labour for the sustenance of their lives." In the Vedam, which is the sacred book of the modern Brachmans, they acknowledge one supreme God, whom they call Vistnou; that his first most ancient production was a secondary god, named Brama, to whom, on account of his great virtue, Vistnou gave power to form the universe. They also believe, that souls are emanations from the divine essence; that they were originally in a state of purity, but having sinned, were thrown down into the bodies of men and beasts, according to their respective demerits; but that after a certain number of transmigrations, all souls shall be reunited to their origin, readmitted into the company of the gods, and redeified.

If we carry our researches as far as China, we shall find, from some of their writings, that they believe a primitive and posterior state of the world; that in the former all beings were happy, beautiful, and perfect in their kind: there was then no jarring in the elements, no inclemency

in the air; all things grew without labour; an universal fertility reigned every where. On the other hand, one of their philosophers, speaking of the latter state of the world, says:—"The pillars of heaven were broken, the earth was shaken to its very foundations, and the heavens sunk lower towards the north." Another adds:—"The plants faded, the trees withered away, 'disconsolate' nature refused to dispense her usual bounty: all creatures declared war against one another; miseries and crimes overflowed the face of the earth." "All those evils arose," says the book *Liki*, "from men's despising the supreme monarch of the universe: he must needs dispute about truth and falsehood, and those disputes banished the eternal reason. He then fixed his eyes on terrestrial objects, and loved them to excess." The same book declares that there will be a time when every thing shall be restored to its first splendour, by the coming of a hero called *Kiun Tse*, which signifies shepherd and prince.

Lastly, those who have carefully examined what is called the *Cabala*, or the mysteries of the Jewish philosophy, find the same doctrines to have been current among them, only clothed in an allegorical dress. For—

1. They taught, that all spiritual substances, angels, human souls, and even the soul of the *Messiah*, were created from the beginning of the world: and consequently, our first parent, of whom *Moses* speaks, represents not an individual person, but all mankind governed by one head. In that primitive state, every thing was glorious and perfect; there was nothing in the universe that suffered, because there was no such thing as a crime; nature was a real and spotless image of the divine perfections.

2. The soul of the *Messiah*, by his perseverance in the divine love, came to a strict union with the pure godhead, and was advanced to be the King, the head, and the guide of all spirits.

3. The perfection and beatitude of all spirits consisted in continually receiving and rendering back the rays which flowed from the infinite centre, that so there might be an eternal circulation of light and happiness of all spirits. Two sorts of spirits failed in the observance of this eternal law: the *Cherubim*, who were of a superior order, and did not render back this light, but kept it within themselves, swelled, and became like vessels that are too full; at last they burst in pieces, and their sphere was changed into a gloomy chaos. The *Ischim*, who were of an inferior order, shut their eyes against this light, turning themselves towards sensible objects: they forgot the supreme beatitude of their nature, and took up with the enjoyment of created pleasures.

4. Souls pass through several revolutions before they return to their primitive state; but after the coming of the *Messiah*, all spirits will be restored to order, and to the happiness they enjoyed before the sin of our first parent.

Thus we see, that the doctrine of the primitive perfection of nature, its fall and restoration, are equally manifest in the historical traditions of the Greeks, Egyptians, Persians, Indians, and Chinese, and also in the writings of the Jewish Rabbins. Now, how shall we account for this uniformity of sentiments, but by supposing these truths to have been transmitted from one common head by tradition; and that head could be no other than *Noah*, the second founder of the human race, who

doubtless would not leave his children ignorant of the great principles of religion with regard to the three states of mankind. Other nations have obscured and altered this tradition by their fables; and it has been preserved in its purity nowhere but in the Scriptures.

It is only to be added, that as historical tradition agrees with the sacred writings, in supposing the three states of the world, so they also agree particularly in the two following points:—

1. In ascribing the origin of evil to some demon or malignant spirit. This demon the Egyptians called Typhon, who, they say, was not born, but burst violently through the ribs of his mother. He afterwards rebelled against Osiris, or the good God, and filled the universe with his rage and violence. The Python of the Greeks, whom they represented as a monstrous serpent, is thought to denote the same evil principle; and their fable of the Titans rebelling against Jove, seems to be an obscure tradition of the fallen angels. The same evil principle was by the Persians called Ahriman, or Arimanius, who, by his disloyalty against the great God Oromazes, in time produced darkness. And it is observed; that in the magic oracles, the demons or evil genii, are called *beasts of the earth*; whence some have been led to think that Moses is to be understood in the same figurative sense, when he says. *The serpent was more subtle than any beast of the field.*

2. They all agree with the Scripture doctrine, in attributing the restoration of mankind to some dignified person, whom they considered as a subordinate god, the son and viceroy of the Supreme. Him the Persians call Mythras, or the middle god: the Egyptians, Orus, the son of Osiris, and the first production of his power. The Greeks gave him different names; sometimes he is Apollo fighting against Python and the Titans; sometimes he is Hercules, destroying monsters and giants, and purging the earth of its enormities and crimes: at one time he is Mercury, or the messenger of Jove, flying about every where to execute his decrees; at another Perscus, delivering Andromeda, or human nature, from the monster that rose out of the great deep to devour her. He is the same whom the Indian Gymnasophists call Brama, whom their supreme god Vistnou produced before the formation of the world. The Chinese call him Kiun Tse, shepherd and prince. There is, indeed, one important circumstance, wherein they differ widely from that which is commonly supposed to be the christian doctrine, namely, that whereas we are taught to believe, that only a part of the human race are to have the benefit of this restoration, and quite exclude from it all the fallen angels, and a great part of mankind; they, on the contrary, extend this restoration to all beings whatsoever, as will evidently appear to every person who will take the pains of consulting their writings. To which I shall subjoin the sentiment of the celebrated philosopher Empedocles on this head, as it is recorded by Plutarch in his treatise of Isis and Osiris. “*The evil demons,*” says Empedocles, “are punished for the faults they have committed. First, the sun precipitates them into the air; the air casts them into the deep sea; the sea vomits them up upon the land; and from the earth they are, at last, raised up to heaven. Thus they are transported from one place to another, till being in the end purified, they return to the place adapted to their nature.”

HASFIELD.

AN ORIGINAL LETTER OF DR. BURNET TO KING CHARLES  
THE SECOND, DATED 29TH OF JANUARY, 1679-80.

May it please your Majesty,

I HAVE not presumed to trouble your Majesty for some months, not having any thing worthy your time to offer; and now I choose rather this way, since the infinite duty I owe you puts me under restraints in discourse, which I cannot so easily overcome. What I shall now suggest to your Majesty, I do as in the presence of Almighty God, to whom I know I must give an account of all my actions; I therefore beg you will be graciously pleased to accept this most faithful zeal of your poor subject, who has no other design in it than your good, and the discharge of his own conscience. There is one thing, and indeed the only thing in which all honest men agree, as that which can easily extricate you out of all your troubles; it is not the change of a minister or of a council, a new alliance or a session of parliament; but it is, (and suffer me, Sir, to speak it with a more than ordinary earnestness,) a change in your own heart, and in your course of life. And now, Sir, if you do not with indignation throw this paper from you, permit me, with all the humility of a subject prostrate at your feet, to tell you that all the distrust your people have of you, all the necessities you now are under, all the indignation of Heaven that is now upon you, and appears in the defeating all your councils, flow from this, That you have not feared nor served God, but have given yourself up to so many sinful pleasures. Your Majesty may perhaps justly think, that many of those that oppose you have no regard for religion, but the body of your people consider it more than you can imagine. I do not desire your Majesty to put on an hypocritical show of religion, as Henry the Third of France did, hoping thereby to have weathered the storms of those times. No! that would be soon seen through; and as it would woke God more, so it would increase jealousies. No, Sir; it must be real, and the evidences of it signal; all those about you who are the sons of sin, chiefly the women, must be removed, and your court be reformed. Sir, if you will turn you to religion sincerely and seriously, you shall quickly find a serene joy of another nature possess your mind, than what arises from gross pleasures; God would be at peace with you, and direct and bless all your councils; all good men would presently turn to you, and ill men would be ashamed, and have a thin party. For I speak it knowingly, there is nothing has so alienated the body of your people from you, as what they have heard of your life, which disposes them to give an easy belief to all other scandalous reports.

Sir, this counsel is almost as necessary for your affairs, as it is for your soul; and though you have highly offended that God, who has been infinitely merciful to you, in preserving you at Worcester fight, and during your long exile, and who brought you back so miraculously; yet he is still good and gracious; and will, upon your sincere repentance, and change of life, pardon all your sins, and receive you into his favour. Oh, Sir, what if you should die in the midst of all your sins? At the great tribunal, where you must appear, there will be no regard to the



crown you now wear; but it will aggravate your punishment, that being in so eminent a station, you have so much dishonoured God. Sir, I hope you believe there is a God, and a life to come, and that sin shall not pass unpunished.

If your Majesty will reflect upon your having been now twenty years upon the throne, and in all that time how little you have glorified God, how much you have provoked him; and that your ill example has drawn so many after you to sin, that men are not now ashamed of their vices; you cannot but think that God is offended with you: and if you consider how ill your councils at home, and your wars abroad, have succeeded, and how much you have lost the hearts of your people, you may reasonably conclude this is of God, who will not turn away his anger from you, till you turn to him with your whole heart.

I am no enthusiast either in opinion or temper; yet I acknowledge I have been so pressed in my mind to make this address to you, that I could have no ease till I did it; and since you were pleased to direct me to send you, through Mr. Chiffince's hands, such informations as I thought fit to convey to you, I hope your Majesty will not be offended, if I have made this use of that liberty.

I am sure I have no other design in it but your good; for I know very well this is not the method to serve any ends of my own. I therefore throw myself at your feet, and once more, in the name of God, whose servant I am, do most humbly beseech your Majesty to consider of what I have written, and not to despise it for the meanness of the person who has sent it, but to apply yourself to religion in earnest; and I dare assure you of many blessings, both temporal and spiritual, in this life, and of eternal glory in the life to come.

But if you will go on in your sins, the judgments of God will probably pursue you in this life, so that you may be a proverb to after-ages; and after this life you will be for ever miserable; and I your poor subject that now am, shall be a witness against you in the great day, that I gave you this free and faithful warning.

Sir, no person alive knows that I have written to you to this purpose; and I chose this evening, hoping that your exercise to-morrow may put you into a disposition to weigh it more carefully. I hope your Majesty will not be offended with this sincere expression of my duty to you; for I durst not have ventured on it, if I had not thought myself bound to it, both by the duty I owe to God, and that which will ever oblige me to be, may it please your Majesty, &c.

*January 29, 1679-80.*

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## DIOCESAN RETURNS.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR.—In the newspapers, I observe an “Abstract of the total number of Parishes in each Diocese of England and Wales, containing a Population of 1,000 persons and upwards; the number of Churches and Chapels therein; number of persons they will contain;

and the number of dissenting places of worship therein. Dated May 20, 1812."

This Abstract is officially signed by a "Thomas B. Clarke, Receiver of Diocesan Returns, &c.;" and it exhibits 2533 churches and chapels under the Establishment, and 3438 places of worship belonging to dissenters.

In England and Wales there were, in 1812, more than 10,000 churches and chapels; of which number the greater portion, being scattered over the face of the country, and provided for the simple, labouring, and poor class, as well as the rich, is excluded from the calculation in the "Abstract," while dissenting places of worship are chiefly confined to towns and places where the population exceeds 1,000. To institute a comparison, therefore, between the Church and dissent, as in the said Abstract, appears very unfair; and it is calculated, if not designed, to mislead the public in estimating the relative strength of the Church and dissent. May it not be asked, why parishes or chapelries containing fewer than 1000 persons, are excluded from the Abstract? and why take the population and returns of 1812? The publishing of this fallacious document, twenty-two years after the returns were made, and under such limitation, indicates that the adversaries of the Church are enabled to make such uses of official documents as may prove most disadvantageous to the Church. Your readers will remember the statement, represented to have been made by Mr. Wilks in the House of Commons, that all the churches and church-chapels in the principality, were only a few above 300. It was afterwards shown, that in ONE of the four dioceses, there are 500 places of worship belonging to the Established Church.

In the *Eclectic Review*, Feb. 1832, a dissenting periodical, the following statement is made from, what the *Eclectic* designates, "a valuable statistical summary, which appeared in the *Congregational Magazine* for 1829, and on the substantial accuracy of which we are disposed to rely." The reported numbers of the three denominations in England are thus stated:—

|                                                                                                                                                                                                                                                                             | Presbyterians. | Independents.  | Baptists.     | Total      |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|----------------|---------------|------------|
| In 1829 . . . . .                                                                                                                                                                                                                                                           | 258 . . . . .  | 1289 . . . . . | 888 . . . . . | 2435       |
| In Wales (p. 106) . . . . .                                                                                                                                                                                                                                                 |                |                | 374           | 374        |
|                                                                                                                                                                                                                                                                             |                |                |               | <hr/> 2809 |
| Allow the same number for the Wesleyan Methodists; and Mr. Venn, in his "Essay on the National Importance of Methodism, 1831," claims fewer places of worship than 3,000, in England, Wales, and Scotland, as stated in the <i>Eclectic Review</i> , 1832, p. 106 . . . . . |                |                |               | 2809       |
| In the preceding calculations, no account has been taken of the Roman Catholics, who have, in England and Wales, above 400 chapels.— <i>Ecl.</i> p. 116                                                                                                                     |                |                |               | 400        |
| Total number of places of worship belonging to the Independents, Baptists, and Presbyterians, Wesleyan Methodists, and Roman Catholics, in England and Wales, according to the <i>Eclectic Review</i> , Feb. 1832. . . . .                                                  |                |                |               | <hr/> 6018 |

At present, the number of churches and chapels (of the Established Church) is, I believe, above 11,000.

I am, Sir, your obedient Servant,

E. E.

## ON ORGAN PLAYING.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR.—I am glad to hear you are about to publish a volume of Psalms and Hymns, and likewise a Selection of Tunes, (which are very much wanted) for our National Church. In order to induce our congregations to join more generally than they do at present, I would take the liberty of suggesting, that, as a great deal depends upon the *organists*, it would induce many more to join in the singing, particularly females, if the *great* organ was not so much used. It is usually too loud, and prevents many from *attempting* to sing. The choir and swell would be quite sufficient; particularly as most instruments have now couplers, which enables the performer to combine the stops. A hint from you would, I am sure, go a great way to remedy this almost universal fault.

T. E.

## ADESTE FIDELES.

[PORTUGUESE HYMN.]

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR.—I propose to grant an annuity of thanks to any of your poetical readers who will favour me with a good versification (*Long Measure*) of the following well-known hymn; and should be delighted to see it in your next Number, inasmuch as the day for which it was originally written falls within the month of December.

ADESTE fideles læti triumphantes  
 Venite, venite, in Bethlehem,  
 Natum videte regem angelorum;  
 •Venite adoremus Dominum.  
 Deum de Deo lumen de lumine  
 Gestant puellæ viscera,  
 Deum verum genitum non factum;  
 Venite adoremus Dominum.  
 Ergo, qui natus die hodierna,  
 Jesu, tibi sit gloria,  
 Patris æterni verbi caro factum;  
 Venite adoremus Dominum.  
 Cantet nunc Io! chorus angelorum,  
 Cantet nunc aula cœlestium;  
 Gloria in excelsis Deo,  
 Venite adoremus Dominum.

## VANITY OF THIS WORLD.

Why will deluded man so fondly view  
 This swiftly passing scene, and deem it true?  
 Can his be grief, whose momentary pain  
 Melts to a smile like April's changeful rain?

Can his be joy, whose dim and doubtful sight  
 Courts for his sunshine fancy's wavering light?  
 Is there thy rapture? No! whatever here  
 Allures the sense is circled by a snare;  
 And false those poisoned sweets, those days of haste.  
 Lo! not what is ours, but what is past!  
 Shall then such days, such pleasures, still engage  
 The mind of man from the eternal page?  
 O! if dissolved, if freed from mortal ties,  
 The spirit now could soar beyond the skies;  
 If, all our sins forgiven, to realms above,  
 Bright in the radiance of immortal love;  
 Or, lost beneath their weight, to worlds below,  
 The wailing regions of unending woe;  
 How would these things of present being seem  
 The idle phantoms of an empty dream!  
 Delusive forms, that flit before the eye,  
 How less than nothing to reality!  
 Yet such is life, the breathing of an hour,  
 The brief wild tumult of imagined power;  
 To this our zeal, our cares, our griefs, are given,  
 And Hope's presumption only left for heaven. E. B.

#### ENCOURAGEMENT TO PATIENCE.

In every hour, in every place,  
 Where runs our busy mortal race,  
 Though sad our state, though low our lot,  
 "Ne'er be thy mercies, Lord, forgot.  
 If trials mark the road to heaven,  
 And thorns amid our flowers be given,"  
 Remind us how thy blessed Son  
 Met deeper pangs than we have done;  
 A life of grief without a sigh,  
 A death of willing agony.  
 Yet in that hour of bitterer woe  
 Than man's severest fate can know,  
 Pitying he viewed his murderers there,  
 And "O forgive them!" was his prayer.  
 And we, shall thankless we, complain  
 At some brief throb, some transient pain?  
 Or deem it hard to taste the cup  
 Our God and Saviour Christ drank up?  
 No! give us grace, whate'er thy will,  
 To bear it, Lord of mercy, still,  
 And love the hand that wounds in this,  
 To fit us for a world of bliss. E. B.

## PSALM II. 1, 5

Why do the heathen rage, and the people imagine a vain thing? Then shall He speak unto them in His wrath, and vex them in His sore displeasure.

SHALL erring realms escape for evils done,  
 And vengeance visit private sins alone?  
 Is this thy faith? then, turn thy wondering eyes  
 Where prostrate Judah all-forsaken lies!  
 The Elect, the Chosen! But her rulers strove  
 Against the kingdom of their Lord above,  
 When earth and hell, in maddened tumult driven,  
 Swelled their dark ranks to burst the gates of heaven.  
 Saw we not then, how from the depths of light,  
 The mighty Conqueror marked their onward flight,  
 Checked the soft mercy they refused to share,  
 The pardon of a Saviour's dying prayer,  
 And bade destruction, on her ruins hurled,  
 Sweep the lost Sion from a startled world?  
 Still reigns the King, still on his glorious throne  
 Dwells the same Lord, the pure, the mighty One:  
 And still his justice, robed in wreaths of flame,  
 Looks down in awful majesty the same.  
 Oh then! if some apostate land explore  
 The path which fallen Judah trod before,  
 Or, lost in worldly policy or lust,  
 Forsake, what once she loved, her sacred trust,  
 And careless fling, to foreign hands a prey,  
 The faith and altars of her sires away,—  
 Who shall declare, herself her bitterest foe,  
 A nation's sin prove not a nation's woe?  
 Who see her yield to every changing breath,  
 The Church once purchased by her martyrs' death?  
 Then fearless turn to Asia, or to Rome,  
 Or Judah weeping still her desert home.

E. B.

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 ORGANO-HISTORICA;

*Or the History of Cathedral and Parochial Organs.*

NO. XVII.—THE ORGAN AT CROYDON CHURCH.

THE instrument at the above church was built by the celebrated artist, Avery, in 1794; and is in a better state of preservation than any of this builder's make now in London. (See our number for June last.) The organ we are now about to describe was a gift of one of the inhabitants, by trade a barber or hairdresser, who, at his decease, bequeathed what property he had to the parish, on condition of their erecting an organ in Croydon Church. There was some opposition to

its erection at first, on account of the Vestry refusing to make a rate for the payment of an organist. The difficulty was at last got over, by their agreeing to make a voluntary subscription for the organist, annually. Mr. Bartleman, the late celebrated bass singer, was their first organist. His successors are remunerated for their attendance by voluntary subscription.

The tone of this instrument is rich and powerful, and possesses two great qualities, brilliancy in the chorus, and quickness of speech,—the general characteristics of Avery's organs. The whole of the stops are good, and may be used either in solo or chorus. The diapasons throughout the organ are particularly clear and fine, and we cannot help pronouncing it as one of Avery's best finished instruments.

The following are the stops it contains :—

| GREAT ORGAN.     |            |                       |            |
|------------------|------------|-----------------------|------------|
| 1 Stop Diapason. |            | 5 Fifteenth.          |            |
| 2 Open ditto.    |            | 6 Furniture,          | 2 ranks.   |
| 3 Ditto ditto.   |            | 7 Cremona.            |            |
| 4 Principal.     |            |                       | 453 pipes. |
| 5 Flute.         |            |                       |            |
| 6 Twelfth.       |            |                       |            |
| 7 Fifteenth.     |            |                       |            |
| 8 Sexquialtra,   | 3 ranks.   |                       |            |
| 9 Mixture,       | 2 ditto.   |                       |            |
| 10 Trumpet.      |            |                       |            |
| 11 Cornet,       | 5 ranks.   |                       |            |
|                  | 904 pipes. |                       |            |
| CHOIR ORGAN.     |            |                       |            |
| 1 Stop Diapason. |            | 1 Stop Diapason.      |            |
| 2 Dulciana.      |            | 2 Open ditto.         |            |
| 3 Principal.     |            | 3 Principal.          |            |
| 4 Flute.         |            | 4 Hautboy.            |            |
|                  |            | 5 Trumpet.            |            |
|                  |            | 6 Cornet,             | 3 ranks.   |
|                  |            |                       | 296 pipes. |
|                  |            | Choir,                | 453 ditto. |
|                  |            | Great organ,          | 904 ditto. |
|                  |            | Total number of pipes | 1653       |

The compass of the great and choir organs, is from G G to F in alt—58 notes : that of the swell, from F in the tenor to F in alt—37 notes. The last octave of one of the open diapasons speaks on the pedals only. The instrument underwent a repair and improvement by Mr. Elliott, in 1819, who added an octave of unison pedal pipes ; the scale of which is not large enough, so that they fail to produce the effect intended. The great brilliancy in the upper, or acute part of the organ, requires a ponderous and weighty quality in the bass, or grave part of the instrument. It still wants a real double open diapason, as pedal pipes, to render the full organ what it should be—majestic. It stands in a church very favourable to sound.

COLLECTANEA.

**A RETENTIVE MEMORY.**—Bishop Jewel, who lived in the reigns of King Edward VI., Queen Mary, and Queen Elizabeth, had naturally a very strong memory, and he improved it by art to such a degree, that he could repeat, with the utmost exactness, whatever he wrote.

after having once read it. While the bell was ringing, he committed to his memory a repetition sermon, and pronounced it without hesitation. He was a constant preacher, and, in his own sermons, his method was to write down the heads only ; upon the rest he meditated till the bell ringing to church ceased. So firm was his memory, that he used to say, if he were to deliver a premeditated speech before a thousand auditors, shouting or fighting all the while, they would not put him out. In order to try him, Dr. Parkhurst proposed many barbarous words out of a calendar, and Bishop Hooper forty Welsh, Irish, and foreign terms. After having twice read them, he repeated them all by heart, backwards and forwards. In the year 1563, Dr. Nicholas Bacon, lord keeper of the great seal, read to him one day, out of Erasmus's Paraphrase, the last clauses of ten lines, confused and imperfect on purpose : when he had sat silent a little while, covering his face with his hand, he repeated all those broken pieces of sentences the right way, and the contrary, without hesitation. He professed to teach others this art, and actually taught it his tutor, Dr. Parkhurst, at Zurich.\*

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**GOD SAVE THE KING.**—Much has been said of the origin of this sublime anthem, and a foolish report has lately been revived of its French origin and importation. In the MS. memoirs of the Duchess of Perth, lately sold in London, Handel is accused of having procured both the air and the sentiments from the superior of St. Cyr, in France ; for whose establishment, it is said, that they had been composed, and there performed on a visit from Louis XIV., accompanied by James II. and his Queen consort from England. Now the fact is, that both the words and the music of " God save the King," existed almost a century before the period alluded to ; having been composed at the request of the Company of Merchant Tailors, about the year 1606-7, to commemorate the escape of James I. and his parliament from the gunpowder-plot. The music may even be found in print in John Forbes's Cantus, or " Songs and Fancies," 4to, published at Aberdeen in 1682, two years before Handel was born. The following additional stanza was prepared by R. B. Sheridan, when George III. was shot at by Hatfield, in the year 1800.

From every latent foe,  
From the assassin's blow,  
God save the King !  
O'er him thine arm extend,  
For Britain's sake defend,  
Our Father, Prince, and Friend :  
God save the King !

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**CONTENTMENT.**—There was an Italian bishop who had struggled through great difficulties without repining, and who met with much opposition in the discharge of his episcopal function, without ever betraying the least impatience. An intimate friend of his, who highly

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\* See Life prefixed to Jackson's translation of Jewell's Apology, p. lxxxvi. lxxxvii.

admired those virtues, which he thought it impossible to imitate, one day asked the prelate if he could communicate the secret of being always easy? "Yes," replied the old man, "I can teach you my secret, and with great facility: It consists in nothing more than in making a right use of my eyes." His friend begged him to explain himself. "Most willingly," returned the Bishop. "In whatsoever state I am, I first of all look up to heaven, and I remember that my principal *business here* is to get there. I then look down upon the earth, and call to mind how small a space I shall occupy in it, when I come to be interred. I then look abroad into the world, and observe what multitudes there are who are in all respects more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or to complain."

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#### ANCIENT EPITAPH.

Looke man before thee how thy death hasteth,  
 Looke man behind thee how thy life wasteth,  
 Looke on thy right side how death thee desireth,  
 Looke on thy left side how sinne thee beguileth,  
 Looke man above thee joyes that ever shall last,  
 Looke man beneath thee, the pains without rest.

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ENGLISH VERSIONS OF THE BIBLE.—1. Coverdale's translation, first printed in 1535; 2. Matthew's, 1537; 3. Cranmer's, or the Great Bible, 1539; 4. the Genevan, 1560; 5. the Bishops', 1568; 6. the Douay-Rhenish (the Roman Catholic version), 1583-1609.

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SELECT SENTENCES.—To *fear* God's justice, is the way not to *feel* it.

Worldly riches and honours can never fully content the mind. The way to contentment is not by raising the estate higher, but by bringing the heart lower, and having God for a portion.

He who has on the breast-plate of God's fear may be shot *at*, but he can never be shot *through*.

Religion would have no enemies, if itself were not an enemy to vice.

All means in the world, without the love and practice of the truth, will be insufficient to our preservation in the saving profession of it.

It is impossible that a Christian can keep the professions of his faith stedfast, unless he keep the exercise of his faith constant.

He that has a false end in his profession will soon come to an end of his profession.

It will cost something to *be* religious;—it will cost more *not* to be so.

Prayer is the better half of a minister's whole work; and that which makes the other half lively and effectual.

Pride is the most dangerous of all sins: Other temptations are about *evil*; this is conversant about *good*.



## LAW REPORTS.

## No. XXIX.—ON THE LAW OF FIXTURES.

COURT OF COMMON PLEAS, HILARY TERM, 1830.

GRYM

BOWEREN.\*

CASE for injury to the reversion. At the trial before Baron Garrow, at the last Norfolk assizes, it appeared that the defendant, who occupied as tenant from year to year certain premises belonging to the plaintiff, had, at his own expense, erected on the premises a pump, which he took away when he quitted them.

The pump was attached to a stout perpendicular plank; this plank rested on the ground at one end, and at the other was fastened by an iron bolt or pin to an adjacent wall, from which it was distant about four inches. The pin, which had a head at one end and a screw at the other, passed entirely through the wall.

The tube of the pump passed through a brick flooring into a well beneath. This well had originally been open, but the defendant had arched it over when he erected the pump; and, in withdrawing the tube, four or five of the floor bricks were displaced, but the iron pin which attached the perpendicular plank to the wall was left in the wall when the plank was removed.

Under the direction of the learned Baron, (who thought the pump parcel of the freehold, inasmuch as it could not have been the subject of larceny at common law,) the jury found a verdict for the plaintiff, damages 4*l.*, with leave for the defendant to move to enter a nonsuit.

Serjeant *Wilde* having obtained a rule *nisi* accordingly,

Serjeant *Storks* now shewed cause. The general rule is, that what is fixed to the freehold cannot be removed by the tenant without incurring the con-

sequences of waste. The exceptions to this rule have been carefully enumerated by Lord Ellenborough in *Elwes v. Maw*, and, as between landlord and tenant, seem resolvable into utensils set up in relation to trade, and matters of ornament, as marble chimney pieces, pier glasses, and the like; and the pump in question does not fall within either of those descriptions. A greenhouse, which has been deemed removable when erected by a nurseryman for the purpose of his trade, (per Lord Kenyon in *Penton v. Roberts*;) yet in ordinary cases has been held irremovable. *Buckland v. Butterfield*.

Serjeant *Wilde*. As between landlord and tenant, the rule with regard to fixtures is less rigid than as between persons standing in any other relation; and custom has introduced another exception. Articles of general utility and domestic convenience affixed during the term, have always been holden to belong to the tenant, and are either taken away, or valued as between him and the incoming tenant, upon the determination of the term. Such articles are, coppers, ovens, grates, and the like. No doubt a pump might be so imbedded in the freehold as to render its removal improper; but if it be so slightly fixed as the pump in question, and can be moved entire, it falls within the exception of articles for domestic convenience. If this were a landlord's fixture, the tenant might be precluded from removing even a barometer attached to a wall by a nail.

Suppose the well had been deep, and it had been found convenient to

\* A pump erected by a tenant during his term, and very slightly affixed to the freehold, is removable as a tenant's fixture.

draw the water by means of a steam-engine, would the landlord have been entitled to retain the engine?

C. J. TYNDAL. It is difficult to draw any very general and at the same time precise and accurate rule on this subject; for we must be guided in a great degree by the circumstances of each case, the nature of the article, and the mode in which it is fixed. The pump, as it is described to have been fixed in this case, appears to me to fall within the class of removable fixtures. The rule has always been more relaxed as between landlord and tenant, than as between persons standing in other relations. It has been holden that stoves are removable during the term; grates, ornamental chimney pieces, wainscots fastened with screws, coppers, and various other articles: and the circumstance that, upon a change of occupiers, articles of this sort are usually allowed by landlords to be paid for by the incoming to the outgoing tenant, is confirmatory of this view of the question.

Looking at the facts of this case; considering that the article in dispute was one of domestic convenience; that it was slightly fixed; was erected by the tenant; could be moved entire; and that the question is between the tenant and his landlord; I think the rule should be made absolute.

J. PARK. The rules with regard to property of this description vary according to the relation in which parties stand towards each other. The rule as between heir and executor is more strict than as between landlord and tenant, and even as between landlord and tenant it has been relaxed in

modern times; for in *Lawton v. Lawton* Lord Hardwicke held, that wainscot might be removed by the tenant, although it would have been waste to have removed it in the time of Hen. VII.

Perhaps we ought not to look with too much nicety as to the mode in which articles are fixed, when it has been holden that the tenant may remove ovens, coppers, and the like. The present case, however, is clearly distinguishable from *Buckland v. Butterfield*, where a conservatory was deeply fixed in the soil, and formed part of the house to which it was attached; and, however I may regret it, seeing that the value in dispute is so small, I am compelled to say that the verdict which has been given is wrong.

J. GASELEE concurred.

J. BOSANQUET. I am of opinion, that this pump was removable by the tenant. Whether property of this kind be removable or not, depends in some degree on the relation between the parties: and in the relation of landlord and tenant the rule is less strict than in others: it is more so as between heir and executor, and as between executor and remainder-man. My apprehension has been lest we should be thought to lay down any principle which would apply to cases different from the present. But considering that this is a case between landlord and tenant; that the pump was erected by the tenant; that it is an article of domestic use; and can be removed entire; I think the verdict ought to be set aside.

Rule absolute.

## MONTHLY REGISTER.

### PORTLAND, JAMAICA.

It is proposed to build in the town of Port Antonio, Portland, Jamaica, a new parish church, capable of accommodating at least 1000 individuals, together with a school-house

of about one fourth the size of the church.

The following facts are submitted to the consideration of British Christians, with the hope of exciting their

sympathy about this undertaking, and obtaining their aid in its accomplishment.

The parish of Portland contains a population amounting to nearly 10,000; of these, 2900 are free, the remainder slaves. The town of Port Antonio is a military station, and the resort of much shipping from England and America. For the entire population of this extensive parish, there are but two places of public worship. Only one of these is connected with the Establishment. This one (the present church) is extremely small, incapable of containing more than 350, while the congregation exceeds 500, and not unfrequently 700 individuals. On more than one occasion, during the last twelvemonths, the number attending divine worship did not fall short of 1500.

The total number of communicants and candidates for the ordinance, amounts to 565. Schools have been established in various parts of the parish, at which about 540 scholars receive instruction during the week. A large proportion of these are excluded from the benefit of attending divine worship, in consequence of the want of room in the church. Not only is the present church quite inadequate to contain the congregation, but it is also difficult of access, being built upon the summit of a steep hill, which overlooks the town of Port Antonio: thus many persons, particularly the aged and infirm, are hindered from attending the public services of religion.

In the temperate climate of Britain, the situation of a place of worship is a matter of far less importance, than in a country exposed to the withering influence of a tropical sun. There, the ascent of even a considerable hill is regarded as conducive to health and gratification only—here it is, in no slight degree, oppressive. Tropical countries are moreover subject to sudden vicissitudes of climate. It is no uncommon occurrence for a cloudless sky to become unexpectedly overcast, and torrents of rain to descend, accompanied by the most vivid and dazzling lightning. Persons then standing in the open air have scarcely

time to seek for shelter from the sudden violence of the elements. It may easily be conceived how injurious this must prove to persons of the strongest constitution, but especially to those labouring under any species of disease. It is, notwithstanding, an interesting spectacle to witness the zeal which, on these occasions, the negroes display. Often are they seen with umbrellas, or whatever means of shelter they can procure, braving the storm, willing to subject themselves to the greatest inconveniences rather than lose any portion of "the bread of life." When it is known that many of these poor people travel a distance of nine or ten miles to obtain, after all, an uncomfortable standing without the walls of the house of God, the christian feeling of those to whom this appeal is addressed, will surely incite them to lend their aid in erecting a new church, of larger capacity, and more conveniently situated.

It has been stated, that it is in contemplation to build, at the same time, a school-house for the children attending the daily and sabbath schools. At the former, about 130 children receive instruction in christian doctrine, and reading the Holy Scriptures. The scholars assemble, when the weather allows, in the open air, not from choice, but from want of room in the confined and wretched apartment which they are permitted to occupy. The Sunday school is held in the church before and after service. At this time the officiating minister is engaged in the performance of various public duties, such as baptisms, marriages, &c., and this, together with the arrival of the adult members of the congregation, as the hour of service approaches, occasions much confusion and consequent interruption of the business of the school. The number of scholars receiving instruction is about 200. A Bible class, of 64 readers, has been formed, many of whom exhibit striking evidences of the inestimable value of an acquaintance with the Word of God.

The probable expense of completing and fitting up the proposed church, may be estimated at 2700*l.* sterling. That of the school-house at 300*l.* It

is here necessary to state, that the parish of Portland, though in many points of view of great importance, is perhaps the very poorest in the island of Jamaica. Its climate is too humid to admit of the extensive production of coffee; and the mountainous character of the surface, and comparative poverty of the soil, unfit it in almost an equal degree for the cultivation of the sugar-cane.

It should also be known, that several attempts have actually been made, during the last five years, to obtain from the parochial resources a sum sufficient for the building of a new church. These efforts have, unhappily, not been productive of success. Notwithstanding these serious difficulties, it is calculated that, of the 3000*l.* required for the church and school-house, 1000*l.* may be raised upon the spot, in a great measure by the contributions of the negroes attending the church. When it is considered that these will be the voluntary offerings of persons exposed all their lives to the temporal and spiritual evils growing out of a state of slavery, and only now about to receive the

inestimable blessings of freedom, the effort will be deemed considerable, and will furnish one of the strongest pleas for imploring the assistance of their favoured fellow-subjects of Britain.

The mention of the approaching change in the condition of the negroes, will suggest many serious considerations to the mind of the reflecting Christian. In particular, while he rejoices in the removal of many obstacles to the temporal and spiritual happiness of his darker brethren, he will be anxious that every effort be put forth to render the change productive, as far as possible, of unmixed good. This he will feel assured can be effected only by leading them to the knowledge of that Saviour who is able to make them "free indeed," and through whom they may have grace to consecrate all their newly acquired privileges, and increased influence in society, to the glory of God.

Subscriptions will be received by Messrs. Hoare, Bankers, Fleet-street; T. England, Esq., 15, Surrey-square; and Mr. Domett, George-yard, Lombard-street.

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## POLITICAL RETROSPECT.

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DOMESTIC.—The official tables of the revenue for the last quarter, show a decrease upon the receipts of the period in question to the amount of 330,061*l.*, but upon a comparison of the whole financial year with its predecessor, there appears an increase of 313,448*l.* The two most remarkable items in this account are those of the Customs and Excise; in the first of which there is an increase upon the year and quarter, as regards the first, of 935,254*l.*, and the latter of 678,051*l.*; whilst under the head of "Excise," the receipts have decreased during both periods to the amount for the year, of 596,609*l.*, and the quarter of 846,524*l.* The revenue from stamps has fallen off during the quarter, by 22,718*l.*, though upon the

whole year it shows an improvement to the amount of 102,355*l.* The assessed taxes are less upon the year and quarter than last year by 259,985*l.* and 143,415*l.* severally. Under the head "Miscellaneous," also, the falling off is uniform, being upon the year 19,298*l.*, and the quarter 2,682*l.* less than in the preceding corresponding periods. On the other hand, the repayments of money advanced for public works exceed upon the year by 139,731*l.*, and the quarter by 12,224*l.*, the former receipts. The probable amount of Exchequer bills required for the service of the quarter is estimated at 1,856,798*l.*

Since the year 1666 the city of London has not been visited by so severe a calamity as that which oc-

curred on Thursday, the 16th of October last, when the two houses of parliament were destroyed by fire. The limits to which our retrospect is confined will not permit us to give a lengthened detail of the origin and progress of this great national loss. If we were inclined to enter into a speculative disquisition, what a fine subject is here opened to the eye of the christian philosopher! The providence of God once preserved these edifices from the malignity of the Papists. Has the infidelity and profligacy which have found of late years their unhallowed representatives within the walls of St. Stephen's Chapel, caused the withdrawal of that superintending care by which alone kings reign, and nations prosper? We only trust that the ark may be spared, and our "candlestick" not be "removed." If ever the command of our Saviour ought to speak with a voice of thunder in our apathetic ears, it is now. If ever we were called upon to consult the gospel, the "Urim" and the "Thummim" of the Christian's everlasting hope, it is now, and the reply we are convinced will be—"WATCH AND PRAY."

SPAIN.—The reports from the Peninsula continue to be of the most conflicting character. The Queen's troops, on the one hand, are represented as every where victorious, whilst, on the other, Zumalacarréguy is allowed to be making daily progress! One thing, however, is certain: the rebel Mina, who has long been skulking in the purlieus of the metropolis, is again, like an evil genius, at his favourite work of treason and revolution, and scattering the seeds of misery and famine over his wretched country. The only benefit Great Britain is likely to derive from these intestine broils is the deportation of the patriotic traitors and titled swindlers, who have so long been preying on the pseudo-philanthropic of the fell race of twaddling Whigs and unholy Reformers.

PORTUGAL.—The death of Pedro, the political profligate, has been the signal for every species of disgraceful and disgusting intrigues among the dry-nurses of the baby Queen. *Little*

*Glory* in Portugal, like *Old Glory* in Westminster, do very well

"To put at a moral or adorn a tale;"

but as for any good either have done, or can do, we suspect the hydro-oxygen microscope would find it marvellously difficult to discover the shadow of a shade of it. To both we would say, in the language of Aristophanes,

"βάλλ' ἐς κόρηάς,"

Thus translated by Cobbett in his celebrated address to Lord Brougham—

"Go hang thyself, and give the crows a dinner!"

FRANCE.—La belle France! The King continues to rob his subjects on the Bourse—his ministers follow the royal example with *gusto*—the gaols are *full*, and the Exchequer empty—rogues thrive, and honest men starve. Religion is at a discount—infidelity and profaneness at a premium; but Vive la belle France! say we. Long live the noble Whigs, whether at home or abroad! Long may all patriots enjoy the fruits of Reform; and may they and their admirers *hang* together, for good!

RUSSIA — PRUSSIA — AUSTRIA.—Wisdom presides at the Council Board of these mighty Empires, and prosperity is the natural result.

EGYPT.—Within the last month, there have been a variety of rumours relative to the intention of the Pasha to declare himself independent of the Porte. Should this be the case, England may still have an opportunity of redeeming the fatal error into which she has been plunged by the imbecility of the Palmerstons, and for an alliance with the new power, who already occupies Syria. This would throw an effectual obstacle in the way of Russian ambition, which clearly points to British India. We hope this hint will not be thrown away.

IRELAND.—Dan O'Connell and William Cobbett fully compensate Ireland for the absence of reptiles and toads!

INDIA.—Lord Palmerston does not go to India, nor is Lord Nugent to be the new President of *Bombay*. Lord Bentinck, we are happy to say, is

quite restored to health, and actively engaged in the discharge of his arduous duties. The Whig measure, bless their honest, patriotic hearts! for robbing the East India Directory, by throwing open the China trade, works well, and we are

happy to announce to our tea-sipping readers, that ten million pounds of tea *which the Chinese flunkies and Russian serfs refuse*, is on its way to England!!!!!!

WEST INDIES. — The slaves are free—to starve.

| CALENDARIIUM ECCLESIASTICUM.      |                                                                          |                                                                 |
|-----------------------------------|--------------------------------------------------------------------------|-----------------------------------------------------------------|
| NOVEMBER, 1831.                   |                                                                          |                                                                 |
| SAINTS' DAYS, &c.                 | AUTHORS to be CONSULTED.                                                 | SUBJECT OF SERMONS                                              |
| ALL SAINTS,<br>(Nov. 1.)          | Dr. R. Bundy. I. 261. }                                                  | How far the example of others to be followed.                   |
|                                   | — III. 323. }                                                            | Duty of following the Lith and conversation of departed Saints. |
|                                   | Bp. Atterbury. I. 145. .                                                 | The Christian state a state of suffering.                       |
|                                   | Dr. E. Burton. 318. .                                                    | Festivals of the Saints.                                        |
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| PAPISTS' CONSPIRACY,<br>(Nov. 3.) | Xn. Rem. IV. 641. XII. }                                                 | On the Errors and Spirit of the Romish Church                   |
|                                   | 683. . . . . }                                                           |                                                                 |
|                                   | Protest Journ. II. I. 289. }                                             |                                                                 |
|                                   | 573. . . . . }                                                           |                                                                 |
|                                   | Bp. Horne. Disc. I. I. I. }                                              |                                                                 |
|                                   | Bp. Smalridge. 386. . }                                                  |                                                                 |
|                                   | R. Meek. Hatchard. London. 8vo. pp. 403. . }                             |                                                                 |
|                                   | J. M. Cramp's Text-book of Popery. 8vo. Holdsworth & Co. pp. 439. . }    |                                                                 |
|                                   | Berault's Church of Rome proved Heretic. Hamilton & Co. 8vo. pp. 52. . } |                                                                 |
|                                   | Morn. Exercises at Crippllegate. A.D. 1675. . . }                        |                                                                 |
| ST. ANDREW,<br>(Nov. 30.)         | Xn. Rem. VI. 1. . . . }                                                  | On the Message of Christian Ministers.                          |
|                                   | Bp. Mant. I. . . . . }                                                   | Biographical Notices.                                           |
|                                   | Scriptural Essays. II. I. . }                                            | On the Services appointed for the day, &c.                      |

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTES OF RESPECT.

HON. AND REV. GEORGE NEVILLE GRENVILLE. — The parishioners of Hawarden, Flintshire, have presented to the late Rector of that parish, the Hon. and Rev. George Neville Grenville, a massive tripods candelabrum, with cost nearly 300*l.* as a tribute of respect for the fidelity with which he has promoted the spiritual and temporal welfare of his flock, during a period of twenty years.

REV. THOMAS CLEAVE. — On Friday last the freedom of the borough of Totness was voted to the Rev. Thomas Cleave, A.M. as a mark of their esteem for his services as the officiating minister of that parish.

**REV. WILLIAM BUSFIELD, A.M.**—The Rev. William Busfield, A.M. has been presented by the congregation of St. Michael's Church, London, with a magnificent silver salver, in token of their attachment to him, and the estimation in which they held his services as Curate of the united parishes of St. Michael, Wood-street, and St. Mary, Staining. He has faithfully discharged all the duties of that office for nine years.

**REV. WM. STEWART.**—The Rev. Wm. Stewart, M.A. incumbent of Hale, Lancashire, has been presented by his congregation and friends with a gown, cassock, and bands, and a silver waiter, upon which is an appropriate inscription, as a testimony of their high esteem and attachment.

**REV. R. ELSDALE.**—We have pleasure in recording an additional testimony to the exemplary worth of the respected minister of Stretford, near Manchester. In our periodical of 1832, p. 713, we referred the several exemplifications of the high feeling of the township towards the Rev. R. Elsdale; and now we have to mention the present of a handsome scarf and hood from the members of his congregation. When we recollect that Stretford is not the richest place in the kingdom, and that the gown, which we previously noticed, was voted at a *public meeting*, where we too often find a disposition to *take away*, rather than to add to the gratification or comforts of the Clergy, we say these circumstances must be highly pleasing to the reverend gentleman, and must show, as do the numerous "tributes of respect," which we have hitherto published, that the spiritual pastors of this kingdom are held in higher esteem than the enemies of our Church would wish. We know this gentleman to be very active in the numerous and flourishing Sunday schools in his parish, and to have been doubly assiduous during the awful ravages made by the cholera.

**REV. JOHN PEEL, M.A.**—A deputation, consisting of the principal inhabitants of the parish of Stone, near Kidderminster, has recently waited upon their highly-respected Vicar, the Rev. John Peel, M.A. of Christ Church, (brother of Sir Robert Peel), to present to him an elegant silver inkstand, value 60*l.* and purchased by the contributions of almost all the adult population of the parish. Mr. Amphlett, as senior churchwarden, presented the plate, accompanied with an address expressive of the affection, gratitude, and admiration of the parishioners towards their Vicar, referring to his kindness and condescension to all, more especially to the poor; to his munificent benefactions to their church, lately rebuilt; to his admirable sermons, and to his daily exemplary life and conversation. To this address the rev. gentleman made a reply, marked by acute sensibility, sound sense, and kindness of manner. After professing his inability adequately to express his gratitude at that time, on account of his overwhelming feelings, he proceeded nearly in these words:—"Such testimonials as these are generally reserved for those who have borne the heat and labour of the day: but upon me, who have not long entered my Lord's vineyard, has the reward been conferred; a reward at all times most acceptable, but especially at the present, when the Clergy are so grossly and so unjustly vilified. I accept, therefore, this your offering, as a mark of affection to me, your appointed minister—I accept it as a token of attachment to the Clergy in general—I accept it as a pledge, as it were, of a brave yeomanry, to support our venerable Establishment, the members of which, I am bold to say, were never more distinguished for learning without pedantry, orthodoxy without bigotry, piety without superstition, and zeal without enthusiasm."

**MODEL OF ETON COLLEGE.**—Mr. Bridge, of Ludgate-hill, has received orders from his Majesty for a splendid ornamental piece of plate, representing an exact model of the Chapel of Eton College, with the arms of Henry the Sixth, the founder, and "H. R." on one side, and the present Royal Arms, with "W. R." on the other. This superb present is intended for the College, and will be given to the Provost and Fellows by his Majesty, with the express desire that it may be used every year at the Eton anniversary dinner in London.

**MORE POPERY.**—The new Roman Catholic Chapel, at Bishopwearmouth—a superb building—is rearing its stately front in all the splendour of Catholicism, when it was the state religion of this country. It is of the Gothic order of architecture, and when finished will stand unrivalled as the finest public building in the town. It has already assumed

an imposing appearance, and its large and magnificent eastern window attracts the attention and unqualified admiration of all who have seen it. The building is of considerable magnitude, and will possess sufficient room for the display of all the ceremonials and pomp of the Romish Church.

**NEW TESTAMENT TO THE SLAVES.**—The British and Foreign Bible Society having resolved to present every emancipated adult negro, who can read, a copy of the New Testament and Psalter, the Church of the United Brethren (whose missions are very extensive in the West India Islands, and whose converts in Antigua are likely to require nearly 5,000 copies), have determined to make collections in all their chapels in Great Britain, &c. and of the Society. A sermon for the occasion was lately preached in their chapel, St. Peter's, Bedford, when the collection amounted to upwards of 10*l*.

**CHELTEMHAM INFANT SCHOOL.**—The Rev. F. Close has received one donation of 320*l*. and another of 100*l*. towards the erection of an Infant School-room at the lower end of Cheltenham.

**LATE BISHOP OF BRISTOL.**—The interment of the remains of our late venerable and respected diocesan took place on Monday last. Early in the morning the bells of the different churches began tolling, the flags on the ships and the public buildings were raised half-mast, and the shops in the principal streets were partially closed. About ten o'clock College-green and both sides of Park-street were thronged with spectators to the amount of many thousands, who observed the strictest decorum. The large room on the Clifton road, used by the Horticultural Society, was appointed as a rendezvous for the Clergy and others who intended to join in the procession.

About half-past ten o'clock the hearse approached Rodney House, where the body lay, and the family and chief mourners were assembled, and in a short time the procession moved in the following order:—

Hearse and six horses, with the coffin.

First coach and four, containing the five sons of the deceased.

Second coach and four, containing the Bishop's brother, nephew, Alderman Camplin, and I. Cooke, Esq.

Third coach and four, containing Drs Bernard and Dick, R. Smith and R. Lowe, Esqrs. Surgeons.

The beneficed Clergy of the Deanery and others of the neighbourhood of Bristol, in all about seventy, made up the clerical procession; the Mayor and seven Aldermen, both the Sheriffs, with many other members of the Corporation, preceded the Clergy; and the Governor of the Corporation, the Poor, with a long train of Churchwardens and other respectable gentlemen of the different parishes, led the van of the whole from the Horticultural Room at the top of Park-street. The hearse and mourning coaches, with upwards of thirty private carriages, followed. The corpse was received at the Cathedral Church by the very Rev. the Dean, the Rev. Mr. Harvey, Prebendary in residence; the Precentor, Rev. H. Barker; Minor Canons, Revs. R. W. Lambert, W. Millner, and G. N. Barrow.

The introductory sentences of the grand and sublime service for the burial of the dead (set to music by Dr. Croft) were sung by the cathedral choir with great effect, accompanied on the organ by Mr. Corfe, as were also the funeral psalms. The appointed lesson was read with solemnity by Mr. Prebendary Harvey.

The body was then removed from the choir, where it had been deposited on tressels during the former part of the service, and conveyed to the adjoining burial ground, through a double line of gentlemen, who arranged themselves in the cloisters.

The pall was borne by the following Clergymen:—Venerable Dr. England, Archdeacon of Dorset; Rev. R. G. Bedford, Vicar of St. George, Brandon Hill, Rural Dean; Rev. T. T. Biddulph, Minister of St. James's; Rev. Robert Watson, Rector of Christ Church; Rev. J. Eden, Vicar of St. Nicholas; Rev. Fountain Elwin, Vicar of Temple; Rev. William Knight, Rector of St. Michael's; Rev. Richard Carrow, P. C. of Westbury-on-Trym.

At the grave the office of interment was opened by the Precentor, Mr. Barker, which, after the body was deposited in its final resting-place, was concluded by the very Rev. the Dean, with that distinct and affecting pathos so admirably adapted to the most



solemn of all the offices of our Established Church. The inscription on the coffin was as follows:—

Robert Gray, D.D. Bishop of Bristol;  
Born March 11, 1762; consecrated in 1827;  
Died Sept. 28, 1831.

There was no mitre on the coffin, from the lamentable fact of this symbol having been destroyed at the riots, and never replaced. The fact, too, of the Bishop's remains being interred close to the walls of his ruined palace, excited amongst most of the spectators an affecting recollection of the lamented Prelate's dignified and truly christian conduct at that appalling crisis.—*Provincial Paper.*

**FEES ON CONSECRATIONS.**—The vilest falsehoods are pertinaciously circulated by the liberal press as to the asserted rapacity of the Bishops in demanding enormous fees upon consecrations. No Bishop ever demands or receives one single farthing for any act of consecration!—the utmost amount of fees for consecrating a church is 9*l.* 9*s.*, to which a sum (in no instance exceeding 2*l.*) may be added for the travelling expenses of the registrar, secretary, and other officers, but this extra expense is seldom incurred. Besides these fees, there are certain other payments for work actually done, as drawing up the petitions, deeds, &c., amounting to 9*l.* 2*s.*; so that the whole expenses necessarily attending the consecration of a church cannot, in any case, exceed 39*l.* 11*s.* 4*d.*, and in a great majority of instances will not amount to more than half that sum. The fees for the consecration of a churchyard alone are 9*l.* 10*s.* 4*d.*, and the expenses of engrossing, &c., 5*l.* 9*s.*, making a total of 14*l.* 10*s.* 4*d.* The whole expenses of the consecration of a church and churchyard together are about 22*l.*

**INCREASE OF CHURCHES AND CHAPELS.**—On Sunday, the 14th of September, Kennington Chapel, formerly an Independent meeting-house, was opened for divine service, under the authority of the license of the Bishop of Winchester. This is the fourth dissenting meeting-house which has been converted into a chapel of ease in this neighbourhood. The others are, Camden Chapel, Camberwell; St. John's, London-road, Southwark; and St. Paul's, Vauxhall; the two latter being added to the Establishment in the past year. Previous to the commission for building new churches coming into operation, Lambeth possessed one church and five proprietary chapels, one of the latter belonging to the Asylum for Female Orphans; Camberwell contained one church and two chapels of ease, and Newington one church. Lambeth now possesses one parish church, four district churches, two district chapels, and six proprietary chapels; Camberwell has two churches, two chapels of ease, and two proprietary chapels; Newington, one parish and two district churches: making an increase, in these three adjacent parishes, of twelve churches and chapels, in about the same number of years. All of them are commodious buildings, and afford church-room to a far greater number of persons than the original church accommodation. This increase is worthy of record, as the dissenters derided the new churches as useless buildings, predicting that they would be without congregations: adding their usual boast, that nearly the whole population being dissenters, the scanty accommodation afforded by the parish churches was amply sufficient for those who remained in our communion.

**GROWING ABUSES OF THE CHURCH!**—In the single archdeaconry of Essex, within the last eleven years, 48,000*l.* have been expended on the erection or improvement of parsonage houses. In the whole county of Essex there has been more than fifty new houses built within the last twenty-five years. This, we presume, is what the aspersers of the church call its "growing abuses."

**FOREIGN BOOKS.**—The table of new duties says—"Books in the foreign living languages, being of editions printed in or since the year 1801, bound or unbound, the cwt. 2*l.* 10*s.*." The old duty was 5*l.* per cwt.; are we therefore to understand, that books printed in the English language in the United States are not to have the benefit of the reduction?

**CHARITY CHILDREN IN ST. PAUL'S CATHEDRAL.**—On Thursday, Oct. 9, a meeting of the Society of Patrons of the anniversary meeting of the Charity Children in St. Paul's Cathedral was held at the London Coffee-house, Ludgate-hill; the Treasurer in the chair. The business of the meeting was chiefly confined to the receiving of a report relative to the receipts, &c. of the last anniversary meeting. The report of the

proceedings at the last assembly of the charity children was highly satisfactory. The total receipts at the doors of the cathedral were 590*l*.

**NORTH CURRY.**—The parishioners of North Curry have recently expended 1000*l*. in repairing and beautifying their church, and J. S. Gould, Esq. has presented them with a valuable organ, which was lately opened, in the presence of a congregation amounting to about 3,000 persons. The Rev. W. K. Coker preached an appropriate sermon on the occasion.

**BISHOP OF DERRY AND RAPHOE.**—The Bishop of Derry and Raphoe held his annual visitation of the Clergy of the diocese of Derry, on the 9th instant, in the cathedral. There was a large attendance of the clergy. The archdeacon, and two or three others of the clergy, stated that their churches were much too small for their congregation.

**ETON SCHOOL.**—The new master of Eton College has ordered the following circular to be sent to the parents of all the boys:—"Sir, I am requested by the head master to state to you that the excessive expense incurred by boys in making presents of books to their school-fellows who are leaving Eton, has made it necessary to adopt a regulation which may impose some check on the abuse of this practice for the future. He therefore proposes that the propriety of giving, as well as the value of the presents, may be left to the judgment of the respective tutors, who, on receiving letters from the parents or guardians of their pupils, will give orders or not, as may appear to them, after inquiry, to be expedient.—Eton Coll. Sept. 1834."

**REV. DR. RICHARDS.**—The Rev. Dr. Richards, the worthy and exemplary Rector of St. Martin's-in-the-Fields, has been induced to resign that living, on account of the disputes so long prevailing in the parish. The living is in the gift of the Bishop of London.

**THE PENTONVILLE TRAGEDY.**—The following inscription and epitaph from the pen of Mr. Campbell, of Sadler's Wells Theatre, is to be engraved on the tombstone of the unfortunate Lefevre and her four children:—

Sacred to the memory of  
Henry Lefevre, aged 5 years and 6 months,  
John Lefevre, aged 4 years and 6 months,  
Ellen Lefevre, aged 2 years and 2 months,  
Philip Lefevre, aged 8 months,

Who were murdered by their father, Johann Nicolaus Steinberg, a native of Germany, during the night of Monday, the 8th of September, 1834, at No. 17, in Southampton-street, Pentonville.

Also of Ellen Lefevre, aged 25 years, mother of the above babes, likewise murdered by J. N. Steinberg, who afterwards murdered himself, and was buried according to law.

"His remembrance shall perish from the earth, and he shall have no name in the street."—Job xviii. 17.

"Where is the flock that was given thee—thy beautiful flock?"—Jer. xiii. 20.

Poor babes, could not your innocence prevail?  
And when your father heard your plaintive wail,  
Did no compunction smite his guilty soul,  
And thoughts of murder and of blood control?  
None!  
None heard your cries; in sleep the world was bound,  
A deathlike stillness reigned around.  
While guilt with gliding footsteps trod,  
You slept on earth—you woke and saw your God!  
'Neath your Creator's wings in peace you're blest,  
For angels wafted you to realms of rest.

**BLESSINGS OF THE VOLUNTARY SYSTEM.**—At Worship-street Police-office, on Saturday, October 11, Mr. James Temple, of 41, Tabernacle-walk, was charged with interrupting the service at the Tabernacle Chapel, City-road, on Friday evening. A dispute has arisen among the trustees of the chapel as to the right of appointing the preachers, and the congregation is divided between the Rev. J. Campbell, and the

Rev. William Ragsdell, the former of whom has been appointed by Mr. Bateman, one of the trustees, and the latter by the other trustees. On Friday, bills announced that a missionary meeting would be held in the evening, Mr. Campbell in the chair, upon which counter bills were issued, forbidding the meeting as unauthorized, and announcing the usual service to be performed by Mr. Ragsdell. Mr. Wilks, M.P. one of the trustees, thought it advisable to obtain the assistance of the police; and no sooner had Mr. Ragsdell been locked in his pulpit, than a tremendous uproar was raised by hooting, hissing, and stamping of feet. Several persons were apprehended, but proceedings were pressed against the defendant only. He was held to bail in the sum of 50*l.* Of late there have been frequent disturbances at both the Tabernacles, City-road and Tottenham-Court-road, which were originally built by subscription for the celebrated Mr. Whitefield, and have at length devolved to twelve trustees, the chief of whom appears to be Mr. John Wilks, M.P. for Boston, whose father, the Rev. Matthew Wilks, was long the popular minister of the Tabernacle.

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**EDUCATION OF CLERGYMEN'S DAUGHTERS.**—A plan is in embryo at Brighton for the establishment of an institution for educating the daughters of poor clergymen as governesses. It is proposed to receive 100 pupils, the daughters of poor clergymen, to be clothed, boarded, and educated as governesses, at a charge of 20*l.* per annum to each pupil. Similar institutions have succeeded in Westmoreland and Gloucestershire. On Sunday morning the Rev. Dr. Everard, one of her Majesty's chaplains, preached a sermon at St. Andrew's Chapel in aid of the funds.

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**KINVER CHURCH.**—The parish Church of Kinver, which has been re-pewed during the present year, was re-opened for public worship on Sunday, the 5th ult. The Bishop of Lichfield and Coventry preached in the morning; and the Rev. Wm. Villers, M.A. Minister of St. George's Church, Kidderminster, in the afternoon.—A Selection of Sacred Music from the works of Handel, Haydn, &c. was performed in a very superior manner by members of the Birmingham Choral Society, under the direction of Mr. Thomas Fletcher. The singing of Miss Aston was exceedingly admired. The collections at the doors in aid of the funds for re-pewing, &c. amounted to 140*l.* 5*s.* 11½*d.*

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**NEW CHURCH, EAST GRINSTEAD.**—On Friday the ceremony of laying the first stone of a church was performed at Forest Row, a hamlet in the parish of East Grinstead, Sussex, by the Countess De La Warr, assisted by Earl De La Warr, the Right Hon. Lord Colchester, and the neighbouring nobility, gentry, and clergy. Prayers and collects suitable to the occasion were offered in an impressive manner by the Rev. C. Nevill, curate of East Grinstead, to whose exertions the church mainly owes its origin. After this interesting service an elegant *déjeuné* was given at Kidbrook by its noble owner. The chapel is to be built of excellent stone, presented by Earl De La Warr, on ground given by Lord Gage. It is in the pure lancet style, from the tasteful design of Mr. Moseley, the architect to the county of Middlesex.

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**THE CHURCH.**—The following facts and comparisons may help to give some misled persons juster notions of the comparative wealth and benevolence of the clergy, than those which they have acquired from the enemies of the Church. It is now ascertained

that the gross income of the clergy of the three great divisions of the empire will be 4,788,569*l.* The Irish Tithe Bill, should it ultimately pass, will considerably diminish this amount. According to the late Dr. Hamilton, of Aberdeen, the gross income of the British empire at home, including the payments made by government, is 316 millions. The earnings of the labourers he estimates at 90 millions, and six millions may be added as to the pay of common soldiers and sailors, and others receiving public money who are not above the rank of labourers. Deduct these 96 millions from the gross national income, and there will remain as the income of the middle and higher classes, 220 millions. Of this sum the revenue of the Clergy is about 1-47th; and were it equally divided among those actually engaged in their professional duties it would not give 300*l.* to each. Immediate deductions have to be made from this gross amount;

tenths, visitation charges, expenses of collecting, abatements, and losses. These necessary deductions would reduce the average income of the Clergy to less than 250*l*. Then come subscriptions to infirmaries, and other charities. There are no means of ascertaining with accuracy the amount of their private benevolence in their parishes. It cannot however be estimated at less on an average than thirty or forty pounds a year. Of the annual subscriptions to public charities, they appear to contribute fully one-tenth. The ascertained proportions of clerical to lay subscriptions to the infirmaries of the following places are,—Bedford 1 to 7, Derby 1 to 13, Hereford 1 to 4, and Stamford 1 to 4. At Birmingham 1 in every 13 of the subscribers to the General Hospital is a Clergyman, and it may be presumed that their subscriptions are nearly in the same ratio; suppose it 1 to 17, which is making a large allowance for the average inferiority of the subscriptions of the Clergy, as compared with laymen. These five places may certainly be regarded as a fair specimen of what may be found in other parts, and they give the proportion of clerical to lay subscriptions as one to nine, *i. e.* the subscriptions of the Clergy to these five infirmaries are one-tenth of the whole. The reports of some other charities which have been examined give a similar result. From a calculation founded on statements published by persons locally connected with upwards of forty institutions, comprising almost every kind of charity in the country, and embracing a fair proportion of places where dissent abounds, such as Nottingham, it is found that the contributions of dissenters to those of Churchmen are as one to eighteen. Hence it appears that Churchmen subscribe for the benefit of the poor eighteen times as much as the dissenters, and the Clergy alone nearly twice as much. If the Wesleyans were deducted, and none counted dissenters but those denominations who avow themselves such, the contributions of Churchmen in general to public charities would be thirty-six times as much as those of the dissenters, and the subscriptions of the Clergy alone nearly four times as much.

REV. HUGH JAMES ROSE.—The Rev. Hugh James Rose, of Trinity College, has resigned the Divinity Professorship at Durham.

### CLERICAL APPOINTMENTS.

The Rev. JOSEPH ALLEN, D.D. of the University of Cambridge, one of the Prebendaries of Westminster, Vicar of Battersea, and Rector of St. Bride's, London, has been gazetted as Bishop of Bristol, in the room of Dr. Gray, deceased. Dr. Allen was tutor to Lord Althorp.

| Name.                         | Appointment.                                 |
|-------------------------------|----------------------------------------------|
| Atkinson, Christopher . . . . | Readership of St. James's, Bury St. Edmunds. |
| Houghton, G. D. . . . .       | Curacy of Trin. Chap. Salford.               |
| Irvine, Robert . . . . .      | Chapl. of Duncannon Fort.                    |
| Taylor, Robert . . . . .      | Dom. Chapl. to Lord Nelson.                  |
| Welldon, James, B. A. . . . . | Second Mast. of Oakham School.               |

### PREFERMENTS.

| Name.                   | Preferment.                                             | County.  | Diocese.      | Patron.                              |
|-------------------------|---------------------------------------------------------|----------|---------------|--------------------------------------|
| Ball, John . . . . .    | St. Lawrence, Reading, V.                               | Berks    | Salisbury     | St. John's Coll. Oxf.                |
| Bates, John . . . . .   | Crowland, R.                                            | Lincoln  | Lincoln       | Marquis of Exeter                    |
| Biddulph, T. S. . . . . | Preb. of Llanelivedd.                                   |          |               |                                      |
| Boys, James . . . . .   | Cranbrook, V.<br>and Nonnington,<br>with Womenswold, C. |          |               | Abp. of Canterbury.                  |
| Clifford, — . . . . .   | Petersfield, P. C.                                      | Hants    | Winchest. Bp. | of Winchester                        |
| Collyer, T. . . . .     | Bungay, V.                                              | Suffolk  | Norwich Bp.   | of Ely                               |
| Daubeny, J. . . . .     | Publow, P. C.                                           | Somerset | B. & W.       | Rev. A. Daubeny                      |
| Fade, J. . . . .        | Wilton-le-Wear, P. C.                                   | Durham   | Durham        | Sir W. Chaytor                       |
| Hodgson, J. M. . . . .  | Gidley, R.                                              | Devon    | Exeter        | Rev. T. Whiphram                     |
| Hutchinson, W. . . . .  | Newton, All Saints, C.                                  | Lanc.    | Chester       | Manches. Coll. Ch.                   |
| Kelly, W. . . . .       | Picton-cum-Hove                                         | Sussex   | Chichester    | Rev. H. Plimley,<br>Chanc. of Chich. |

| <i>Name.</i>        | <i>Preferment.</i>              | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>                           |
|---------------------|---------------------------------|----------------|-----------------|------------------------------------------|
| Lane, Ambrose . . . | Pendleton, P. C.                | Lanc.          | Carlisle        | Vicar of Eccles                          |
| Laurence, T. F. . . | East Farndon, R.                | Northam.       | Peterboro'      | St. John's Coll. Oxf.                    |
| Marsh, E. G. . . .  | Waltham, All Saints, R.         | Lincoln        | Lincoln         | Southwell Coll. Ch.                      |
| Mickle, John . . .  | South Leverton, V.              | Notts          | York            | D. of Lincoln                            |
| More, Edward . . .  | Canon of Windsor                |                |                 | The King                                 |
| Mossop, Isaac . . . | Smarden, R.                     | Kent           | Cant.           | Abp. of Canterbury                       |
| Oldham, John . . .  | St. Paul's, Huddersfield, P. C. | York           | York            | Rev. J. C. Franks                        |
| Penleazje, John . . | Black Torrington, R.            | Devon          | Exeter          | J. S. Penleazje, Esq.                    |
| Penton, Thomas . .  | North Baddesley, D.             | Hants          | Winch.          | { T. Chamberlayne, Esq. . . .            |
| Prevost, Sir G. . . | Stinchcomb, P. C.               | Gloster        | Gloster         | Bp of Gloster                            |
| Ram, Abel John . .  | Towcester, V.                   | Northam.       | Peterboro'      | Bp. of Lich. & Cov.                      |
| Squire, Edmund . .  | Ashen, R.                       | Essex          | London          | Lord Holland                             |
| Stafford, J. H. . . | St. Paul's, Liverpool, P. C.    | Lanc.          | Chester         | Corp. of Liverpool                       |
| Thompson, Edward .  | Keyworth, R.                    | Notts          | York            | P. Thompson, Esq.                        |
| Tomblin, Charles .  | Langtoft, V.                    | Lincoln        | Lincoln         | Sir G. Heathcote                         |
| Webster, Thomas .   | St. Botolph's, Camb. R.         | Camb.          | Ely             | Queen's Coll.                            |
| Williams, G. . . .  | Wichenford, V.                  | Worcest.       | Worcest.        | D. & C. of Worcest.                      |
| Whiter, C. W. . . . | Clowne, R.                      | Derby          | Lichfield       | Lord Chancellor                          |
| Whyte, J. R. . . .  | Okehampton, V.                  | Devon          | Exeter          | { Rev. H. B. Wrey, & H. C. Millett, Esq. |

## CLERGYMEN DECEASED.

|                     |                             |          |          |                                              |
|---------------------|-----------------------------|----------|----------|----------------------------------------------|
| Bull, John . . . .  | { Pentlaw, R.               | Essex    | London   | Rev. J. Bull                                 |
|                     | { Tattingstone, R.          | Suffolk  | Norwich  | Rev. J. Bull                                 |
| Cane, W. A. . . .   | Doddington, P. C.           | Northum. | Durham   | Duke of Northum.                             |
| Clarke, J. S. . . . | { Preston-cum-Hove, V.      | Sussex   | Chich.   | { Preb. of Hora Villa in Cath. Ch. of Chich. |
|                     | { Canon of Windsor          |          |          | { The King                                   |
| Frank, Edward . .   | { Shelton-cum-Hendwicke, R. | Norfolk  | Norwich  | Rev. E. Frank                                |
|                     | { Alderton, R.              | Suffolk  | Norwich  | Rev. E. Frank                                |
| Gaskell, Thomas .   | Newton, C.                  | Lanc.    | Chester  | Manchest. Coll. Ch.                          |
| Hodge, John . . .   | Cullompton, R.              | Devon    | Exeter   | Rev. W. Gray                                 |
| Keeling, William .  | Pendleton, P. C.            | Lanc.    | Carlisle | Vicar of Eccles                              |
| Lyne, Richard . .   | Little Petherick, R.        | Cornwall | Exeter   | J. Molesworth, Esq.                          |
| Scott, John . . .   | Thimble, R.                 | Bucks    | Lincoln  |                                              |
| Tanner, Robert . .  | Okehampton, V.              | Devon    | Exeter   | { Rev. H. B. Wrey, & H. C. Millett, Esq.     |

| <i>Name.</i>    | <i>Appointment.</i>                     |
|-----------------|-----------------------------------------|
| Cooke, H. G. P. | Chapl. to Forces at Cape of Good Hope.  |
| Dyke, Henry G.  | Mast. of St. Alban's Hall, Oxford.      |
| Howell, Howell  | Curate of Regnoldstone, Glamorganshire. |
| Pickles, Robert | Mast. of Kirkburton Free School.        |

## OXFORD.

## ELECTIONS.

The Rev. George Rowley, D.D. Master of University College, has been the third time nominated and admitted Vice-Chancellor, by letters from his Grace the Duke of Wellington, the Chancellor of the Uni-

versity, and approved by Convocation. Having taken the oaths of office, and addressed the members of the University assembled in a Latin speech, the new Vice-Chancellor nominated as his Pro-Vice-Chancellors the Rev. Richard Jenkyns, D.D. Master of Balliol College; the Rev.

John Collier Jones, D.D. Rector of Exeter College; the Rev. Ashhurst Turner Gilbert, D.D. Principal of Brasenose College; and the Rev. Thomas Edward Bridges, D.D. President of Corpus Christi College.

Mr. Miles Atkinson, B.A. of Queen's College, has been elected Fellow of Lincoln College.

Mr. Charles Rumsey Knight (of kin to the founder) and Mr. Charles Nevinston (late Commoner of Exeter College) have been admitted Scholars of Wadham College.

#### DEGREES CONFERRED.

##### MASTERS OF ARTS.

Rev. Thomas Thellusson Carter, Christ Ch.  
John Hockley Taylor, Queen's Coll.  
Andrew Foster, Wadham Coll.  
William Fowle, University Coll.

##### BACHELORS OF ARTS.

Frederick James Sping, St. Edmund's Hall.

Congregations will be holden for the purpose of granting Graces, and conferring

Degrees, on the following days in the present Term, viz.

|      |           |    |
|------|-----------|----|
| Nov. | Thursday  | 13 |
|      | Thursday  | 20 |
|      | Thursday  | 27 |
| Dec. | Thursday  | 4  |
|      | Thursday  | 11 |
|      | Wednesday | 17 |

No person will, on any account, be admitted as a candidate for the Degree of B.A. or M.A. or for that of B.C.L. without proceeding through Arts, whose name is not entered in the book, kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of Congregation.

The Regius Professor of Divinity will commence his course of Lectures on Monday, Nov. 24.

##### MARRIED.

At Winchester, William Erle, Esq. B.C.L. Fellow of New College, and King's Counsel, to Amelia, eldest daughter of the Rev. David Williams, D.C.L. Prebend of Winchester, Head Master of Winchester College, and late Fellow of New College.

### CAMBRIDGE.

##### ELECTIONS.

On Friday, the 10th Oct. (being the first day of term) the following gentlemen were elected University officers for the year ensuing:—

##### PROCTORS.

Rev. W. Potter, M.A. St. Peter's Coll.  
Rev. H. Philpott, M.A. Catharine Hall.

##### MODERATORS.

Rev. J. H. Evans, M.A. St. John's Coll.  
Rev. T. Gaskin, M.A. Jesus Coll.

##### SCRUTATORS.

Rev. R. Jeffreys, B.D. St. John's Coll.  
Rev. G. Skinner, M.A. Jesus Coll.

##### TAXORS.

Rev. S. W. Waud, M.A. Magdalene Coll.  
Rev. J. Graham, M.A. Queen's Coll.

##### PRO-PROCTORS.

Rev. G. B. Paley, B.D. Peter's Coll.  
H. Kuhff, Esq. M.A. Catharine Hall.

The following gentlemen are the Caput for the ensuing year:—

The Vice-Chancellor.

J. Graham, D.D. Mast. of Christ's Coll.—*Divinity*.

J. W. Geldart, LL.D. Trinity Hall.—*Law*.

J. Haviland, M.D. St. John's Coll.—*Physic*.

J. Graham, M.A. Queen's Coll.—*Sen. Non Regent*.

C. Wordsworth, M.A. Trinity Coll.—*Sen. Regent*.

Edmund Law Lushington, B.A. Rev. Henry Alford, B.A. Edward Terrick Hamilton, B.A. William Hepworth Thompson, B.A. William Dobson, B.A. and Thomas Rawson Birks, B.A. of Trinity College, have been elected Fellows of that Society.

Mr. James Key Ridgway has been elected Keeper of the Fitzwilliam Museum, in the room of the late Mr. William Key.

##### GR

The following have passed the Senate:—

1. To appoint Mr. Martin, of Trinity College, Mr. Steventon, of Corpus College, Mr. Rusby, of Catharine Hall, Mr. Hy-mers, of St. John's College, Mr. Paley, of St. Peter's College, and Mr. Smith, of

Catharine Hall, Examiners of the Questionists in January, 1835.

2. To appoint Mr. Kuhff, of Catharine Hall, and Mr. Tucker, of St. Peter's College, Classical Examiners of the Questionists who are not Candidates for Honours.

3. To allow the Wardens of the Market the usual stipend.

4. To allow Mr. Martin, of Trinity College, and Mr. Hildyard, of Trinity Hall, to resume their regencies.

A grace also passed to empower the Vice-Chancellor, Dr. Haviland, and Professor Musgrave, to take such steps on the part of the University as they may think necessary with reference to the following clause in the Shelford Inclosure Act:—

"And whereas there is a channel or watercourse which for a great length of time has been enjoyed by the residents and inhabitants of the University and town of Cambridge, running from the Nine Wells, in the bounds of the said parish of Great Shelford, to the town of Cambridge aforesaid, and supplying the said town with water, and such channel or watercourse doth take its source from the Nine Wells aforesaid, and part thereof doth run through a portion of the lands and grounds hereby intended to be allotted and divided; now, therefore, for the preservation of such channel or watercourse, as far as respects the source thereof and such part as runs through the lands and grounds hereby intended to be allotted and divided, and in order that the same may for ever hereafter be had and enjoyed by the residents and inhabitants of the University and town of Cambridge aforesaid without any interruption or disturbance whatsoever; Be it further enacted, That the said Commissioners shall, and they are hereby authorized and required, upon payment to them of such a sum of money as shall in their judgment be equivalent to the full value

thereof, to set out and allot unto the Chancellor, Masters, and Scholars of the University of Cambridge, and the Mayor, Bailiffs, and Burgesses of the said town of Cambridge, any portion of land not exceeding three acres in the whole immediately surrounding and contiguous to the Nine Wells aforesaid, to be for ever vested in the said Chancellor, Masters, and Scholars, and Mayor, Bailiff, and Burgesses, and their respective successors, in trust and for the better preservation and protection of the aforesaid channel or watercourse and the source thereof; the hedges, ditches, mounds, and fences of which said portion of land so to be set out and allotted as aforesaid on all sides thereof shall be made, and for ever thereafter maintained and kept in repair, by and at the expense of the parties interested in the said channel or watercourse, and having the use and enjoyment thereof, not being proprietors or occupiers of lands in Great Shelford aforesaid."

#### DEGREE CONFERRED.

BACHELOR OF ARTS.

Leeds Conyers Booth, St. John's Coll.

The Norrisian Professor of Divinity has begun the first part of his Course, which will consist of Twenty-four Lectures. The Lectures will be continued every Wednesday, Thursday, and Friday, to the end of term.

At St. John's, Hampstead, Richard Heathfield, Esq. of Lincoln's Inn, Barrister-at-law, Fellow of Jesus College, in this University, to Miss Helen Hetherington, of Farnham, Hampstead.

#### NOTICES TO CORRESPONDENTS.

We are obliged by "T.'s" communication of the Psalms and Hymns. His Sermon will be acceptable.

"T. U." will oblige us by sending any other Air similar to that by Lord A., or to that adapted to the 84th Psalm of the version by Bishop Mant. Our intention is to publish a choice selection of music, suited to our projected volume of Psalms and Hymns, as well as for the use of our churches in general; if, therefore, any of our readers would refer, or forward to us, such as may be beautiful and simple, we shall feel greatly indebted.

For the sake of economy, we should recommend "E." to procure our present Number from his own bookseller.

We have accidentally mislaid a small portion of the MS. of Bishop Kidder's observations on the Psalms: will our correspondent "T." oblige us by forwarding a supply for the *hiatus* between the termination in our last Number and the words "to me. Ps. XXXVII. 8. else thou shalt be moved to do evil," &c., where the remainder of our MS. commences.

THE  
CHRISTIAN REMEMBRANCER.

DECEMBER, 1831.

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REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *Illustrations of Taxation. No. I. The Park and the Paddock: a Tale* By HARRIET MARTINEAU. London: Fox. Pp. 140. 1831.
2. *Illustrations of Political Economy. No. XXI. A Tale of the Tyne.* Pp. 135. No. XXII. *Briery Creek.* Pp. 155. By HARRIET MARTINEAU. London: Fox. 1834.

DOBRIZOFFER, in his history of the Abipones, gives an account of a most noxious animal, called a "skunk," which infested the regions of Paraguay, and combined, in its own proper self, all the worst features of the vilest of the animal and reptile world. The very atmosphere, indeed, in which it moved was rendered pestilent, and all creation appeared to shun its path. In England we have a moral pest, equally offensive to all good men, equally obnoxious to the senses, but, alas! not equally shunned by all classes of the community—we allude to the Christ-denying Harriet Martineau.

On a former occasion we felt compelled to call the attention of the public to the shameless effrontery, and total disregard of even an appearance of truth, which characterised her "Demerara," which, in twelve short chapters contained twelve-times-twelve falsehoods! But this is called by her admirers "a fearless courage, a patient industry in collecting information"—"strong, but not intense sensibility." We, on the contrary, pronounce it to be what the late John Philpott Curran defined, *Hibernicè*, as a "doldrum," a confusion of the head, arising from corruption at the heart. We regret that we are compelled to speak thus strongly of a woman; but Miss Martineau has shown, on all occasions, such a thorough contempt for the commonly-felt delicacies of sex and station—such a total disregard of even common decency in her attacks upon the divinity of Christ, and the members of the Established Church; that we look only to the necessity of crushing the evil, as we



would to the destruction of a mad dog, without reference to his former value, were afflicted with hydrophobia.

Had this woman, in her disgusting writings, confined her prurient fancy to political economy alone; had she not, in the spirit of a demon, spit forth her venom on all that is held sacred by the believers in the doctrine of salvation through the sacrifice of the Son of God; we should have left her to perish by her own scorpion sting. The contempt of those wholesome restraints which, in respectable society, place a preventive check upon the discussion of certain subjects by females, would have precluded us from obtruding a refutation of her abominable trash upon our readers;—but Harriet Martineau, under the guise of *politics*, has entered upon *polemics*, and whilst openly attacking the constitution of the *State*, strives, by an insidious *coup de main*, to carry the citadel of the *Church*!

The creed, or rather *no-creed*! of the sect to which this writer belongs, is called *Unitarian*; a title assumed for the purpose of throwing upon *Christians* the stigma of worshipping a *plurality of Gods*, but which, in reality, combines a degradation of God the Father, a negation of God the Son, and a contempt of God the Holy Ghost. We should not, however, quarrel with Miss Martineau for her infidelity, any more than we should condemn the more respectable Mohammedan for advocating the Koran, provided her opinions were maintained by open and fair means. But we must deprecate and expose the charlatantry which for bread would give us a stone, for fish, a serpent, and convert even the sacramental cup into a poisoned chalice.

We feel assured that long before the readers of the *CHRISTIAN REMEMBRANCER* have arrived at the end of this article, they will have ceased to wonder at the strong feelings we display in entering upon the question, especially when we conscientiously express our belief, that Miss Martineau is merely the talented (for such she certainly is) scapegoat of a party, whose aim is to exasperate the suffering poor, and lead them not only to envy, but to hate those whom Providence has placed in a more prosperous situation than themselves.

In the “*Illustrations of Political Economy*” our authoress was accustomed, at the conclusion of each part, to favour her readers with a “*Summary of principles illustrated*” therein; but in the “*Park and Paddock*,” this is omitted. Perhaps she was conscious there was no *principle* in the case!!

It has, of course, a primary reference to taxation; and the house and window, as well as the assessed taxes generally, are shown to be injurious to the happiness and prosperity of the middling and lower classes. But if any one supposes that Miss Martineau cares one single grain of mustard-seed about any body but herself, or that she would not sacrifice truth, or any thing else, for filthy lucre, we recommend

them to study the idiosyncrasy of any Unitarian they may have the misfortune to know, and then re-peruse these illustrations.

We are not, however, left to mere conjecture; seven out of the eight chapters of which the book consists, are charged, *like the Infernal Machine*, with combustible matter for the destruction of the Established Church, and the race of "fine old English gentlemen."

"If," observes a contemporary, "the instances were fairly chosen, or if they were described to be exceptions, selected merely to show that such things do exist, that where they exist they are productive of infinite mischief, and that they ought not to be suffered to exist, there could be no objection." But even, *as exceptions*, we contend that there is no shadow of proof that such disgraceful outrages on decency and propriety ever polluted, in a *single* instance, the sanctuary of our Church. But to the tale.

The mansion in "the Park," the property of the lord of the manor, had been deserted by his father for many years before his death, and remained uninhabited till the period at which our history opens. On the accession of the heir, he resolves to take possession, and reside on the spot, and for that purpose proceeds to A——, accompanied by his two brothers and a sister. He is described as an indolent, careless, do-nothing being, principally interested in his own ease and comfort; rather fond of reading. His second brother is in orders, the rector of a family living at some distance, on which he purposes erecting a new and commodious parsonage; the third is a gay, thoughtless youth, addicted, "like the clergyman," to field sports. The sister is a passable young lady enough, with a spice of romance to give piquancy to the outline.

The listlessness and studious habits of the heir render it incumbent on the by-no-means-unwilling younger brothers, to *manage* the estate, which, in Miss Martineau's amiable delineation consists, in warring against *unoffending* poachers, and *innocent* robbers of hen-roosts; and an attempt to gain the affections of a horse-dealer's daughter, at "the Paddock," by the Clergyman! The Church, of course, receives no quarter; and to that portion of the work we intend to apply the scourge, leaving the by-play of anonymous letters and false insinuations, to the kindred minds of the author's friends.

The minister of the gospel, who is here intended as a sample of the Clergy of the Established Church, which it is the object of this "lying oracle" to degrade, is pictured as absolutely destitute of principle, entering the sanctuary in the hope of sharing the plunder of the altar, alike deficient in moral and intellectual faculties,—*an embodied idea of evil*. In the way to a funeral he encounters two girls from "the Paddock," engaged in the *honest* employment of *collecting poached game*, under pretence of buying fowls. The girls are by Miss Martineau pictured in most amiable colours, and notwithstanding their

exercise of the *gentle craft*, considered quite fit to match with the rector; who is represented as winning the affections of one sister, and destroying her happiness, for the very gratifying purpose of marrying her to his game-keeper's son, who, however, being killed in an affray with poachers, the lady-poacher is transferred to the game-keeper himself.

Such is the *denouement* of this preposterous, but artfully wrought and mischievous tale. We have some reluctance to pollute our pages with an extract, but fear lest it might be suggested, that our animadversions were not borne out by fact, and that we had been actuated by the "*odium theologicum*" in reviewing the writings of a Unitarian, and not by that singleness of purpose which we hope has always characterised our pages.

The marriage ceremony, with which the volume concludes, will fully answer our purpose; and we venture to say the loathing and disgust with which we have perused the envenomed slanders will be shared by every man entitled to the character of humanity.

James put as little sanctity into the service as could be desired by the strongest foe to hypocrisy, or lamented by his astonished curate. Why Morse should be so proud as he was of being married by any body who could marry him in such a manner as this, was more than a stranger could comprehend. In the midst of the cry of hounds was heard. The Clergyman stopped a minute, and went on uneasily. Another cry followed, and he halted again. Morse made bold to step forward and whisper:

"If there had been no other Clergyman here, I don't know that I should have offered such a thing as to put our affair off till to-morrow; but perhaps that gentleman—I think it is a pity, Sir, you should lose the hunt, Sir, on our account; that's all. But you are the best judge, Sir."

In another minute, James had leaped upon his horse at the church-door, and his curate had taken his place at the altar, so discomposed, as to find it difficult to proceed as if nothing had happened. When all was done, Sarah was still pale with the sense of insult, while her husband was congratulating himself on his own good breeding in not standing in the way of his young master's pleasure.—Pp. 139, 140.

In a previous page, Miss Martineau speaks of the "countless multitude, who will rise up in judgment against Mother Church for having made *an elaborate provision for, not only desecrating the gospel, but generating infidelity towards both God and man;*" and strives to excite, what she terms, the "*impatience of the long betrayed people,*"—to "*unroof the sanctuary!*"

Have we not amply redeemed our pledge, of convicting the writer of this tale, of gross, deliberate, and unprovoked slander? The heart that could conceive such atrocities must be black as the ink in which they are recorded.

But some one may say, this is an isolated offence, the lady may have been misled; her very connexion with the Unitarians *must have* been adverse to her acquiring a correct knowledge of the state of the Church;

and the bias of education *may have* been increased by prejudice. We wish it were so, for the sake of woman: but the cloven foot of *malice prepense* is visible whenever the Church can be even remotely or indirectly assailed.

One might have supposed, that, in the "Tale of the Tyne," which principally relates to the hardships of impressment, the Established Church would have been spared. But no; Miss Martineau would not have performed the dirty work of her task-masters satisfactorily unless an assassin's blow had been aimed at the Clergy; and, consequently, to effect this, a poor surgeon is thrown from his horse at the door of a reforming patient, with whom the Curate is at the moment conversing. Here was a golden opportunity for a hit at "Mother Church," as the venerable Establishment is designated, with the writer's usual good taste and delicate propriety of feeling; and accordingly the following brochure greets us. Speaking of the Rector, the Surgeon observes:—

"When he was a lad at school,—and none of the brightest, Sir,—how little any body thought what a great man he would be in the Church! It was his father being ruined that destined him to the Church: nobody would have thought of it else."

"Indeed!" observes the patient, "I should have supposed the long and expensive education necessary to a learned profession would have been the last a ruined man would have thought of for his son."

"If he had to pay the expense himself, certainly, Sir. But so much is provided already for a church education, that, if a gentleman has interest, it is one of the cheapest ways that he can dispose of his sons. But for this, they would never have thought of making Master Miles a Clergyman, to judge by what I used to see of him as a boy. He did not then look much like a youth thinking of giving himself up to holy things."

"Nor many another school-boy, who has yet turned out a very good Clergyman," observed the Curate, gravely. "I have often thought that much harm is done by expecting ministers of the gospel to be different from others when they are men; but I never before heard that they must be a separate race as boys."

"Nor I, Sir: I only mean that one would not expect a stupid boy, with a bad temper, to choose the Church, if left to himself; and its being all settled just when his father fell into difficulties, makes one doubt the more whether it was pure choice."

"Certainly," observed the surgeon, "there are helps to a clerical education which we, in other learned professions, would be very glad of;—a great many pensions, and exhibitions, and bursaries, and such things, which we poor surgeons never hear of."—Pp. 32, 33.

Much more of the same common-place verbiage occurs; but enough has been extracted to show the "*malus animus*," and the jaundiced eye with which every thing is regarded, that relates to the religion of that Christ, whom Miss M. and her *compeers*, though they profess and call themselves after his name, in effect *deny*. Can the hostility engendered in the minds of these unbelievers be attributed to the fact, that in the Church as established by law, they recognize the great barrier which checks the advance of the Unitarian heresy? Can they be actuated by

the knowledge, that as long as the Universities exist unpolluted by the presence of schismatics, undefiled by the commingling of Socinianism, a provision will be made for abundantly administering religion throughout the land? Let our enemies reply!

The third work which stands at the head of this article shall be dismissed in a very few words. It relates to the philosophy of the consumption of wealth; and, like all the tales of the series, is written in an ingenious and pleasing style. The same detestable spirit, however, breathes throughout each page—the “skunk” has been there.

We are, for example, introduced to a “picturesque Clergyman and his showy lady,” who belong to that class of church dissenters, who claim the exclusive title of “Evangelical;” nor do these fare the least better in the hands of the *gentle* Harriet. It is a crime to be attached in any way to the Established Church;—to be a Christian, is to be a legitimate object of ridicule to this contemptible class of scribblers. If a Clergyman does his duty temperately and conscientiously, he is pronounced a cold moralist. If he is excited to any degree of warmth in the pulpit, or bestirs himself in the spiritual concerns of his parish, he is a Pharisaical hypocrite. If he mingles in society, or enjoys any of the innocent recreations of life, he is profligate. The fact is, that the heretics, of all denominations, worship Barabbas instead of Christ; and we ought not to expect from the deniers of the divinity of the Son of God, any quarter, when they meditate an attack upon that Church of which Jesus Christ himself, *as very God*, is the chief corner-stone.

Are we then to remain passive spectators, whilst this onslaught is meditated? Are we to see the outworks of our venerable Church destroyed in detail, without even raising a warning voice in their defence? Far be such treachery from our hearts. Notwithstanding the incessant labours of avowed enemies, the insidious temporizing of pretended friends, and the lukewarmness of some real well-wishers, we have a perfect confidence in the sound religious feelings of the great body of the nation. The thorns of dissent may, in some instances, choke the word; the rock of heresy may, in a few cases, prevent the good seed taking root; and possibly the blight of infidelity may destroy a portion of the wheat of the gospel which has fallen by the way-side;—but there is reason to believe that the greater portion of the seed-corn has fallen upon good ground, and will bring forth fruit,—some thirty-fold, some sixty, some an hundred.

Up, then, and be doing; the enemy is abroad; the Unitarian banner floats in the air; the pendant of dissent waves on high; whilst the gauntlet of infidelity has been insultingly hurled in our face; and this unholy league is backed by the scarlet ensign of popery. As then, when engaged with a mortal foe, the war-cry of the immortal NELSON was, “England expects every man to do his duty;” so in our contest

with the powers of darkness, and spiritual wickedness in high places, let the watchword be—"The Established Church expects every Clergyman to do his duty!!"

ART. II.—*Animal and Vegetable Physiology considered, with reference to Natural Theology.* By PETER MARK ROGET, M.D. *Secretary to the Royal Society, Fullerian Professor of Physiology in the Royal Institution of Great Britain, &c.* 2 vols. 8vo. London: Pickering. 1831 Pp. 593, 661.

FROM the days of Job to the hour when Paley wrote his immortal work, the subject of natural history applied to the proof of an intelligent Creator has engaged the attention of mankind. We know not where this interesting study is more beautifully or more clearly taught than in the passage most appropriately prefixed as a motto to the volumes which we are about to review: "Ask now the beasts, and they shall teach thee: and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?"\* "Quemadmodum," says Cicero, "si quis venerit in ædes aliquas, aut in gymnasium, videritque ibi distinctionem rerum omnium, ordinem, disciplinam; intelliget aliquem esse profectò, qui præsit, et cui pareatur; sic si quis intueatur motus perpetuos et certos, vicissitudines, ordines rerum cælestium tot tantarumque, necesse est ut fateatur hæc cuncta gubernari a mente aliquâ. Cùm autem nec meus nec potestas humana possit hoc efficere; *Deus unus* potest esse architectus et rector tanti operis ac muneris."†

Upon a subject thus hackneyed, where originality is impossible, and where no proofs are wanted, it may be said, perhaps, that nothing can be gained by new researches; and that in the field where Derham, and Ray, and Paley, have expended their toil, no harvest remains for the sickle of any subsequent labourer.

To this plausible statement we might reply, in the words of Paley, "that by investigation the following points are always gained, in favour of doctrines even the most generally acknowledged; viz. *stability* and *impression*."‡ But we would remind our readers, still further, that the phenomena of the universe, whether we consider them as connected with one another either by the relation of cause and effect, or by that of means and end; whether we examine the mechanical properties of material bodies, and thus determine their forces; or whether we investigate the powers concerned in the phenomena of living beings, and direct our attention to the busy theatre of animated existence; have of

\* Job xii. 7—9.

† Cicero, De Nat. Deor. 15 et 90.

‡ Paley's Nat. Theol. c. 27.

late years been subjected to a closer scrutiny; and that the daily increasing accuracy of philosophical instruments has brought to our sight, and subjected to our comprehension, an infinite variety of facts and of principles, ill understood, or altogether unknown to our predecessors in this wide and multifarious study of the book of nature! \* In these modern improvements of science, we recognize a larger field for philosophical research; an ampler scope for the exercise of the reasoning faculties; and more abundant sources of intellectual enjoyment.

Of these advantages, the laborious and learned author of the work on our table has not failed to avail himself. But he is entitled to much higher praise than this. In his arduous study of the book of nature,—where a less gigantic intellect, “conscious of the inadequacy of its own powers to the comprehension of the system of the universe, might have been appalled by the overwhelming consideration of the infinity that surrounds us,”—Dr. Roget has well interpreted her many characters, in language at once pure and pious, perspicuous and chaste, forcible and elegant.

Nor is this all: for to this elaborate investigation and minute research through so wide a range of objects, clothed in a dress of simple and attractive phraseology, our author has the merit of affording to his subject *a unity of design*, and *a scientific form*, which are generally wanting in books professedly treating of Natural Theology.

By furnishing those general principles (see Preface, p. ix.) on which all accurate and extensive knowledge must substantially be founded, I am not without a hope that this compendium may prove a useful introduction to the study of natural history; the pursuit of which will be found not only to supply inexhaustible sources of intellectual gratification, but also to furnish to contemplative minds, a rich fountain of *religious instruction*.

In traversing almost the whole of the physiology of the two kingdoms of nature, our indefatigable secretary, interrupted by the calls incident to his profession, and “seriously impeded,” we are grieved to hear, “by long protracted anxieties and afflictions, and by the almost overwhelming pressure of domestic calamity,” (Pref. p. i.), has triumphed gloriously over the difficulties of his enterprise, and steadily kept in view the professed object of his able treatise; which is to “enforce the great truths of Natural Theology, by adducing those evidences of the power, wisdom, and goodness of God, which are manifested in the living creation.”—Pref. p. viii.

“Our readers will need no prophet to remind them how easily a writer might lose his way in the bewildering search after objects so widely dispersed, and so infinitely varied: with what difficulty he would keep

\* Our author tells us that “four-fifths of the insects at present known have been discovered within the last ninety years; for, in 1743, Ray estimated the total number of distinct species of insects at 20,000, which cannot be now estimated at less than 100,000.”

his feet within the prescribed boundaries of his allotted path, turning either to the right hand or to the left. Our accurate author has mastered these perilous temptations; and been careful, as himself assures us, to exclude "all those particulars of the natural history both of animals and of plants, and all description of those structures, of which the relation to final causes cannot be distinctly traced; and to admit only such facts as afford manifest evidences of design."—Pref. p. ix.

We have not yet finished our chapter of encomia upon these excellent volumes. Their distinguished author has surmounted another temptation, which has proved an insuperable stumbling-block to many writers of unquestioned talent; viz. the vanity of making a display of erudition in researches of elaborate extension, and in the profuse employment of technical terms, with the effect of perplexing and tiring their weary readers. To make his treatise generally useful, our author has wisely "confined himself to such subjects as are adapted to every class of readers; and, avoiding all unnecessary extension of the field of inquiry, has wholly abstained from entering into historical accounts of the progress of discovery, contenting himself with an exposition of the present state of the science" of physiology!—Pref. p. x.

Nor is this the sum of his excellencies. There was yet another rock, to avoid which he needed, and has exercised, his wonted judgment. The work now before us, be it remembered, is one of "the *Bridgewater Treatises*, on the Power, Wisdom, and Goodness of God, as manifested in the Creation." In this series of affiliated disquisitions upon homogeneous and kindred topics, there was some hazard that the several writers would unconsciously, and almost unavoidably, interfere with each other; and that, their object being the manifestation of the adorable attributes of God, their physiological proofs would be drawn from the same examples, and the circle of their reasoning have the same centre, and the same circumference. Our judicious author saw and escaped this danger: hear his own words:—

I have scrupulously refrained from treading in the paths which have been prescribed to the other authors of these treatises, and have accordingly omitted all consideration of the hand, the voice, the chemical theory of digestion, the habits and instincts of animals, and the structures of antediluvian races.—Pref. p. x.

Our readers will have an accurate estimate of the laborious diligence of Dr. Roget, when they discover the vast number of authorities which he has painfully consulted in the progress of his admirable treatise, and the catalogue of which is too long for insertion in the preface of his work.

It may, however, be proper to mention, (he says,) that I have more especially availed myself of the ample materials on comparative anatomy and physiology, contained in the works of Cuvier, Blumenbach, Carus, Home, Meckel,



De Blainville, Latreille, and St. Hilaire, and in the volumes of the Philosophical Transactions, of the Mémoires, and Annales du Muséum, and of the Annales des Sciences Naturelles. I should be ungrateful were I not also to acknowledge the instruction I have derived from my attendance on the lectures at the Royal College of Surgeons, delivered successively, during many years, by the late Sir Everard Home, Sir Astley Cooper, Mr. Lawrence, Mr. Brodie, Mr. Green, and Sir Charles Bell; and also from those of Professor Grant, at the University of London.—Pref. pp. xi. xii.

Thus armed with the panoply of extensive scholarship on every subject connected with the theme of "Animal and Vegetable Physiology;" and having access moreover to the interesting stores of the Hunterian, and of the British Museum; our author has produced a treatise, which cannot fail to increase his reputation, and to justify his appointment amongst the writers who have been so wisely nominated to fulfil the pious design of the munificent nobleman, to whose bequest the literary public, nay, even the whole of Christendom, owes a debt of no common gratitude!

' To *him*, blest spirit!—if it be permitted to disembodied souls to view what passes on this terrestrial spot,—it is, surely, a source of unmixed satisfaction to know that his charitable intentions have been so ably realized; that his benevolent testament has received, on all hands, so glorious a result! Amongst the servants of God, departed this life in his faith and fear, we may recognize, we trust, with especial thanksgiving and overflowing hearts, those pious disciples of the cross, who, "being dead, yet speak" to us the words of wisdom, and proclaim even from their graves the lessons of religion! A *Bampton*, a *Boyle*, a *Bridgewater*, merit at our hands the tribute of grateful praise; and whilst we thank God for "putting into their hearts such good desires," we rejoice with holy gladness that such desires have been "brought to good effect" by the respective instruments of their charity, to whom we thus venture to offer the honest incense of our commendation.

His saltē accumulem donis, et fungar inani,  
Munere!

Having indulged in these preliminary observations, we hasten to introduce our readers to a more intimate examination of the treatise under review. The Introduction, consisting of two chapters,—one on "Final Causes," and one on the "Functions of Life,"—is written with peculiar eloquence and impassioned feeling; and it would be easy to adorn our miscellany with many striking passages from its glowing pages, but we content ourselves with the more useful quotation of the section, in which Dr. Roget explains the object of his valuable labours.

The object of physiology is, by the diligent examination of the phenomena of life, to ascertain the laws which regulate those phenomena, both as they apply to the individual beings endowed with life, and also as they relate to the

various assemblages that constitute the species, the genera, the families, the orders, and the classes of those beings; and, lastly, as they concern the whole collective union of the organized world.

Those peculiar laws, which it is the province of physiology to investigate, are of two kinds, each founded upon relations of a different class. The *first*, which depend upon the simple relation of *cause* and *effect*, are concerned merely with the natural powers of matter. They are the laws that regulate the succession of phenomena purely physical in all their stages. These phenomena consist in changes among material particles, which are either of a mechanical or chemical nature; or in the affections of imponderable physical agents, such as heat, light, electricity, and magnetism; and they include also the phenomena that take place in organized bodies, and which are referable to the operation of certain physical powers, appertaining to particular structures, such as muscular contraction and nervous irritation. . . . The second class of laws comprises those which are founded on the relation of means to an end, and which are usually denominated "final causes." They involve the operations of mind, in conjunction with those of matter. They pre-suppose intention or design; a supposition which implies intelligence, thought, motives, volition, particular purposes to be answered, requiring the agency of powers and of instruments adapted to the production of the intended effects; the knowledge of the properties of matter, the selection and choice of particular means, and the power of employing them in an effective manner.

\* \* \* \* \*

It will argue no undue presumption, therefore, if, in our earnest endeavours to form just ideas of the attributes of the Deity from the examination of nature, we are led to institute comparisons between his works and those of man, and strive to gather some faint notions of the Divine intelligence by applying the only standard of admeasurement which we possess, and are permitted to employ, namely, that derived from the operations of human intellect. Our interpretations of the designs of the Creator must here be obtained through the medium of human views; and our judgment of his benevolence can be formed only by reference to our own affections, and by their accordance with those ardent aspirations after good, which the Author of our being has deeply interwoven with our frame, &c. &c.—Vol. I. pp. 21, 23, 28.

The more we extend our knowledge of the operations of creative power, (we are sure our readers will pardon the length of our quotations) as manifested in the structure and economy of organized beings, the better we become qualified to appreciate the intentions with which the several arrangements and constructions have been devised, the art with which they have been accomplished, and the grand comprehensive plan of which they form a part. By knowing the general tendencies of analogous formations, we can sometimes recognize designs that are but faintly indicated, and trace the links which connect them with more general laws. By rendering ourselves familiar with the handwriting where the characters are clearly legible, we gradually learn to decypher the more obscure passages, and are enabled to follow the continuity of the narrative through chapters that would otherwise appear mutilated and defaced. Hence the utility of comprehending in our studies the whole range of the organized creation, with a view to the discovery of final causes, and obtaining adequate ideas of the power, the wisdom, and the goodness of God.—Vol. I. c. i. pp. 33, 34.

Our readers will see at once how impossible an enterprise it would be to give even a scanty analysis, in our confined limits, of an elaborate treatise, which comprehends "the whole range of the organized creation:" they will be satisfied, therefore, with a brief outline of its contents, and a few samples of its style.

The Treatise is divided into four parts; containing, respectively, Part I. "*The Mechanical Functions*;" which is subdivided into ten chapters, headed thus:—1. "Organic Mechanism."—2. "The Mechanical Functions in *Zoophytes*."—3. "Mollusca."—4. "Articulata."—5. "Insects."—6. "Vertebrata."—7. "Fishes."—8. "Reptilia."—9. "Mammalia."—10. "Vertebrata capable of flying."

Part II. which opens the second volume, and is headed, "*The Vital Functions*." It is subdivided into fourteen chapters.—1. "Effects of Nutrition."—2. "Nutrition in Vegetables."—3. "Animal Nutrition in general."—4. "Nutrition in the lower orders of Animals."—5. "Nutrition in the higher orders of Animals."—6. "Preparation of Food."—7. "Digestion."—8. "Chylification."—9. "Lacteal Absorption."—10. "Circulation."—11. "Respiration."—12. "Secretion."—13. "Absorption."—14. "Nervous Power."

Part III. treats of "*The Sensorial Functions*," in eight chapters—thus:—1. "Sensation."—2. "Touch."—3. "Taste."—4. "Smell."—5. "Hearing."—6. "Vision."—7. "Perception."—8. "Comparative Physiology of the Nervous System."

Part IV. is headed "*The Reproductive Functions*;" and has four chapters.—1. "Reproduction."—2. "Organic Development."—3. "Decline of the System."—4. "Unity of Design."

These admirable volumes enjoy the advantage, so to speak, of an accurate *Index*; and recommend themselves to their readers by a display of *four hundred and sixty-three engravings*.

As an example of our author's style, we take (almost at random) his description of the offices of the teeth, from the sixth chapter of Vol. II. § 3, p. 143. It is neat, perspicuous, concise, and peculiarly *ad rem*.

Four principal forms have been given to teeth, which accordingly may be distinguished into the conical, the sharp-edged, the flat, and the tuberculated teeth. It is easy to infer the particular functions of each class of teeth, from the obvious mechanical actions to which, by their form, they are especially adapted. The conical teeth, which are generally also sharp-pointed, are principally employed in seizing, piercing, and holding objects. . . . The sharp-edged teeth perform the office of cutting and dividing the yielding textures presented to them; they act individually as wedges or chisels; but when co-operating with similar teeth in the opposite jaw, they have the power of cutting like shears or scissors. The flat teeth, of which the surfaces are generally rough, are used, in conjunction with those meeting them in the opposite jaw, for grinding down the food by a lateral motion, in a manner analogous to the operation of mill-stones in a mill. The tuberculated teeth, of which the surfaces present a number of rounded eminences, corresponding to depressions in the teeth opposed to them in the other jaw, act more by their direct pressure in breaking down hard substances, and pounding them as they would be in a mortar.

Take another sample. Our author is discoursing on "Sensation," and writes thus:—



To a person unused to reflection, the phenomena of sensation and perception may appear to require no elaborate investigation. That he may behold external objects, nothing more seems necessary than directing his eyes towards them. He feels as if the sight of those objects were a necessary consequence of the motion of his eye-balls, and he dreams not that there can be any thing marvellous in the function of the eye, or that any other organ is concerned in this simple act of vision. If he wishes to ascertain the solidity of an object within his reach, he knows that he has but to stretch forth his hand, and to feel in what degree it resists the pressure he gives to it. No exertion even of this kind is required for hearing the voices of his companions, or being apprised, by the increasing loudness of the sound of falling waters, as he advances in a particular direction, that he is coming nearer and nearer to the cataract. Yet how much is really implied in all these apparently simple phenomena ! Science has taught us that all these perceptions of external objects, far from being direct or intuitive, are only the final results of a long series of operations, produced by agents of a most subtle nature, which act, by curious and complicated laws, upon a refined organization, disposed in particular situations in our bodies, and adjusted with admirable art to receive their impressions, to modify and combine them in a certain order, and to convey them in regular succession, and without confusion, to the immediate seat of sensation.—Vol. II. pp. 372, 373.

We would willingly quote our author's most interesting note at the foot of page 535, Vol. II. where he details *twelve* successive processes as connected with every voluntary action, but our limits forbid us the pleasure. For this painful forbearance, however, large as our extracts have been, we are resolved to compensate our readers with the following passage, touching the fond doctrines of *Phrenology*, delighted to have the concurrence of such an able physiologist as Dr. Roget, to confirm our views of this much agitated question. His words are what follow :—

Although the brain is constructed with evident design, and composed of a number of curiously wrought parts, we are utterly unable to penetrate the intention with which they are formed, or to perceive the slightest correspondence which their configuration can have, with the functions they respectively perform. The map of regions which modern phrenologists have traced on the surface of the head, and which they suppose to have a relation to different faculties and propensities, does not agree either with the natural divisions of the brain, or with the metaphysical classification of mental phenomena.—Vol. II. p. 563.

Whilst we thus profess our decided opinions upon the unphilosophical and absurd fancies entertained by the followers of Gall and Spurzheim, we are free to confess that we are not of the number of such as have discarded their doctrines from a fear that they would strengthen the wretched cause of *Materialism*; since it should seem that their only legitimate effect would be to establish what no man denies, viz. the instrumentality of the brain in carrying on the intellectual operations; but *this* is a very different thing from confounding the instrument of the soul with the soul itself.

In conclusion, we must not part with the volumes under review,—so eloquent, and yet so chaste,—so comprehensive, and yet so minute,—so systematic in arrangement, and yet so various in their details,—so

devout in their spirit, and yet so entertaining throughout,—without thanking our learned author for the pleasure and the improvement which we have derived from their perusal. It would be superfluous to express our high opinion of the value of Dr. Roget's work. He has completed what his predecessors began. In these elaborate inquiries on Animal and Vegetable Physiology, we gladly attend upon our author, and willingly permit him to guide our feet through the many mansions of the laboratory of nature. In this her workshop, we learn from our author's lips the unity of design and identity of purpose which pervade her laws; and whilst he paints, with fervid tints and glowing piety, the wisdom, the power, and the goodness of the *Divine Artificer*, "whose mighty works extend throughout the boundless regions of space, and whose comprehensive plans embrace eternity,"—we adore our Creator with grateful hearts for his benevolence, and with profound admiration of his power, exclaiming, in the words of the Psalmist, "O Lord our governor, how excellent is thy name in all the world!" "O Lord, how manifold are thy works! In wisdom hast thou made them all!"

ART. III.—1. *A Charge, delivered at the Triennial Visitation of JOHN, Lord Bishop of Lincoln, in M.DCCC.XXXIV.* London: Rivingtons. Huntingdon: Edis. 1834. Pp. 37.

2. *Church and State. A Charge addressed to the Clergy of the Archdeaconry of Stafford, June, 1834.* By GEORGE HODSON, M.A. Archdeacon of Stafford. London: Hamilton, Adams & Co., Simpkin & Marshall, Hatchard & Son. Birmingham: Beilby, Knott & Beilby. 1834. Pp. 38.

3. *Ecclesiastical Establishments not Inconsistent with Christianity. with a particular View to some leading Objections of the Modern Dissenters. Second Part: including Remarks on the Voluntary System, and on the Baronial Functions of the Bishops.* By WILLIAM HULL. London: Rivingtons. 1834. Pp. xii. 60.

YET once, and twice, again, glory to the dissenters! More episcopal and archidiaconal charges, filled, not as of yore, with the simple details of local duties, but occupied, exclusively, with plans of defence! For this new feature of such productions, whereby they become invested with a general interest, and the instructions offered to the clergy of Lincoln and Stafford become interesting to both clergy and laity all the kingdom over, glory to the dissenters! The Bishop of Lincoln's Charge is entirely occupied with the matters discussed in the several charges we have lately reviewed; and the following passage occurs towards the end of it:—

Our lot, my Reverend Brethren, has not been cast in those happier days when the Clergy of the Established Church, secure of not being called to tread the thorny paths of controversy, could devote their time and thoughts exclusively to the guidance of an affectionate flock in the way which leads to salvation. The doctrine, the services, the polity of the Church, are now the daily objects of attack; and ~~ill are~~ we qualified for our office, if we are not prepared at all times to enter on their defence.—Pp. 36, 37.

And Archdeacon Hodson observes:—\*

~~For~~ more congenial would it have been to my own feelings—and, if I misjudge not, my Reverend Brethren, more in unison with yours—to have devoted the time, usually allotted to this part of our proceedings, to the consideration of topics more immediately relating to our ministerial office, and to the welfare, temporal and spiritual, of our flocks; thankful if we might have returned to our respective scenes of labour with hearts refreshed and hands strengthened for the high and holy functions in which we are engaged.

Unhappily, however, the temper of the times is unfriendly to repose. We are engaged in a conflict, of which though the ultimate issue may, and I think ought to be anticipated with hope, yet the progress cannot be contemplated without some measure of disquietude, not to say of alarm: and it would scarcely, perhaps, be fitting to pass wholly unnoticed the peculiar difficulties by which we are surrounded, and the special duties to which, in connexion with those difficulties, we are called.—Pp. 5, 6.

It is with deep regret that we avow our full concurrence with the excellent prelate, whose work is now before us, in the following remarks:—

The time to attempt to conciliate by concession has passed; the attempt will avail us nothing; it will be regarded as the effect of fear, or of a base desire to retain for a brief space the temporalities of the Establishment; instead of averting, it will accelerate our destruction, and will render us contemptible in our fall. We must therefore prepare for the contest; and in preparing for it, derive comfort from the reflection that it is not sought by us, but forced upon us; that we are not assailing others, but acting in self-defence; and struggling for the preservation of institutions which we are pledged, by the most solemn engagements, to maintain in their essential integrity.—P. 3.

While, with Archdeacon Hodson, we would adopt, more than ever, a conciliatory demeanour towards dissenters, not because we fear them, but because their violence endangers our christian spirit, and we are in temptation of rendering railing for railing, we would still make no concessions in the hope of obtaining a visionary conciliation on their part. We would *not* answer them according to their folly, lest we also be like unto them; we would not adopt their style, nor their artifices. And yet we *would* answer them according to their folly, lest they be wise in their own conceit. We would expose their sophistries, lest they should deem them unanswerable, and their fabrications, lest the simple should believe them.\* We would, above all, impress upon Churchmen, that the conciliation of dissenters, if even possible, would be dearly purchased at the cost of our Church. And therefore would

\* See Prov. xxvi. 4, 5.

we call upon all her loyal children to leave unemployed no means warranted by the gospel, that may secure their venerable parent from schismatic fury. Every Clergyman, every layman of her communion, is bound to enrol himself in some band of champions arrayed for her defence. Such, until her convocation be resuscitated, is the only means of effecting that combination, which, in some shape or other, is essential to her very existence.

“ ——— Neque enim levia aut ludicra petuntur  
Præmia; sed Turni de vitâ et sanguine certant.”

Church associations are, we are happy to say, rapidly extending, and making their influence felt. And if the question is to lie between the defence of the Church and *any* consequences to dissenters which their unprovoked malignity may incur in consequence of the struggle they have themselves created, no Churchman, we suppose, will mistake his line. “Our only choice,” says Bishop Kaye, with equal truth and distinctness, “is between tame submission, and firm and uncompromising resistance.”\* How this choice will be determined, we doubt little; how it *ought to be*, we doubt not at all.

We have hinted above, and not for the first time, that a revival of the convocation is indispensable. Extraordinary is the shyness manifested by ecclesiastical authority even of alluding to this subject. Once we find it adverted to by the Bishop of Lincoln. His Lordship has been speaking of alterations in the Liturgy, and then proceeds as follows:—

A wish has of late years been not unfrequently expressed, that the Convocation should be roused from its present dormant state, and resume the active exercise of its functions; nor can it be doubted, that, according to the principles of our ecclesiastical polity, all projected alterations in the Articles and Liturgy must, in order to obtain validity, be submitted to the consideration and approbation of Convocation. If, then, that general agreement respecting both the points to be amended, and the amendments to be made, which is in my judgment a necessary preliminary to any attempt at revision, shall be found to exist, the Convocation must be assembled; not as now, for form, but for the despatch of business. Yet even in that case, I should anticipate little good from its meeting, unless the precedent set at the Revolution was followed, and a commission issued, authorising certain discreet and learned men to digest and arrange the propositions to be submitted to its consideration. Without this previous arrangement, the Houses of Convocation would too probably be turned into an arena of theological debate; and would renew the unedifying scenes presented by councils in ancient times, when the promotion of the interests of religious truth, the ostensible plea for calling them together, was too often forgotten in the love of personal display, and the desire of obtaining a triumph over an opponent.—*Pp. 17, 18.*

Thus it would seem that the Bishop of Lincoln participates the fears entertained by many persons of certainly less intellectual calibre than his lordship, concerning the quarrelsome character of convocation.

Propositions are sometimes so constantly repeated, that not only do they pass current without examination, but deductions from them, altogether unwarrantable, for the like cause, obtain credit also. This is the case with the turbulent memory of the convocation, and the inference that a revival of its powers would revive its disputes. Let us therefore inquire into facts. *Was the convocation, after all, so stormy an assembly?* Doubtless, debate would sometimes run warm; doubtless, factious spirits would sometimes intrude; but *can it be shown that the convocation had a greater proportion of these than falls to the lot of deliberative bodies in general?* And next, *would it necessarily follow from the affirmative, that the like would be the case again?* Look at the composition of the houses; the upper, consisting of the bishops, would be very nearly unanimous. There are only two or three prelates who do not act with their brethren upon all occasions; and even these would not, perhaps, *always* be in opposition. The Archdeacons, for the most part, would echo the sentiments of their diocesans. And the Proctors, of course, would represent the opinions of the parochial Clergy. And that the last are nearly unanimous on great public questions is notorious; and to all purposes of election, they would be completely so. As to the parallel between our convocation and the ancient councils, (we say with every deference to the masterly mind to which it has presented itself), the analogy fails. The ancient councils were not the assembled representatives of *single* churches, but the aggregate representation of *many*; and thus presented occasions and temptations to intrigue which could have no place in an English convocation. Yet we suppose Bishop Kaye will not deny the expediency even of some of these councils; and that their differences were not so important as that it may not *possibly* at some time be desirable that an ecumenical council may be called again.

But grant the objection in the utmost latitude. To what does it amount? Are our minds to be so tremblingly alive to every possible or imaginable abuse of an institution, that we are to sacrifice to this undefinable terror the very existence of all that is valuable? Were the objection which is so usually applied to the revival of convocation allowed to hold against the two houses of the legislature, what would be the consequence? **THE MONARCHY WOULD BE ABSOLUTE!** And yet, if turbulence be a sufficient reason for the virtual extinction of assemblies, who could doubt what must result? In their *better* days, the houses of parliament were not the most tranquil possible assemblages. We need not remind our readers what those august bodies are *now*. Any man would justly be thought insane who should allege the vulgarity of O'Connell, or the insolence of the woolsack, as a sufficient reason for the extinction of parliament. And yet is convocation quite as necessary to the Church as parliament is to the State. Nothing can



be more anomalous than our present position. The Church is charged with the intolerance of certain canons, by persons too who never thought of charging the State with superstition, for preserving on the statute book the laws against witchcraft and the right of "wager of battel." Yet, assuredly, the Church was the less culpable party. Her power of repeal existed not, while the State, through a negligence which saved a murderer's life, left unexercised a power it had enjoyed without intermission. The Church is compelled, by change of circumstances, ~~that~~ to violate the canons she cannot repeal. The Church is powerless to remove a single impediment, or to originate a single measure. Can the convocation possibly exhibit a worse state of things? Does the General Assembly of Scotland injure the operations of the Church in that country? In a word, is any church (and there is none but ours that has it not) desirous of parting with its council, on the ground that its debates produce occasional warmth?

The convocation, we repeat, is NECESSARY. And if Churchmen exert themselves to have it, we repeat, THEY WILL HAVE IT. At the moment we are writing these observations, the fall of the administration is announced. Who may succeed we presume not to conjecture. But one point is certain; that, unless his Majesty studiously seeks out a free and unprincipled cabinet, he will not be worse served. In truth we believe that the heart which dictated the noble "declaration to the Bishops" had long resolved on ridding the country of a government whose aims were so diametrically opposed to that declaration. Let the Commons avail themselves of the opportunity to call upon their king FOR THE CONVOCATION!

Archdeacon Hodson reasons very ably on the consequences of severing the Church from the State. We present our readers with a portion of his argument:—

It is obvious that if a christian state recognizes Christianity at all, as a part of her constitution, she must recognize it according to some particular form of discipline no less than of doctrine. I see not how she can do otherwise. If the State is to take any cognizance of religious truth and religious ordinances, it must do so *definitively*. It could do so no otherwise at the period of the Reformation; it can do so no otherwise now. Then, indeed, there was no difficulty. The only thing which the legislature had to do, was to accept, in behalf of the laity, that reformation of religion which had been embraced by the Clergy; and to add the sanction of parliament, to that previously given by convocation, to the restoration of the ritual of the Church, thus reformed in doctrine, to a conformity with the ancient model. The case now is different. Then the Roman Catholics were the only religious dissidents of any importance; now there are many sections of nonconformists. But I ask, to what extent can the legislature take cognizance of this difference? Shall it cease to recognize Christianity at all, because the inhabitants of the land are not agreed amongst themselves either as to what opinions they shall hold, or according to what forms they shall worship? or shall it extend its sanction, indiscriminately, to all? (for, by the supposition, selection or favouritism is out of the question) The consistent advocate of separation must embrace the former alternative:

and, indeed, it would be manifestly impossible for the supreme power of the State to adopt the latter, without giving its express sanction to whatever might be heretical in doctrine, as well as whatever might be extravagant in worship. Accordingly, the former is the view taken by the consistent advocates of disuniting the Church from the State. "Leave religion," they say, "to herself; she needs not the aid of royal bounties or legislative enactments. She is independent of all such human assistances; and to interpose the civil power in her behalf is derogatory to her high origin and native energies."

But then their consistency must not stop here. Upon their own principles they must refuse to allow of any interference on the part of the legislature in matters of religion. \* Christianity must be expunged from the statute-book, and discarded from the proceedings of our legislative assemblies, and banished from our courts of justice. If it be true that the civil authority has nothing to do with the promoting of religion, no act whatever must receive the public sanction for supplying the means of christian instruction either at home or abroad. The ignorant poor in our own island, and the uneducated inhabitants of our colonies, and the multitudes of heathen subject to our influence or dominion in our foreign possessions, must equally be abandoned to the voluntary efforts of individuals. Neither can any public authority be interposed for the suppression of vice and irreligion. The laws against profaneness, blasphemy, and infidelity, must be repealed. No protection whatever can be afforded to the peaceable and religious from the most open and daring violations of the Sabbath. Every man must be left at liberty not only to espouse but to propagate principles the most injurious to man and the most dishonourable to God. For by what standard can such offences be tried (so far as they do not by overt acts affect the property, or peace, or safety of individuals) if *Christianity be no longer acknowledged as the law of religion in the land?*

I would not willingly overcharge the picture, for the sake of discrediting the opinions of those who differ from me in a question like this; but I own I see no middle course between either upholding, by legislative sanctions, the Protestant Christianity of the Church of England, and providing for the instruction of all classes of our people in its doctrines and duties, on the one hand; and, on the other, the entire abandonment (so far as the acts of the civil power are concerned) of the great bulk of the population to the unrestrained operation of ignorance, infidelity, and vice. The real question at issue in this controversy appears to me to be—not whether the Church of England shall retain her ascendancy, but whether true religion shall perpetuate her existence, in our land. The contest is not between the Established Church and those who dissent from her, but between Christianity and infidelity—between religion and no religion. If we *unchurch the State*, we shall, in my humble opinion, (if God in his mercy interpose not) *unchristianize the nation.*—Pp. 14—17.

The same line is taken in the eloquent and argumentative pamphlet by Mr. Hull; with some extracts from which we shall conclude.

On the baronial rights of the bishops, Mr. Hull observes:—

The protection of the baronial rights of the prelate, is demanded by the integrity and safety of the Church. Their proposed removal from Parliament is but part of a systematic assault on the Church, in which some good men are unconsciously embarked, at the instigation of others, who, professing to reform, are intending to destroy. If she is to be upheld as a whole, let not her defences be abandoned in detail. That the legislative functions of the Bishops are among the securities of the Church, no considerate man can doubt: her enemies know it, and are acting on that conviction. The doing cant, that she wants no other safeguards than the excellence of her constitution, her officers, and her ministry, will impose on no man who can reason soundly on the history

of the Church, and of the world. Truth alone, and goodness alone, have never been a match for the opposing interests of selfishness, of malevolence, of restless discontent, of the spirit of rebellion and anarchy, which are never dormant but when wanting opportunity to act. There was war in heaven. Christianity itself would have been crushed, but for miraculous interposition, or such an arrangement of the dispensations of Providence, as was *all but* miraculous. If *the truth is great*, it is in the power of God, rather than in the sympathies of men. If *it shall prevail*, it is by the course of Providence so ordering, that human authority shall concur with Divine in its support. Left to itself, it will be speedily proscribed by a fearful combination of fanaticism, of superstition, of infidelity; extremes into which the human mind is ever prone to rush. The dissenters do not believe in the omnipotence of truth, and have, therefore, recourse to political agitation.

Consistency requires that an Established Church, such as the Anglican, should be directly represented in the legislature. It is called for by policy and justice.

The legislature having suppressed the convocation, or left it *magni nominis umbra*, assuming to itself the arrangement of the ordinary affairs and temporalities of the Church, the least concession that can be made, is the unpaired dignity of her representatives in the British Parliament.—Pp. 39—41.

Let it not be forgotten, amidst the obloquy poured upon the episcopal bench in a season of political excitement, that there was a crisis when the undaunted stand of seven of this sacred order arrested the course of despotism, rescued the Protestant cause from imminent danger, gave to the public mind a decided tone, in a moment of despondency and terror, and saved the liberties of the country.—Pp. 41, 42.

On the disingenuousness of the dissenters in advocating the voluntary system, we have the following remarks:—

The conduct of the dissenters of the present day illustrates forcibly the statement of Soame Jenyns: "All religious sects, however they may differ in other points, agree in one, which is the pursuit of power, and this by the same progressive steps: by first imploring toleration, next claiming equality, and then struggling for superiority over all the rest." They are now in the second stage of the process, seeking, by their influence with a party in the Commons, *equality* with the Episcopal Church. The means by which this object is to be realized, is the broad and sweeping measure of separation between Church and State—a measure which goes to the confiscation of ecclesiastical property, including tithes, leaving the maintenance of the worship and the clergy to the *voluntary contributions* of the people. Endowments they represent as being mainly subservient to the support of intolerance, and the perpetuation of theological error. They are forming associations for the exclusive maintenance of the voluntary system, and thus propose to degrade the ministers of the Church to the condition of a mendicant priesthood. Whether they are sincere in their indiscriminate condemnation of endowments, or whether they would not prefer, if it were practicable, to overthrow the Church, and then reserve the property for *their own use*, may admit of a reasonable doubt. The Puritans, after ejecting some hundreds of "ungodly ministers," did not scruple to occupy their livings, until the Act of Uniformity threw them again upon the world, and made way for the return of the original beneficiaries. Dr. Owen, the Hooker of the Independents, could reconcile it with his views to hold the living of Coggeshall, the deanery of Christchurch, and the vice-chancellorship of Oxford, under Cromwell. Conduct not less equivocal is pursued by the Independents of the present day. An eminent minister of that denomination, whose erudition has made him honourably known beyond the pale of his own communion, pleads for the preservation of ecclesiastical property, and only desires that it may be less corruptly administered. Another gentleman warmly advocates the voluntary

system, yet, nevertheless, is content to avail himself of the advantages of an endowment in his own particular case, and is actually in the receipt of an income arising from that source. The recent proceedings in relation to Lady Hewley's charities, practically demonstrate, that the Independents have no objection to their own denomination being endowed.—Pp. 43—45.

## LITERARY REPORT.

*A Sermon, preached in the Cathedral Church of Exeter, on September 18, 1834, at the Annual Meeting of the Diocesan Committees of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts. By the Right Rev. WILLIAM HART COLLINGDGE, D.D. Bishop of Barbados and the Leeward Islands. London: Rivingtons. Pp. 51.*

THERE is not, perhaps, an individual connected with the Established Church, more capable of advocating the interests of the two great and unappreciable Societies, which have for some years formed a part and parcel of the Church of England, than the excellent prelate, whose discourse we are now considering. Before his elevation to the high situation, which he has filled with so much honour to himself, and such benefit to the community at large, he was intimately connected with these institutions; and no one who remembers the zeal and fidelity with which he discharged the "labour of love," will think we speak too highly of his lordship, when we say, that we have seldom or never met so able an advocate of gospel truth, and so painful a labourer in the cause of Christianity.

This is not a fitting opportunity to speak of the diocesan labours of the Bishop of Barbados; on that subject, we must refer to the report of the S. P. G.; but we cannot help mentioning, that at a district meeting of that Society, lately held, we had the satisfaction of hearing the Bishop of Winchester express himself in the highest and most affectionate terms, of the estimable character, and

truly christian spirit, of the first Bishop of the West Indies; a sentiment which found a ready response in the bosom of every individual in a crowded meeting, and in which, from personal knowledge and experience, we most cordially join.

The discourse which has led to these remarks is most admirable, both for the matter and manner. The injunction of our blessed Lord to "preach the gospel to every creature," is enforced with an earnestness of piety and devotion, calculated not only to impress the duty upon our minds, but to induce us to "know and feel," that, as "Christ loved us, so ought we also to love the brethren;" and that this love will be best manifested by our exerting ourselves in season and out of season, to prevent the "people perishing from lack of knowledge."

We would merely add, that in returning to his arduous duties in the West Indies, we trust that the same watchful Providence, which has hitherto preserved his lordship from the "pestilence that walketh in darkness," may continue his gracious protection, and enable him, under the new colonial system, to win many souls to Christ; and we wish him, and all such able and zealous advocates of the "truth as it is in Jesus," "Good luck in the name of the Lord."

*The Way of Peace Lost and Regained. By the Author of the Bread of Deceit. London: Seeleys. 1834. Pp. 72.*

AN interesting tale, having the semblance of fact.

*Man, as known to us Theologically and Geologically.* By the Rev EDWARD NARFES, D.D. Rector of Biddenden, Kent; and Regius Professor of Modern History in the University of Oxford. London: Rivingtons. 1834. Pp. 255.

THIS is a volume written in a profound and philosophical spirit, and contains passages of moral excellence, which will not fail to be duly appreciated by the zealous inquirer after the relative position of the creature in reference to the CREATOR, who will often, in the course of the perusal, be led to exclaim with the Psalmist, "Lord, what is man, that thou art mindful of him, or the son of man, that thou visitest him!" If, indeed, as reason and truth pronounce it to be,

"The proper study of mankind is man,"

then we would say, in such works as this of the learned professor, that *study* may be most profitably pursued, and the aim and end of human existence be best understood.

*A Dissertation on the Antiquity, Origin, and Design of the principal Pyramids of Egypt; particularly of the Great Pyramid of Ghizeh, with its measures, as reported by various authors; and the probable determination of the ancient Hebrew and Egyptian Cubit. Also, on the original form and measures of the Ark of Noah. Illustrated with drawings and suitable descriptions.* London: Arches. 1833. 4to. Pp. viii. 38.

WE have studied all Father Kircher with intense interest—we have devoted no inconsiderable time to the lucubrations of Jablonski—and the speculations of modern travellers and schoolists, have met with all the attention they merited at our hands; we must still, however, candidly confess, that we have not yet discovered, in the writings of ancients or moderns, any sufficient data, on which to pronounce a decided opinion either as to the age or intention for which the pyramids were erected. The learned author before us has hazarded some startling propositions. He appears to think, in one

place, that the "original pyramids were sacred edifices and altars consecrated to the gods," (p. 9); in another, "that the Pyramid of Ghizeh was erected after the plan of the ark of Noah," (p. 21); and he concludes this portion of his dissertation, by a numerical calculation, intended to show that "the measures of the pyramid will be found to agree with the number of days in the solar year," whilst in the ark of Noah, "the measures of length and breadth will be found to correspond in cubits with the number of days in the lunar year; and both will be grounded on sacred and astronomical numbers," (p. 29.)

We must, however, refer the curious reader to the work itself, as no extracts can possibly give a fair idea of the line of argument the author has adopted to maintain his theory. We can only say he has laboured hard in his vocation; and if we cannot, without further research, express a decided opinion in his favour, we can, at all events, promise to the reader much ingenious speculation, and insure him an hour or two of rational enjoyment in the perusal of the lucubrations of the learned author.

*Nine Sermons, on the Scriptural Evidence of the Doctrine of the Holy Trinity. Preached in Rostrevor Church. By the Rev. EDWARD JOHN EVANS, M.A. Vicar of Kildarny.* Dublin: Curry and Co. Pp. 313. 1834.

WE are always happy to hear testimony to the industry and piety of our Protestant brethren in Ireland; and have seldom had occasion to speak of one of them with more satisfaction than we do of Mr. Evans. His volume of sermons must be invaluable, as an antidote to popery. The divinity, individuality, and co-equality of the three Persons in the Godhead, are ably and scripturally maintained; and the dignity of Jesus Christ, as the *alone Mediator*, is vindicated against the pretensions of the whole calendar of saints, who figure in popish almanacs, to the degradation of Christianity, however profitable to monks and friars, and deceivers in general.

*A short Exposition of the Creed. The Question considered, Is Death a Temporary Sleep, or a Passage to a State in which the Soul retains the Power of Perception? With an Introductory Letter to, &c. Grace the Lord Archbishop of Canterbury, on the Established Church, and on the Utility of Creeds. By JOHN WOODWARD, Esq. one of his Majesty's Justices of the Peace for the County of Sussex. London: Hatchard. Pp. 200. 1834.*

A WORK of considerable research. The exposition may be profitably read even by the more advanced Christian; and the preliminary letter shows a strong attachment to the Church of England, and an earnest desire to see her bulwarks strengthened.

*Essays on the Antediluvian Age; in which are pointed out its Relative Position and Close Connection with the General Scheme of Providence. By the Rev. W. B. WINNING, M.A. Keyser, Bedfordshire. London: Rivingtons. 1834.*

THE object of these essays is to show, that the antediluvian, as well as Jewish world, had intimations of redemption by a substitute for man; and that the three periods of the world, of which the Scriptures treat, are all distinguished by the same general analogies, and the same moral government of God. The subject is highly instructive; and, as far as these illustrations go, they seem to do it justice. Certainly, that Mr. Winning has pointed out a great and startling truth—viz. that *infidelity* marked the state of the world, both before the flood, and before the destruction of Jerusalem, which desolations came in consequence, and that revelation unfolds a similar connexion in the period to which we appear to be fast approaching. Mr. Winning has, in Essay III., demonstrated clearly, that every single prophecy in Scripture has reference to an event *future* to that to which it immediately refers, and is not to be limited to an individual fact, but extends to the end of time. Applying this to what is said in the Bible of

Enoch and Elias, the author infers that they are not come, but *are* the two witnesses spoken of in Rev. xi. 3—12. Many writers on prophecy of the present day agree with him in this view of the subject, which, we think, is entitled to great consideration.

We recommend these essays as highly clever and instructive.

*Preparedness for the Day of Christ, urged on all Christians; being the Substance of Four Sermons. By the Rev. E. BICKERSIDE, Rector of Walton. London: Seeleys. 1834. Pp. vii. 86.*

A VERY plain exposition of the author's views respecting the *almost immediate personal coming* of Christ; enforced in affectionate and simple language. Whatever opinion we may form as to the probable mistake or correctness in the writer's notions on the great prophetic event, we can but recommend his earnest exhortations to the attention of his readers.

*The Truth of Christianity proved from Ancient Prophecies, and especially from the Prophecies of Jesus Himself. By the Rev. ROBERT WALKER, M.A. London: Rivingtons. Pp. 207.*

ADAPTED for all classes. Its perusal will strengthen the doubtful and wavering, convince the sceptical, and make all mankind rejoice in "the truth as it is in Jesus."

*Truth's Triumph; a Poem on the Reformation. By C. R. BOND. London: Hatchards. 1834. Pp. 35.*

A VERY little book on a very grand subject, but not the worse for its size; what there is of it, is good.

*The Village Poor. Intended for distribution, more particularly in those places where Roman Catholics are increasing. London: Seeleys. 1834. Pp. iv. 119.*

WELL calculated for its object.

*Sacred Songs; being an attempted Paraphrase of some Portions of Scripture, with other Poems. By a Layman. A new edition* London: Hatchards. 1834. Pp. xii. 108.

A MOST modest, unpretending, valuable little volume; written in the purest style of piety and song. The following version of the Lord's Prayer is as terse as it is elegant.

Father, who art above the sun,  
To Thee be glory given;  
Thy kingdom come; thy will be done  
On earth, as 'tis in heaven.

The daily bread thy hand bestows,  
Grant us, this day, to share;  
And, as we spare our guiltiest foes,  
Thy guiltier children spare.

In pain's or pleasure's trying hour,  
Do thou our paths defend;  
For thine's the kingdom,—thine the pow'r,  
The glory,—without end.

P. 76.

On the next page we have these sweet lines:—

#### CHRIST OUR REFUGE.

What better can we do than prostrate fall  
Before Him, reverent, and there confess  
Humbly our faults, and pardon beg, with tears  
Watering the ground, and with our sighs the air  
Frequenting, sent from hearts contrite, in sign  
Of sorrow unfeign'd, and humiliation meek?

MILTON.

With guilt and shame oppress'd,  
Where shall I turn for rest?  
Where look for timely shelter from despair?  
I try the world in vain,  
I court earth's gaudy train,  
But find, alas! no hope, no consolation,  
there.

Now fierce ambition's call,  
Now pleasure's festive hall,  
Now wealth, now grandeur, ev'ry thought  
employs;  
Vain, weary, wasted hours!  
E'en 'midst life's fairest flowers  
Fell disappointment lurks, and poisons all  
our joys.

Then whither shall I fly?—  
To Christ—to God on high—  
To him I'll lift my soul in contrite prayer:  
He sees the lowly heart,  
He will his grace impart,  
And e'en to sinners yield a refuge from  
despair.

Pp. 77, 78.

The author need not be ashamed of his name.

*A Sermon, preached at Southmolton Primary Visitation of the Lord Bishop of Exeter, and published at his Lordship's command. By the Rev. PETER JOHNSON, B.D. Rector of Wembworthy, and late Fellow of Exeter College, Oxford. Exeter: Curson. Pp. 33. 1833.*

ANOTHER honest testimonial to the value of the Church of England, as a channel of comfort, light, and edification to all, but especially to the poor. The text is Matthew xi. 5.

*The Church and its Adversaries; a Sermon, preached at St. James's Chapel, Hampstead Road. By the Rev H. STEBBING, M.A. London: Hatchards. 1834. Pp. 24.*

AN eloquent, pious, and manly appeal, from Ps. cxvii. 1, replete with candour, honesty, and truth; and as creditable to the judgment as to the zeal of the able author. We agree with Mr. Stebbing, that so long as the Church is true to herself and her best interests—to her laws, doctrines, object, and constitution,—she will have nothing to fear: she may be exposed awhile to the storm and the fire, as a trial of faith and a purification of body, but in the end she will come out from the tribulation more than conqueror, through Him who hath loved her.

*The Office of a Bishop: a Sermon, preached in Christ Church, Philadelphia, January 14, 1831, at the Consecration of the Rt. Rev. James Hervey Oley, D.D. Bishop of the Diocese of Tennessee. By GEORGE WASHINGTON DOANE, D.D. Bishop of the Diocese of New Jersey. Printed by request. Philadelphia: Stanely. 1834. Pp. 27.*

A VERY powerful discourse, in Dr. Doane's best style, on 2 Timothy iv. 1—5.

The Episcopal Church in America, affords a most promising prospect to the Christian. With such men, so

faithful, and so beloved as her Bishops are, she must prosper.

We have been often led to speak in highly flattering terms of their labours, piety, and devotedness; and from what we learn of Dr. Otey, through this discourse, he will not be a whit behind those of his brethren, who have before so justly earned the sympathy and commendation of their English admirers.

The sermon before us is calculated to do extensive good; may it be blessed to that end! The circumstance of its having been preached at the consecration of a Bishop for a new diocese, and that 1000 miles to the west of Philadelphia, renders it more valuable.

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*The Protestant Journal*, Nos. XXXVI.  
—XLI. London: Whittakers.

THESE numbers show no decrease in talent or reading. We principally notice them, to state, that from the 10th number, published in May, 1834, this popular work has been under the auspices and direction of the "British Society for Promoting the Religious Principles of the Reformation." We wish the society all success in the use of this fresh engine of power

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*An Address to the Inhabitants of Sutton Coldfield, on the Introduction of Popery into that Parish. By the Rev. JOSEPH MENHAM, M. A.*  
London: Rivingtons. 1834. 8vo.  
Pp. 31.

THIS address was occasioned by the opening of a Romish chapel at Sutton Coldfield, where there are VERY FEW existing members of the Roman sect to gather round it, and where no visible call for such provision is perceptible, except it were the secret intention to increase the little band by foreign and select importations. Mr. Menham, whose various publications show that he is fully alive to the practical tendency of Popery, has evinced himself a faithful PROTESTANT PASTOR, in arming his fellow-townsmen and parishioners against the mystery of iniquity. Disclaiming all *personal* hostility, he has courageously stepped

forward and displayed the true nature of the peculiar dogmas of Popery, and he has drawn his statements, not from the accommodated defences of such known dissemblers as Veron, Bossuet, and the titular bishop of Sigü (Baines), but from the authentic and authorised books, by which Romanists acknowledge themselves to be bound, and which they cannot evade. Mr. M. has reduced his main charges against the Romish Church to three in number; viz. her idolatry, her barbarity, and her faithlessness. Under these three heads he has condensed a great variety of important information, which we recommend our readers to peruse for themselves. We are, however, tempted to make a short extract from his observations on the faithlessness of the Romish Church, on account of the important facts it develops relative to the arts resorted to by Romanists for the propagation of the dogmas of that *section* of the professing Christian Church.

"Under favour of Protestant indifference, if not ignorance likewise in a great measure, Popery is rapidly and vigorously extending its baleful influence over the whole face of the country. The national body was diseased enough before; but within a few years past, fresh spots have broken out upon it with fearful abundance; and the land is covered with temples and seminaries of idolatry—not as some fondly flatter both themselves and others, in the simple proportion of increased population, but with a progression which leaves that proportion far behind. Chapels and cathedrals, schools and colleges, nunneries and corporations of Jesuits and others, are every where providing for the diffusion and advance of the spiritual pestilence. If, however, any feeling of triumph should be excited by this success, it may be somewhat moderated by the fact, that places of sensual attraction have simultaneously, if not in the same proportion, increased. If we hear of popish chapels and popish cathedrals, gin shops and gin palaces are a subject of equal notoriety.

"Such being the machinery, the open, without referring to the secret machinery, constructed, and now be-



gunning to be put in active operation, under the direction of managers, not at all wanting in skill, or zeal, or freedom from moral impediment. You may expect—you ought not to expect otherwise than—to be assailed by all the artifice and seduction (force is *at present* out of the question, except as intimidation may be reckoned such) which Rome knows so well how to employ, and in which success has given her skill and confidence. You must be prepared for all sorts of *appeal to the senses*—smart and decorated edifices, elegant architecture, a flowery altar-piece, pompous and imposing services, theatrical music, twilight solemnity, and a priest who will undertake to do every thing, or at least will stick in his pretensions at nothing, who can create the Creator, pardon sins, and by an incantation at the final hour, give a ticket of admission into heaven. Then there are *flatteries* and blandishments of all sorts and sizes; and for those whose situation may expose them particularly to that temptation, *bribery*, either in the direct form of money, (as in France, at the revocation of the Edict of Nantes, the converts had their prices,\*) or in the indirect one of custom, employment, clothes, food, schooling, introduction to places of service, where conversion, if not a condition, may be a recommendation, and other perquisites. In pursuance of the proselyting scheme by these adventurers, he not surprised, if your houses themselves are beset with an importunity

and artifice which are irresistible—if the priest, or his instruments, male or female, steal into your parlour or kitchen, introduce insidious tracts, tamper with your servants, and kidnap your children. The sick; pathetic inquiries about them; offers of assistance; proposals of a nostrum or charm, holy water, a blessed trinket; form an excellent convenience for introduction both of the factor and his wares. These good people will indeed, in all important respects, be found accurate. “followers of certain of old, who devoured widows’ houses, and for a pretence made long prayers; and who compassed sea and land to make one proselyte, and when he was made, made him tenfold more the child of hell than themselves.† I hinted at *intimidation*, which at present is, and must be sparingly used: but it is judged advisable sometimes; and where there is a prospect of its succeeding, is not unfrequently conveyed in the general intimation—*You had better be converted now, as you may soon be obliged to be so.*‡ Another and a more private form of intimidation is adopted, when that of fondling and caressing will not do, in the case of servants or dependent relations. It is easy to employ such a course of cruel, persevering, and constantly annoying persecution in this way, that it is hard to conceive, except by the peculiar supply of Divine grace, how the helpless sufferer can fail of being at last overcome, and of yielding, at least, a hypocritical assent § I fear to embark

\* Paul Pelisson, a Protestant of ability, and an apostate to Popery, was selected to manage this department. He made the Bishops send a minute account of the disposal of the fund entrusted to them. The average price of converts was six livres (5s.) a head; to a numerous family thirty-two (26s.) had been paid. This was described as “the holy dew which was to be husbanded that it might extend so much the farther.” SAILLEY’S *Hist. of the Reformed Religion in France*, iii. 244--246. BEROIST, in his *Histoire de l’Édit de Nantes*, writes that Pelisson, suspecting, or pretending to suspect, that some who claimed the remuneration as converts had always been *good Catholics*, required a certificate from the applicants signed by their Huguenot pastor, which some, he adds, were stupid and unprincipled enough to apply for. It is believed that Pelisson at his death returned to his original faith: he could find no other rest for his soul, if he was allowed, after a hypocritical residence in a foul superstition, to find it then.

† Matt. xxiii. 14, 15.

‡ There is something hazardous in this argument, but I have been told it has been used in West Bournemouth.

§ This, I have been informed, was the conduct of two ladies, sisters, in the north of England, towards a niece, dependent upon them for home, as well as every thing else,

upon the interminable sea of the *falsehoods* with which Romanists endeavour to advance their peculiarity. Falsehood indeed can only be supported by falsehood, or rather attempted so to be; for falsehood must be represented and received as truth, in order to subserve even the temporary purpose of making the main falsehood plausible: and *that* is not only generally attempted, but frequently effected. Few, and the least suspected, the least, can believe a straightforward, full-mouthed, assertion, even from a person not intimately known, to be a falsehood, perhaps a flat one, and one, of which from circumstances the speaker must be conscious. Prudent Papists will, it is true, be careful not to use this more intrepid method, where it is not necessary, and so drain a credit which is essential to the very success of their impositions: but sometimes the risk must be run. There is a great deal of falsehood uttered by soliciting Romanists in the misrepresentations which they give of the peculiar doctrine, the history, the individuals, of their own communion; but their falsifying efforts when conversion is their object, are principally employed in calumniating the cause of the Reformation, and the principles, acts, and character of the reformers. The sweets and imagined gains of defamiation on this subject are irresistible to a true son of Rome. It deserves likewise to be particularly remarked, that as no communion ever exulted with so much parade at the acquisition of a convert, especially from Protestantism, so is there none, according to the testimony of a prophet of their own, which has so brilliantly distinguished itself by '*many downright lies, and mere calumnies often*, against all those who leave their Church.'—\*—Pp. 23—27.

We could have extended our extracts to a greater length, but we prefer to recommend our readers to

purchase and study Mr. Mendham's tract *for themselves*. It is short; it is seasonable and cheap; it is, moreover, full of important facts; and we do fervently hope that it will receive, what it deserves, an extensive circulation.

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*The Cambridge Petition examined; or Reasons against admitting the Dissenters to graduation in the Universities, with Remarks on Clerical Subscription, and the necessity of a Church Establishment.* London: Rivingtons. 1834. Pp. 48.

A SLEDGE-HAMMER in the hand of a giant, would not more effectually destroy a barrier of glass, than does this pamphlet the transparent sophistries of the Cambridge petitioners. We recommend it to the "heads" at *Oxford*, who, if they really be about to do, what report ascribes to them, deserve to be put into Esop's Fables with the fox and the mask. What health can be in bodies with brainless heads! We hope better things of Cambridge. Her *Golgotha*, we trust, has no room for *numskulls*.

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*The Nature and Design of the New Poor Laws explained, in an Address to the Labouring Classes. By a NORFOLK CLERGYMAN.* Norwich: Webster. London: Seeleys. 1834. 12mo. Pp. 68.

THIS is a well designed and judicious publication. The quiet good sense of the reverend author has gone far towards obviating the objections which we had entertained against certain clauses of the new Act for the amendment of the Poor Laws. His remarks are evidently the result of much and close observation of the condition and habits of the poor; and his practical suggestions to them, if duly regarded, cannot fail to improve their present condition and future prospects.

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and who was threatened to be turned out of doors, unless she complied. Whether her poverty or her will consented may be a doubtful point; and it is well known, that good converters never trust such converts. The Inquisition does them the *mercy to strangle* instead of burning them.

\* Peter Walsh, of St. Francis' order, Professor of Divinity, *Four Letters*, p. 69. He speaks particularly with relation to Dr. Andrew Sall, a most respectable, as well as calumniated, deserter of the Roman Church, for that of England.

1. *The Faithful Minister pure from the Blood of all Men: a Sermon preached in the Parish Church of St. Martin, Leicester, at the Triennial Visitation of the Right Rev. John Lord Bishop of Lincoln, on Wednesday, July 9, 1834; and published at the request of his Lordship, and the Clergy. By the Rev. JOHN STURGES LEEVE, M.A. Rector of Little Ashby.* London: Seeleys. 1834. Pp. 30.
2. *The Character and Ministry of the Church of England: a Sermon, preached in the Parish Church of Falmouth, on Sunday, April 27th, 1834. By Rev. W. W. HARVEY, B.A. of Queen's College, Cambridge, Joint Curate of Falmouth. Published at the request of the Congregation.* Falmouth: Lake. London: Rivingtons. 1834. Pp. 32.
3. *Subversion of the Church of England not the desire of Good Men: a Sermon, preached in Little St. John's Church, Chester, on June, 1st. 1834. By WILLIAM CLARKE, B.D.* London: Seeleys. 1834. Pp. 23.

ALL good in their way. Mr. Leeve has some unscriptural applications of the doctrine of regeneration, but he is earnest, clear, faithful, and impressive. There is a rude vigour about Mr. Clarke's sermon which, though we could not recommend it as a model of pulpit style, is yet not without its charm. It "speaks out" in a manner which a high authority, in these times, would scarcely disapprove. Mr. Harvey is an able and well appointed champion of our Church.

*The Existence of other Worlds, peopled with living and intelligent Beings, deduced from the Nature of the Universe. To which is added, Modern Discoveries and Times contrasted with the State of Knowledge of the Ancient Egyptians.* By ALEXANDER COPLAND, Esq. Advocate. London: Rivingtons. Edinburgh: Whyte. 1834. Pp. 210.

THIS book contains the sum and substance of all that has been, or can be said, on the very captivating and

sublime speculation of which it treats. Mr. Copland has made out his case as clearly as his materials and arguments allow: "and we have a persuasion, that his conclusions, though not establishing as a fact what no mortal can know, are, nevertheless, entitled to the praise of consistency with the known attributes of Providence. It may be a mere notion after all that the stars are peopled; but whilst science cannot deny it, religion tends to strengthen it. Mr. Copland has shown great ingenuity in adapting his quotations to the service of his argument. We fully agree with him respecting the opinion of some astronomers, who assert, that *man*, as he is, could not exist in Mars or Jupiter. Those persons overlook the idea, that God could adapt the inhabitants of these worlds to their atmosphere or habitation, as easily as he has suited fish for the sea, or birds for the air. When we would limit almighty power, we must be, to say the least of it, devoid of understanding; and it is a limitation of Omnipotence, to assume what all analogy disproves. The poem called "The Mummy Awaked," and "The Mummy's Reply," appended to this treatise, are ingenious, but rather out of place.

*Attachment to the Church of Christ, and a diligent application to its Ordinances and Institutions, the best means of safety in "perilous times." A Charge, delivered to the Clergy of the diocese of Aberdeen, synodically assembled in St. Andrew's Chapel, Aberdeen. By the Right Rev. WILLIAM SKINNER, D.D. late of Wadham College, Oxford, their Bishop.* Aberdeen: Brown. London: Rivingtons. Pp. 25.

ANOTHER "word in season." The testimony of the Episcopal Church in Scotland to the value of ordinances and institutions, is, perhaps, the more useful, because the less likely to be swayed by any temporal considerations. Dr. Skinner is an able man; and his Charge is worthy of perusal by the lovers of episcopacy south, as well as north, of the Tweed.

## A SERMON

FOR CHRISTMAS DAY.

ISAIAH ii. 17.

*The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.*

THERE needeth much of man's "loftiness to be bowed down," much of his "haughtiness to be made low," before he can be made "spiritually to discern," experimentally to feel, and practically to appreciate, the import of these words. He must "bow down the loftiness" of his own human wisdom, and meekly acknowledge, with the apostle, that "though he had the gift of prophecy, and understood all mysteries and all knowledge," he is in the sight of God but "a child in understanding," and "knoweth not any thing as yet as he ought to know." He must "make low the haughtiness" of his imagined power, superiority, and pre-eminence, over his fellow-creatures, and remember, that, though as compared with some of them, he may seem powerful and high in rank, and "increased with goods," and "honoured in his generation," he is, in reality, but a steward of God's possessions, and "has nothing which he did not receive." He must "bow down," above all, the loftiness of "the lust of the flesh, the lust of the eye, and the pride of life," and, humbly confessing that "no flesh can glory in the Lord's presence;" no flesh "do a good thing," or "be sufficient of itself to think any thing as of itself;" no flesh purchase for itself heaven, or save itself from hell; "bring every thought of self-righteousness and vain glory into captivity to the obedience of Christ." How many are there, however, who periodically celebrate the day of Christ's nativity,—the day above all others, when "the haughtiness of man was especially made low, and the Lord alone especially exalted,"—without any feelings of this kind! How many are there, it must even be admitted, who directly reverse the prophetic anticipation in the text, and make this great "day of the Lord" the day of "the doing of a great sacrifice to Baal," and, without remembering the source and the reason of that joy in which they indulge, "joy before God," as we read in one of the lessons for the day, "according to the joy in harvest, and as men rejoice when they divide the spoil." When we remember, however, as remember we all must, in the hour of sober reflection, that far other, in reality, are the legitimate occupations, reflections, and rejoicings of the day of Christ's nativity; and that to do that for us which, with all our imagined wisdom and excellence, we could not do for ourselves—to save us from the effects of our own folly; to "destroy the works of the devil;" to "purify unto himself a peculiar people;" and to "bring in everlasting righteousness"—our Saviour was on the day of the Nativity manifested; our carnal merriment will be at once moderated, our vociferous mirth quieted, and all our joy spiritualized: "The loftiness of men will be bowed down, and the haughtiness of men will be made low: and the Lord alone will be exalted in that day."

To create and to perpetuate such impressions, those common objects of our one and the same faith, the first and second advent of Christ, are, I think, eminently calculated; and I hope, accordingly, to make it presently appear, that to no two periods more appropriately than to each of these could the prophet have borne reference, when he said, "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day."

In the coming of Christ in the flesh, in the first place, man's inability to foresee, or to contrive a remedy, for his lost estate, and the power of God, to do both, was made very manifest. Ages had past since man fell from his innocence; and he had been tried under many different dispensations, and found wanting under all; when at length, "in the dispensation of the fulness of times, the Lord gathered together in one all things in Christ, both which were in heaven and which were in earth, even in him." Exactly at the time predicted by God, when "the sceptre was departing from Judah, and the lawgiver from between his feet, did Shiloh come;" and "thus the glory of the Lord was revealed, and all flesh did see it."

But so, again, in the circumstances of this Saviour's birth was there a most remarkable manifestation of the same truth. "God's only-begotten Son took our nature upon him, and was at this time born of a pure virgin," showing evidently, in that miraculous and mighty act, that with him, and with him alone, "all things were possible;" and that without "the taking of the manhood into God," there could be "none to guide it (as the prophet saith) of all the sons whom it brought forth; and none to take it by the hand of all the sons whom it brought up."

And look also at the other peculiar circumstances that preceded and followed this birth. No mighty man's birth, victory, triumph, or first assumption of dominion over a great empire, was ever so attended or heralded. A miraculously-born prophet was sent specially to inform the world, that "one mightier even than he should come after him;" "a star manifested him to the Gentiles;" "a multitude of the heavenly host" celebrated his entrance into the world in a hymn of praise; the great and wise of the eastern world paid him their homage, and offered him their gifts; the shepherds glorified and worshipped him; and fear, astonishment, and reverence, held possession of all hearts.

But we find another proof of the applicability of our text to Christ's first advent, in the doctrine immediately involved in it. It established, in the most striking manner possible, the corruption of human nature, the necessity of a satisfaction for it, the inadequacy of any created means towards that end, and the liability of unexpiated guilt to the Divine wrath and punishment. It magnified, on the other hand, the love, mercy, power, and glory of God, and proved, to demonstration, his all-sufficiency for a work, for which no kings, or philosophers, or conquerors, or legislators, or prophets, or founders of empires, had hitherto found themselves equal—the redemption of an immortal soul from sin and death. "The fortress of the high fort of their walls did the Lord, in this great event, bring down, lay low, and bring to the ground, even to the dust." "And he purposed it to stain the pride of all glory, and to bring into contempt all the honourable of the earth."

But recognize, as equally illustrative of the text with the last mentioned, some of the consequences, remote or immediate, of the birth of Christ. Observe men, families, and nations, gradually throwing off the trammels of the idolatry in which they were educated, and actually "preaching the faith which once they destroyed." Observe the worship of one God taking the place of the worship of no god, or of many gods; the sins, miseries, and ignorances of men giving way before the hidden influences of a divine religion; and all this effected by "base things of the world, and things which were despised, yea, and things which were not bringing to nought things that were;" and you find the text fully exemplified. Yea, and a time shall "come hereafter, we are told, when men shall "see even greater things than these" resulting from the manifestation of a Saviour; when Christ shall be glorified and believed in every where; when "all kings shall fall down before him, all nations shall serve him," and he shall be called "King of kings and Lord of lords," "from the river unto the ends of the earth." When we think of these things, the acts of the greatest public benefactors of mankind sink into nothingness, and we are constrained to acknowledge that "the loftiness of man was indeed bowed down, and the haughtiness of men made low, and the Lord alone exalted in that day."

But let us now reverse the picture, and apply the doctrine to Christ's second advent—the day of judgment. How alarming does not death always seem, as the herald of that advent; as the event, to which that advent is of necessity the next to succeed, and through which there is, in a manner, a virtual introduction to it. And this feeling of alarm at death is universal. The most courageous of men is then a coward, the proudest humbled as a little child, the most righteous anxious and earnest to deprecate the Lord's wrath, and magnify his mercies. And there are moments, we are all conscious, even in the pride of life and vigour of health, when the imagination, aided by Scripture and prompted by conscience, almost realizes to itself "the hidden mystery" of a yet future day of judgment,—clothes "the day of the Lord" with terrors for "every one that is proud and lofty;" and "sees, as it were in a vision, the heavens opened, and the Son of Man standing at the right hand of God." And come at last it will in reality: that day of the Lord's greatest power, and man's sorest confusion and abasement, when "all the world shall stand guilty before him," when "no flesh shall glory in his presence;" and He whom we now "believe shall come to be our judge," shall have at length "put all enemies under his feet," and "be exalted as head above all." Then shall those whom no entreaties, no promises, no merciful delays of vengeance, could persuade to "live godly," be "laid in the lowest pit, in darkness and in the deeps;" and the faithfulness, majesty, and in partiality of the justice which passes the sentence, be universally acknowledged. And then shall those who are saved "enter into the joy of their Lord," and "not unto themselves, not unto their own righteousness or meritoriousness, but unto their Lord's manifold and great mercies, give the praise;" and the beginning of their song of gratitude, and its continuance throughout eternity, shall be in one unvaried strain—"Blessing and honour, and glory and power, be unto Him that sitteth on the throne, and unto the Lamb, for ever and ever."

Then, surely, of Christ's second advent, equally as of his first, it may be said, in the words of the text, "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day." On these two grand periods, brethren, the one past and the other to come, does our faith,—that "evidence of things not seen," and "substance of things hoped for," looking backward to the one, and looking forward to the other,—implicitly ground itself. It "sees a great light," though (as on a misty day) it cannot see the sun which gives it; and it knows of a still greater light to appear hereafter, of which appearance, it is now as confident, as that the material sun shall rise to-morrow. By the first coming of Christ it has learnt, it has been convinced, it feels inwardly sure, that there is to be his second coming. The nativity is the point from which it sets out, and the day of the resurrection is the mark which it is fully assured it is destined to reach. And this full assurance of a true faith is that spiritually-conducting star which alone successfully guides the soul through the obscurities of the darkness of this world, to the dawn of the final great "coming of our Lord Jesus Christ, and our gathering together unto him." To implant, to strengthen, to renovate, to render more and more fruitful, such a faith as this, is the especial tendency of the present season, as it must also seem to have been the aim of the view now taken of it; let it, then, be the constant and unceasing desire and object of your whole lives, brethren,—as it was the result of that past event, to which your faith owes its foundation, and will be the chief feature in that future one, when it will be lost in fruition,—to "bring down" your natural "haughtiness," and "exalt the Lord alone." "Behold, he shall come, saith the Lord of hosts; but who shall abide the day of his coming, and who shall stand when he appeareth?" "As a snare shall it come upon all them that dwell on the face of the earth;" and the sinners shall be gathered together, "as prisoners are gathered together, in the pit." "The Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." "Bring down" that pride of a sinful life which refuses to humble itself before the Lord by repentance; "bring down" that pride of over-wisdom which refuses to be guided by what it cannot understand and reason upon; "bring down" that pride of superior station and resources which tramples upon the poor and needy, and spurns from it, as intrusive and ill-timed, their modestly preferred petition; "bring down" that pride of offended feelings, which cannot prevail upon itself to forgive, to forget, or to repair an injury; and "bring down" that pride of self-righteousness which imagines itself to be "something when it is nothing," and gives not the glory of a holy desire or just work to that Spirit of might which caused them, but to itself; and "bring down" whatever is brought down through the help of God's Holy Spirit, and lay any newly-acquired humble thoughts, and lowly desires, and mortified lusts, at the feet of Him who is the Justifier before God of all imperfect righteousness, and the Intercessor with him for all unreconciled transgression.

But especially be it your care, brethren, to do all these things on the day of your Saviour's nativity. On that day earnestly, fervently, and

importunately implore the Almighty searcher of spirits to open your hearts to an unusual sense of your fellow-Christians' temporal wants, and your own spiritual ones, enabling some of you to bring, like the Wise Men of the east, gold and frankincense and myrrh into your Saviour's presence, and others to lay upon his altar, like the poor, the simple, but right-minded shepherds, the more acceptable offering of a meek, a quiet, a penitent, and a chastened spirit, that so "in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, you may rise thus justified and spiritualized to the life immortal, through Him who liveth and reigneth with the Father and the Holy Ghost, now and ever."

Now unto God the Father, &c.

I. F. II.

## MISCELLANEOUS.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR. —Should either of the subjoined imitations of the Portuguese Hymn prove available for the object which your correspondent of this month has in view, I shall not demand payment of his promissory note of thanks, but rather feel indebted to any one who may render me an humble instrument in giving utterance to the voice of thanksgiving. Perhaps I should add, that the second is altered from a version which I prepared some years since for a church where I then officiated.

### ADESTE FIDELES.\*

*Tune, 100th Psalm, Old Version.*

FROM tents of Shem, from Japhet's isles,  
Your votive gifts triumphant bring;  
Joyous, where Beth'lem's lode-star smiles,  
Ye faithful, come, adore your King!

'True God of God, pure light of light,  
The gospel-day's celestial spring;  
Hail, Virgin-born! ye realms of night,  
O come, adore your rising King!

Thy natal morn we herald, Lord!  
With grateful hearts Hosanna sing:  
Earth's sons, behold th' incarnate Word;  
O come, adore your increate King!

"Glory to God," ye angels sound,  
Ye choirs that soar on seraph's wing;  
And ye who tread this hallow'd ground,  
Adore your Saviour, Lord, and King.

\* In the third line of the third stanza of the Latin, as given at p. 696, for *verbi* read *verbum*.



## ADESTE FIDELES.

*Tune of the Original.*

O COME, ye believers, come from ev'ry nation,  
 Exulting to Bethlehem your off'rings bring :  
 Monarch of angels, born for our salvation ;  
 O come, let us adore Him ! O come, &c. O come, &c.  
 Christ the King !

Bright Beam of Jehovah, of light unabated,  
 The virgin "that travail'd" is swathing a Son :  
 True Son of God, begotten not created ;  
 O come, let us adore Him ! &c. &c.

O The Holy One !  
 In the, grace immortal, in mortal form revealing ;  
 Thee, new-born Saviour, the everlasting Word ;  
 Praise is meet incense ! so our Hosannas pealing,  
 O come, let us adore Him ! &c. &c.

Christ the Lord !

Now choirs of sweet cherubs, attune your glad voices,  
 Now "glory to God," hosts of seraphim sing ;  
 Sound Hallelujahs : and here, whilst heav'n rejoices,  
 O come, let us adore Him ! &c. &c.

Christ our King !

Presuming upon your courtesy for a medium of communication,  
 I have the honour to be, Sir, &c. S.

MR. EDITOR.—At the request of your correspondent in the last number of your Miscellany, I take the liberty of forwarding the following, in hopes of becoming rich by the handsome remuneration offered.

Yours, L. C.

HASTE, haste, ye faithful, speed your way  
 To Beth'lem's gates, with one accord ;  
 Angels proclaim our King to-day ;  
 There let us worship Christ the Lord.  
 Him, God of God, and Light of light,  
 God's only true begotten Word ;  
 Born of a virgin, pure and bright ;  
 Him let us worship, Christ the Lord !  
 On this glad morn all pray'r and praise,  
 To Thee, in heav'n and earth ador'd,  
 Incarnate Son of God, we raise ;  
 • Thee will we worship, Christ the Lord !  
 Now let the loud Hosannas ring,  
 Angels and saints your aid afford :  
 All glory to our heav'nly King ;  
 Now let us worship Christ the Lord !

MR. EDITOR.—Through the medium of your pages, I have endeavoured to meet the wishes of your nameless correspondent, by sending my version of his favourite hymn ; but fear I have few claims upon the promised "annuity."

HERE, O ye faithful, here triumphant bring  
 To Bethlehem your steps with glad accord ;  
 Come, see the Babe whom angels hail their King,  
 And celebrate the praises of your Lord.

T.

God of God, true Light in light arrayed,  
Whom in her womb the blessed virgin bore;  
True God indeed, begotten and not made;  
Come, let us joyfully the Lord adore.

For thou becamest flesh and man this day,  
O blessed Jesu! God's eternal Word!  
Therefore, the glory unto thee we may  
Worthily present, and praise thee, O Lord.

Sing now, Hosanna! ye angelic tribe!  
Sing now inhabitants of heav'n's high floor!  
Glory in the highest unto God ascribe,  
Come, let us joyfully the Lord adore!

MR. EDITOR.—Your last Number was accidentally thrown in my way this evening, in which I find a correspondent desiring a version of the "Adeste Fideles."

The following attempt, if adequate to his expectation, is quite at your service.

Yours respectfully,

CLERICUS OXONIENSIS.

Wadham College, Nov. 4th, 1834.

O COME! ye saints, rejoice and sing,  
The new-born Babe in Beth'lem see!  
O come! behold the angels' King,  
O come! adore the Lord with me.

Him, God of God, and Light of light,  
Behold th' incarnate Deity!  
Born of a virgin, God by right,  
O come! adore the Lord with me.

Lo! Jesus Christ is born to-day;  
Blest Jesu, thine the glory be!  
Th' eternal Word, in human clay;  
O come! adore the Lord with me.

Raise your triumphant shouts on high,  
Angels of heav'n, from weakness free!  
Wake your loud chorus in the sky,  
O come! adore the Lord with me.

MR. EDITOR.—You did me the favour to insert an original hymn on Christmas Day, in the Number for January, 1827, of your valuable periodical. Whether you will think the following versification of the Portuguese Hymn, "Adeste Fideles," good enough to claim the annuity of thanks, proposed by a correspondent in your last number, I will not presume to say; such as it is I send it you, to do with it as you may think proper.

I am your constant reader,

CLERICUS RUSTICUS.

YE faithful, come, triumphant sing,  
To Beth'lem come, your joy outpour;  
Come, see the angels' new-born King,  
O come, the Lord let us adore.

Him, God of God, him, Light of light,  
 The virgin's womb untainted bore;  
 No creature, very God by right  
 Of birth; O come, let us adore.

Jesu, to thee this day be paid,  
 The honour due to thee therefore;  
 Eternal Word, incarnate made!  
 O come, O Lord let us adore!

Angelic choir, full court of heaven,  
 Your songs of triumph cease no more;  
 Glory to God above be given;  
 To praise him, the Lord let us adore!

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MR. EDITOR.—I have no pretensions to poetical fame, nor do I claim the promised annuity of your correspondent in the last number of the "CHRISTIAN REMEMBRANCER;" but admiring his taste in the choice of his subject, I have made an attempt to gratify him by a feeble effort in a translation of his "Adeste Fideles," which I leave in your hands, to do with it as seemeth good.

I am, Mr. Editor,

Your obedient servant,

J. C.

In strains triumphant your glad voices raise,  
 Ye faithful choir, and sing your Saviour's praise;  
 To sounds seraphic tune the silv'ry string,  
 And hail your holy Beth'lem's new-born King.

Yon orient star proclaims redemption's morn,  
 A God of God—of virgin mother born:  
 In songs of triumph let heav'n's vault rebound;  
 And earth shall echo back the hallow'd sound.

Behold with joy th' incarnate Prince of Peace,  
 The promis'd Saviour of the human race!  
 This day a Light of light to earth is giv'n,  
 Come, sing loud anthems to the King of heav'n!

Mercy and truth the tuneful choir shall guide,  
 And righteousness and peace o'er earth preside.  
 "Glory to God!" the angelic host shall sing;  
 "Glory to God! and Thee, Eternal King!"

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The above translations of "Adeste Fideles," we have received at the request of our nameless correspondent since the publication of our last number (p. 696.) Were we to offer an opinion upon their respective merits, as matter of course, we should claim a share in the contested "annuity;" but not being ourselves desirous of plucking one leaf from the palm of the adjudged victor, we must leave others to determine the lawful claimant; which, when done, we hold ourselves responsible that the annuity shall be duly paid, by our Publisher, on the 1st of every December, until further notice.

For ourselves, we may add, that our friends will lay us under infinite obligations if they will favour us with translations of any of the follow-

ing Psalms for our projected volume :—12, 14, 35, 49, 58, 109, 118, 120, 129, 110. We wish the whole spirit of each Psalm to be embodied within four, or, at the most, five verses, and that in language the most simple. Of the numerous volumes (90) we are consulting, none contain versions of the afore-named Psalms, that fully accord either with our taste or judgment.

# MISCELLANEOUS EXTRACTS,

*From the unpublished MSS. of the late Rev. S. Isaacson, B. A. 1719, Rector of Frickenharn.*

## TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR.—Amongst the papers of the Rev. S. Isaacson, who was of Magdalen College, Cambridge, and Patron and Rector of Frickenharn, Suffolk, I have discovered several sermons, worthy of the age in which he lived, as well as some curious observations, original and selected, entered into an old common-place book. Of the former, I will shortly enclose a Sermon on the Martyrdom of King Charles, which may, I think, be advantageously read in this country. And I now send you a first portion of what I consider entitled to be called “Collectanea Curiosa,” which, if approved, shall be occasionally continued.

I am, Sir, yours faithfully,

An Old Correspondent,

S. I.

THE SACRAMENT.—The blessed sacrament was thought *anciently* to have a peculiar efficacy in preparing our bodies for an immortal state. Thus Irenæus says of it, “Quemadmodum enim qui est a terra panis percipiens invocationem Dei, jam non communis panis est, sed eucharistia, ex duabus rebus constans, terrena et celesti: sic et corpora nostra percipientia eucharistiam, jam non sunt corruptibilia, spem resurrectionis habentia.” (Iren. l. iv. adv. Hær. c. 31.) “For as the bread, which is of the earth, after the blessing of God has been invoked upon it, is no longer common bread, but the sacrament, so also our bodies receiving the sacrament, are no longer corruptible, having been invested with the hope (nay, the certainty) of a resurrection (to immortal life, when this corruptible shall have put on incorruption).”

At the celebration of the eucharist in the ancient Church, the Bishop cried out, “These holy things must be taken only by holy persons.” (Ὁ ἐπίσκοπος προσφωνήσατο τῷ λαῷ, οὕτως, τὰ ἅγια τοῖς ἁγίοις. (Const. Apost. l. viii. c. 13, p. 484. Tom. prim. Concil. Ed. Par. Lab.)

ABRAHAM.—Abraham signifies the *father of a multitude*, which, as Hottinger says, is a composition of *Ab*, a *father*, and the old word *RAHAM*, which still in Arabic signifies *a great number*. Abram is interpreted, commonly, *high father*. so that the reason why God altered his name is manifest.

**THE CLERGY.**—Anciently the Clergy were held in such veneration, that they were not only ἀτελεῖς, free from paying taxes, and δευτερεύοντες μέτα τὸν βασιλέα, next to the king in honour and power, but received a third of the royal revenues. (Diod. Sic. lib. i.) And Constantine the Great in perpetuated this constitution, by making all the professors of learning free from all public charges of any sort, besides the salary he allowed them, that so they might the more cheerfully follow their several studies.

**THE EARLY CHURCH IN ENGLAND.**—It is not only probable, but sufficiently evident from the testimony of ancient writers, "That there was a Christian Church planted in Britain during the apostles' times." Eusebius affirms, that some of the apostles preached the gospel in the British Islands.—(Lib. iii. cap. 7, Of Evangelical Demonstration.) Theodoret says, St. Paul brought salvation to the islands that lie in the ocean. (Tom. I. in Psal. cxvi.) St. Jerom testifies that St. Paul, after his imprisonments, preached the gospel in the western parts. (In Amos. c. v.) Lastly, Clemens Romanus tells us, that St. Paul preached righteousness through the whole world, and in so doing went to the utmost bounds of the west, which necessarily includes the British islands, as is plain to those who know how the phrase, "the utmost bounds of the west," was used by the historians and poets of those times. (Epist. ad Corinth.)

**HUMAN LIFE.**—The life of man, by reason of its uncertainty, has, by the wise men of all ages, been compared to things of the shortest duration.

Lucian tells us all the world is a storm, and men rise up in their several generations like bubbles, descending from God and the dew of heaven, from nature and providence; and instantly some of these bubbles sink into the deluge of their first parent, and are flattened in a sheet of water, seeming to have no other business in the world but to be born, that they may be capable of dying; others float up and down for a while, and disappear all on a sudden, giving place to such others to succeed them. And those that continue longest are in perpetual motion, restless and uneasy, till being crushed with a greater drop of a cloud, they sink into flatness and froth; the change in this case not being great, it being hardly possible for it to be more a nothing than it was before. Homer calls a man a leaf, which is the smallest and weakest part of a short-lived plant. Pindar, "the shadow of a dream." Another writer, "the shadow of smoke."

The ancients made use of many devices to remind them of their mortality.

Saladin, though a great emperor, had a black shirt carried before him, as a banner, in the midst of his triumphs, to mind him of his dying hour.

The Greek Emperors, on the day of their coronation, had brought them, by a mason, several samples of stone, to know of which they would have their tomb framed.

And even the Popes at this time, on the day they are crowned, when they ride in the greatest pomp and splendour, have a piece of flax

fastened on two reeds burnt before them, whilst one says thus to him, "So, holy father, passes away the glory of this world."

The Egyptians used to place the skeleton of a man framed in silver at their feasts, which moving, by clock-work on the table, turned to every one there, as much as to say, "You, and you, and all must die!"

**JEWISH SAYINGS.**—The Jews highly esteemed allegories, parables, or mysterious discourses; witness that saying of theirs, "Si quis noverit uti perplexiloquio, loquatur, sin minus taceat." If a man can use perplexing language, let him speak; otherwise let him remain silent.

It was a common saying among the Jews, That if there were but two men to be saved, the one would be a Pharisee, the other a Scribe. So highly did they think of the ceremonial law.

The Jews, with respect to religion, were distinguished into three ranks, *i. e.* Pharisees, Scribes, or Sapientum discipuli, and Populus terræ.

By a tradition yet extant in the Jewish writings, it appears that they reckoned it one of the *six scandals* for a Scribe or Pharisee to eat, drink, or drink, with any Publican or notorious sinner. This made them quarrel with our Saviour. (St. Matthew's Gospel.)

St. Paul was brought up to the trade of tent-making, according to the custom of the Jews, among whom it was a maxim, "That he who does not teach his son a trade, teaches him to be a thief."

The Jewish proverb says, "A man childless is lifeless." Thus in St. Luke i. 25, Elizabeth exclaims, "Thus hath the Lord dealt with me, in the days wherein he looked on me, to *take away my reproach* among men."

The Jews have also another proverb, "Non esse prius aut posterius in scriptura," *i. e.* First and last must not be strictly urged in Scripture; for that is related first which, according to the truth of Scripture, ought to be mentioned last. Thus mention is made of *Mary* which anointed the Lord (John xi.), yet her anointing of him follows in the next chapter.

## CHURCH SOCIETIES.

**MR. EDITOR.**—I think every discerning member of our Church must perceive that the religious societies in connexion with her are not better supported, not because of any disaffection, much less aversion towards them, but simply because their claims have not been propounded in the zealous and industrious manner they ought to be, and because, in consequence, very many people are altogether ignorant of the *existence*, to say nothing of the nature and objects, of the societies. At the risk, therefore, of repeating what I have before advanced, I request your permission, Mr. Editor, to make a few further observations, in the humble hope of evoking the attention of my brother Churchmen to a subject which is confessedly of first-rate importance, and surely involves in it considerations of sufficient weight to rouse us into activity. At the present juncture especially, it ill becomes the

friends of the Church of England to stand idle. It is not only necessary that they should declare themselves on her side, but that they should afford the strongest and most convincing proof of their attachment, by zealously and publicly maintaining and disseminating the knowledge of the scriptural principles upon which she rests, and by which she is willing to be tried. This is THE ONLY SURE WAY both to secure for her the affections of her members, and to defeat the machinations of those who are confederated against her. Infidels, Romanists, Socinians, and separatists of all descriptions, are waging an unholy warfare with our Apostolic Church; and what is worse, their dangerous and delusive notions are frightfully on the spread, and must inevitably (unless timely counteracted) draw down Divine vengeance on our country. At such a time, therefore, we are peculiarly called upon, not only to show wherein the excellence of the Church consists, but unceasingly to seek, by God's gracious assistance, to retain within her community her present members, and, if possible, to restore those to it who have unhappily wandered away.

Our duty, however, does not end here; for we must strive zealously and incessantly, but with christian meekness and forbearance, to gain over many who are now grieving the Holy Spirit, and have evil will towards Zion. Nor is this all: we are called upon likewise to make our Church more in *practice*, what she is in principle, a missionary Church—a Church that “careth for the strangers,” and evincing in the persons of her individual members an anxiety to send the ambassadors of Christ to heathen nations, that he may be “sanctified before them, and his name be believed on in the world.” To effect all these vast and important objects, the machinery in actual work is not sufficient. We have churches, but we want more. We have schools, but we want more. We have Bibles and books, but we want more. We have missionaries, too, but we want more. “The fields are white unto harvest, but the labourers are few.” The times, indeed, in which we live are dangerous ones; our labours of love may be misconstrued, and our best-meant services meet with ungrateful returns; but still we must not suffer ourselves to be faint-hearted or discouraged, but we must seriously “set ourselves to consider what may be done on our part, and what God may expect that we should do for the furtherance of his work, and the removal of impediments;” for “the more iniquity abounds, the more diligent it becomes the faithful to be in calling the attention of mankind to religious instruction.” (Bishop Horsley.) The observations of Jeremy Taylor, too, are much to our purpose: “When the north wind,” says he, “blows hard, and it rains sadly, none but fools sit down in it and cry; wise people defend themselves against it with a warm garment, or a good fire, and a dry roof. When a storm of a sad mischance beats upon our spirits, turn it into some advantage, by observing where it can serve another end, either of religion or prudence, or more safety, or less envy; it will turn into something that is good, *if we list to make it so.*”

Now as the gospel is the only remedy for the wants and miseries of man, so it is also the only corrective of all the errors in faith and practice to which Christians are exposed, and the only standard to which appeal can be made. And as we believe our Church to be built upon the foundation of the apostles and prophets, Jesus Christ himself being

her chief corner stone, so do we consider, that in promoting her interests we are furthering the cause of the gospel, and providing most effectually for the sound christian education of all unto whom her influence can be made to extend. And it is with a view to the extension of her salutary influence that we would urge, in the strongest manner possible, the claims of three of her principal institutions,—for THE BUILDING AND ENLARGING OF CHURCHES, for PROMOTING CHRISTIAN KNOWLEDGE, and for PROPAGATING THE GOSPEL—and would most earnestly advise that immediate means be resorted to, for making these invaluable auxiliaries more efficient instruments than their present limited means permit them to be, for carrying on the great work they have in hand. To this work we are pledged as Christians; and our character of *consistent Churchmen* is lost, if we hesitate to co-operate with the societies of the Church, in doing, *through them*, all the good that lies in our power. But why, Mr. Editor, should there be any hesitation or reluctance about the matter? Why should we decline the labours of love in which the societies invite us to join? Why should not Bishops, pastors, and people, in their several stations, strive together to promote the glory of God, and the happiness of one another? Why should not parochial and district committees be multiplied, and their beneficial influence infused into the minds of our population? Why should not associations be formed at our different public seminaries, and the pupils thereof be incited to benefit their country, by assisting the work of charity in which the societies are employed? Why should not the attention of the members of our universities be pointedly and authoritatively drawn to the subject, and the *student* taught to support and venerate institutions, of the services of which it will be his duty to avail himself when he becomes a *pastor*? Why should not the cause of the societies be pleaded from our pulpits, and periodical collections made at our church doors? Why should thousands of our population, through the deficiency of church accommodation, be forced to seek instruction at the meeting-house, and imbibe all the prejudices and errors of dissent, when, by a little exertion and self-denial on our part, we might provide them the means of worship with ourselves in the bosom of our own scriptural Church? Why, when our brethren and countrymen, who have settled in foreign regions, require our friendly offices, do we by seeming neglect deprive ourselves of their sympathies, and evoke not their prayers in our behalf? Why, when the different missionaries are continually crying out, “Come over and help us!” do we disregard their importunities, and injure the cause of our common Christianity, by not putting the brethren at home in remembrance of their duty towards them, and of the obligations that lie upon them to strengthen *their* hands in preaching the gospel? Why should we leave ourselves open to the suspicion that we are heedless of our brethren’s welfare, and indifferent whether the gospel be propagated or not? But why, on the contrary, should we not, whilst advancing, by God’s blessing, in christian excellence ourselves, strenuously and cheerfully endeavour to strengthen our brethren in the faith, to bring into the way of truth all that have erred and are deceived, and to make the gospel known to all nations? Such questions as these it well becomes us, as “*wise men*,” seriously to ponder upon and conscientiously to answer.



Nor be it from me to recommend the adoption of any measures inconsistent either with the established rules of the societies, the sacred character of their work, or the discipline of that Church whose handmaids they are. All that I would urge is the carrying out to their proper length the correct principles by which the societies are actuated, and the making them the means of accomplishing all the good they are constitutionally competent to effect. To do this, we must excite the christian sympathies of our people, and admonish them of their duties and responsibilities. The good we do to others will undoubtedly react upon ourselves, and the scriptural promise become realized—"He that watereth shall be watered also himself." If we are only unanimous and in earnest, the work of love will surely prosper, and many pending evils may, through God's mercy, be turned into so many *blessings*. Let, however, no time be lost. **EVEN BEFORE THE MEETING OF ANOTHER PARLIAMENT, LET MUCH BE DONE.** Let the Clergy do their utmost in forming efficient local associations, and, above all, in preaching sermons; and let the laity, of all ranks, be called upon to co-operate with them; for neither the exertions of one or the other can answer any effectual purpose unless they be reciprocal. And let not one Clergyman wait to see what his neighbour does, or whether his parishioners will come forward and *volunteer* their assistance to the societies; but let each individual Clergyman, remembering his own responsibilities, and the duty he owes his Church, and the religion of which he believes her to be the faithful conservator, seize the EARLIEST OPPORTUNITY of inviting *all* with whom he has any influence, to take part in the good work to which the societies are pledged, and to share with many thousands the blessings which they have it in their power to impart.

Again imploring the attention of my fellow-Christians and brother Churchmen to this all important subject, and reminding them to seek the blessing of Heaven by diligent prayer,

I remain, Mr. Editor,

Your faithful servant and constant reader.

Nov. 16, 1834.

X.

## ORGANO-HISTORICA;

*Or the History of Cathedral and Parochial Organs.*

NO. XVIII.—THE ORGAN AT ST. GEORGE'S CHURCH, RATCLIFF HIGHWAY.

THE organ at the church of St. George in the East was built by Mr. Richard Bridge, in 1733, and, although a century old, is still in better preservation than many others of this artist's building, though of later construction. This instrument is in precisely the same state as when first erected, not having yet undergone any repair or alteration, as far as relates to extension of compass and other modern mechanical improvements, &c. With regard to quantity, quality, and purity of tone, it is by no means inferior to any instrument built by this artist.

## On Fixtures.

Its only defect is, want of sufficient compass in the clavier. It contains the following stops :—

| GREAT ORGAN.        |            |                       |          |
|---------------------|------------|-----------------------|----------|
| 1 Stop Diapason.    |            | 5 Fifteenth.          |          |
| 2 Open ditto.       |            | 6 Voxhumana.          |          |
| 3 Principal.        |            | 7 Bassoon.            |          |
| 4 Twelfth.          |            |                       | 361 pi   |
| 5 Fifteenth.        |            |                       |          |
| 6 Tierce.           |            |                       |          |
| 7 Sexquialtra,      | 4 ranks.   | 1 Stop Diapason.      |          |
| 8 Mixture,          | 2 ditto.   | 2 Open ditto.         |          |
| 9 Trumpet.          |            | 3 Cornet.             | 1 rank.  |
| 10 Clarion.         |            | 4 Trumpet.            |          |
| 11 Horn.            |            | 5 Hautboy.            |          |
| 12 Cornet,          | 5 ranks.   | 6 Cremona.            |          |
|                     | 947 pipes. |                       |          |
| CHOIR ORGAN.        |            |                       | 288 pipe |
| 1 Stop Diapason     |            | Choir,                | 361 ditt |
| 2 Open ditto, wood. |            | Great organ,          | 947 ditt |
| 3 Flute.            |            |                       |          |
| 4 Principal.        |            | Total number of pipes | 1599     |

The compass of the great and choir organs is from G G short octave, to D in alt, 52 notes; that of the swell from fiddle G, to D in alt, 32 notes. The quality of tone of the whole instrument, generally speaking, is very good. The chorus is brilliant and crisp; and perhaps there is not an instrument in London with such an extensive sound board to the great organ, which, no doubt, is one of the causes, and which adds materially to that freedom of speech which characterises the full organ.

If the instrument were modernized, by the addition of horizontal bellows, pedal pipes, coupling stops, venetian swell, and another open diapason to the full organ, it would rank among the best of the London organs.

## LAW REPORT.

### No. XXX.—ON FIXTURES.

EMPSON v. WILLIAM SODEN AND GEORGE SODEN.\*

THIS was an action of trover for one cart load of box, and one thousand plants of box. Plea, not guilty. At the trial before C. J. DENMAN, at the last Warwick assizes, the material facts appeared to be as follows. Mrs. Mackie was tenant to one Morris of a house and garden, which she gave up at Michaelmas, 1830,

and was then succeeded by the defendant, George Soden. Before her tenancy expired, she sold to the plaintiff a quantity of box, which she had brought upon the premises, and planted as borders to a walk made by her in the garden. After Michaelmas the plaintiff came upon the premises to take away the box; and had dug up some

\* A tenant (not a gardener by trade) cannot remove a border of box planted on the demised premises by himself, unless by special agreement with the landlord.—*Barnwall and Adolphus's Reports*, Vol. III.

of the plants, when the defendants obliged him to desist, and to quit the place, leaving behind the plants which he had rooted up. Some evidence was given to show, that Mrs. Mackie, before giving up possession, had had license from George Stollen, the incoming tenant, to leave the box upon the premises till it could conveniently be removed. The case ultimately turned upon the question, whether growing box were such an article as could be removed by a tenant during the term. On this point, the plaintiff was nonsuited, with leave to move to enter a verdict for one shilling damages.

Mr. *Humphrey* now moved accordingly. The strictness of the law with respect to things annexed to the freehold has been relaxed in modern times, and the rule, as deduced from the cases in *Ames* and *Foard* on fixtures, p. 77, is, "that a tenant is entitled to take away certain things which he has at his own expense affixed to the demised premises for the purpose of ornament and furniture. And the principle on which this rule is founded appears to be, that as annexations of this nature

must generally be designed for temporary purposes only, it would greatly incommode tenants in the enjoyment of their estates, if, by every slight attachment to the freehold, the property should immediately be changed, and pass over to the reversioner." Every case of this kind must depend mainly on its own circumstances. This principle was lately acted upon in the Common Pleas, in *Grymes v. Boece*, &c.\*

J. PARKE. There is no authority for saying that an ordinary tenant may take up growing trees without a special agreement for that purpose.

Mr. *Humphrey*. The question is, whether any damage results to the freehold. Could not a tenant remove flowers which he had planted in the ground?

J. LITTLEDALE. No.

C. J. DENMAN. A border of box is a thing intended to be permanent.

J. PARKE. It might as well be contended that a tenant could take up hedges.

*Per curiam*.—There must be no rule. Rule refused.†

## MONTHLY REGISTER.

### CHURCH SOCIETIES.

#### S. P. G.—TEWKESBURY.

THE First Annual Meeting of the newly formed Tewkesbury Committee of the Society for the Propagation of the Gospel, was held at the National School-room, Tewkesbury, on Monday, the 10th ult. at twelve o'clock, the Rev. C. White, Vicar of Tewkesbury, in the chair. The report for the year was read by the Secretary, the Rev. J. Frederick Hone, in which the necessity of increased exertions in the Society's behalf was strongly urged upon all present. The accounts were audited, from which it appeared, that in subscriptions and donations, 74*l.* and upwards had been collected in Tewkesbury and throughout the deanery of

Winchcomb, in the course of the preceding year, and that great hopes were entertained for future increase. Several resolutions, embodying these sentiments, were then moved and seconded by the gentry and clergy present; and the meeting separated with a strong determination to uphold and advocate the venerable Society's interests in the towns and villages of the deanery.

#### S. P. G.—CHELTENHAM.

WE have great pleasure in directing the attention of our readers to the statements and arguments so forcibly and eloquently urged by the Lord

Bishop of Gloucester, at a meeting lately held in behalf of the above Society.

The LORD BISHOP OF GLOUCESTER, on taking the Chair, enjoined all present to assist, pursuant to the constitution of the Society, in commencing the proceedings of the meeting with prayers; which were very impressively read by his Lordship. On resuming his functions as Chairman, his Lordship said:—It is the customary duty of the Presidents of meetings, such as this which I have now the satisfaction of addressing, to open the deliberations by explaining the general position of affairs relating to the Society, its purposes and means, its present operations and future prospects. But you are all fully aware that the object of the Society is the Propagation of the Gospel in the British Settlements; and that it has existed for as long a period as one hundred and thirty-three years. Its great purposes are, to establish missions, to appoint faithful and zealous pastors, to build schools, to found and endow colleges, and by all other expedients to promote true religion in North America, in the East and West Indies, and in other parts of the world. It is allowed, I believe, that, in the United States, the establishment of the Episcopal Church is mainly attributable to the exertions of this Society, before their separation from the mother country. In order to educate Missionaries who might be duly qualified for the sacred labour of diffusing the knowledge of the gospel, and spreading the light of its truth through heathen nations, colleges are supported by this Society, in Nova Scotia, in Barbados, and in the East Indies. At this time the Society is in peril—it is, in fact, in an alarming crisis—the cause of which it is necessary that I should fully explain. Until the year 1813, the British Government made provision for Clergymen of the Establishment in the British Colonies in North America; but at that period an arrangement was made with this Corporation, that in consideration of receiving certain sums by annual grants of Parliament, the Society should conduct the church department in those provinces. The money yearly paid was about 15,500*l*, and that was al-

lowed until two years ago, a crisis when there was the greatest anxiety amongst the friends of the Society, and of the Church to promote its objects, and establish still more extensive missions, rendered necessary by the great influx of emigrants from Great Britain and Ireland: at that very moment, when they were contemplating the necessity of still further extending their establishments, an announcement came on the Society like a thunder-bolt, that the Parliamentary grant was to cease, and that "the Society must for the future take care of itself." Repeated representations were made—but in vain—to induce the Government to revoke their determination. All that could be done was to prevail upon them to render the reduction of the allowance gradual; so that it should fall first to 12,000*l*, then to 8,000*l*, then to 4,000*l*; and in the next year cease altogether. But, though the arguments and remonstrances of the Society failed to produce any other effect, the representations from the Colonies have induced Ministers to relax in some degree from their resolve, and to make a small provision for Clergymen who have already undertaken their high, important, and responsible situation, on the implied faith of Government. The missionary, on the faith of that assurance, has established his family and himself in a far distant land, in the wilderness; and has in some cases expended his slender means in building a parsonage house. The Government has now consented to apply to Parliament for 4000*l*, which, with other aid, will enable the Society to pay to the missionaries three-fourths of their original salaries, he who had received 200*l*. per annum receiving 150*l*. and all others in the same proportion. But, though the existing missionaries may thus be provided for; still, as no allowance is to extend beyond their lives, or their capability of discharging their several duties, but is, in effect, to cease with them,—as far as the public question is involved, or the interests of religion concerned, even this concession will do little. As soon as by sickness, death, accident, fatigue, or bodily infirmity, the present missionary shall cease from his labour, no provision whatever is

to be made for the maintenance of a successor.—It is not for me to impugn the motives which led to the withdrawal of the original grant; the necessity of reducing the national expenditure, and a due regard to economy, were, I doubt not, the only reasons:—but this part of the subject cannot be mentioned without expressing a deep feeling that an act of great injustice and impolicy has been committed. Had his Majesty's Ministers been members of the Society, and thereby known its excellent and laudable objects, and all the good that it has accomplished, they would not have cut off part of its supplies. But they did not, they could not, know the almost boundless extent of good which their proceeding has arrested. The measure was one not only of great hardship to those concerned, but of great impolicy; for I appeal to history, and to the knowledge and experience of all, whether there is any bond of union amongst nations so strong as that of worshipping at the same altars and maintaining the same form of religious belief. With respect to Canada, we are now endeavouring to relieve the mother country by forced emigration to that portion of our Colonies; and as the majority of the emigrants have from childhood been accustomed to worship their God in the bosom of the Church of England, an additional number of Clergymen would consequently be required to minister unto them in their new station;—instead of which we are threatened with a reduction of those previously employed. It is indeed impossible to say what will be the consequence, unless the good and pious feeling of the Christian community, by which our efforts have heretofore been zealously supported, should enable the Society to uphold their establishments in still greater efficiency. Think of the state of religious and moral destitution to which the poor emigrant will be reduced in remote lands, when he has no longer the means of looking forward to the customary mode of employing the Sabbath in the service of his God; or of consulting his Clergyman as he was wont; when his children can no longer receive the sacred rite of baptism; nor his sons

or daughters the holy ordinance of matrimony; and he himself, at the close of his career, deprived of the last consolations of religion, can look forward only to the burial of a dog. But this is a painful subject, and I wish to leave it. I must, however, call your attention to the manner in which the missionaries have conducted themselves. Those who have read the reports of the Society will find in them ample testimony of as much piety and zeal—as much labour, mental and bodily—as much hardship patiently endured—and as much fortitude displayed, as there can be found on record from the time of the Acts of the Apostles down to the present day. I refer to these facts with the more gratification, as I find them fully confirmed by the Bishop of Nova Scotia, Dr. Inglis, whose name I mention with pleasure for two reasons:—first, because I have the honour of his acquaintance; and secondly, that I have recently had the satisfaction of receiving a letter from him, acknowledging in grateful terms the exertions made by the Clergy of my Diocese in behalf of this Society and of its missionaries.—The Bishop of Quebec, Dr. Stewart, has published an Address to the British public on behalf of the Canadian Missions, from which I will read you the following passages:—

“The emigrants, of whose sacrifices in leaving their homes, their friends and relations, their Church and their pastors, I have already spoken, are for the most part constrained upon their arrival in Canada to go into new settlements, or rather to commence making them, at a distance, for some time at least, from the comforts and even necessities of life, and almost without the means of communication to enable them to procure assistance from those who are in more favourable circumstances. In addition to these privations, a great proportion of them are destitute of the services of the Church, of the benefits of public worship, of the offices and consolations of the minister of the gospel. It is this want, this loss, this distress,—aggravated to them by the recollection of former experience, and to be judged of in some degree by you, who

at present enjoy these blessings denied to them,—which we call upon you to relieve. We ask you to give them means to supply themselves with the ministrations of the Church, or to provide for sending them pastors to dispense with them; we ask you to contribute not only by present bounty, but by continued yearly subscriptions, to their temporal and spiritual welfare in things most valuable, things heavenly and eternal. You must be sensible that no people have a stronger claim on your charity as fellow-Christians, on your best sympathies as fellow-subjects and countrymen; many of them formerly your neighbours, some of them more closely connected with you by ties of friendship and affection, perhaps of kindred. You have many comforts which they want; add, then, to their comfort and your own by giving of your substance in their cause, for the honour of God, and the promotion of religion."

Before I quit this portion of the subject, there is one observation which I cannot suppress, because it makes the claim of the colonies on the religious sympathy and support of the British public irresistible. We came into possession of those provinces by conquest; and however gratifying to the national spirit it might be to attribute our success chiefly to the prowess of our arms, and to our own valour and heroism; still a higher and juster feeling tells us that success should be ascribed only to the favour of the Almighty. However we may have exulted in the conquests of Cape Breton and of Canada, we should never forget that it was the God of battles that fought for us, and secured us the victory over nations greater and mightier than ourselves. I appeal, therefore, not to your charity only, but to your gratitude to the Almighty. With regard to the East India missions, there are some present who will recollect a celebrated paper, published in a popular Review, condemning all attempts made to propagate the religion of the gospel in those countries. The chief argument made use of was, that the superstitions cherished there were of a kind that our missionaries would wage war with in vain. Yet since that time, we have had several episcopal churches founded there. The excel-

lent and exemplary Bishop Middleton was the first in the field; and though his own most valuable career was prematurely cut short, yet he opened to his successors that way which they have so successfully followed. I remember to have read that, however horrible, however atrocious, the self-immolation of the widows, any attempt to abolish the practice would lead to rebellion. However, the present Governor-General, Lord William Bentinck, issued an order for suppressing the suttee, and it has been suppressed; and yet we find that no rebellion has been the consequence. On the contrary, all accounts represent the country as better satisfied with his government than with that of his predecessors. Then I have heard that it would not be right to attempt to suppress the tribute paid to Juggernaut; and yet, two years ago, the Board of Directors sent out an order to suppress it, as far as the Company was concerned, and it was done; yet no rebellion, no disturbance, whatever ensued. I have now before me a late dispatch of Bishop Wilson, and from that you may know how he feels on these points, and his reliance upon the operations of the Society. It is true, however, that he does not seem aware of the danger that now threatens it, or of our not being longer able to afford them that support by which so much good was effected.

At the distance of more than half the globe, my sacred functions impose on me many painful sacrifices, which nothing can so much tend to relieve as the affectionate confidence of your incorporated Society, the oldest of the Protestant mission bodies in India—and the most signally successful—and well capable of taking a fresh and vigorous spring, and starting off in a new career of sacred enterprise. Amongst all the means of propagating Christianity which are entitled to my support—and none fail of some claims to it—the Venerable Incorporated Society may rely upon my first and warmest cooperation, to the full extent of the instruments with which she furnishes me, and the character and piety of the men whom she sends out. All India seems now waiting for the doctrine of salvation. Europe is overwhelming Asia with her commerce,

her arts, her literature • Hindooism and Mahomedanism are crumbling under their own weight. They cannot bear, as they were not designed to meet, the day. Education is bursting the barriers of ages. To pour in the tide of life over these dead and barren deserts—to prevent the turbid waters of deism and semi-infidelity from polluting and defiling the regions which they cannot fertilize—to make the transition from idolatry and superstition to Christianity direct and brief—to send the missionary, the Bible, and the Sacraments, and the other apostolical institutions of our Church, wherever the heathen priesthood is discarded—to erect the modest christian edifice on the ruins of the deserted mosque and pagoda—this is the high office of England, the only Protestant nation amongst the dominant powers of Europe, and which is now entrusted with the most magnificent empire ever appended to a western sceptre."

I must say this eloquent, this feeling expression of sentiment, reminds me forcibly of that which I may now consider as almost a prophecy, in a beautiful Poem by Mr. Grant, President of the Board of Control, who has a chance of seeing his prediction fulfilled.

I will say no more of India, but this; without the co-operation of this Society all that could tend to realize the heavenly results thus ardently anticipated, must be cut off. All its means, derived from the contributions of the Parent Society, and of the District branches, and the annual interest of its funded property, if taken altogether, would not amount to more than 12,000*l.* per annum; and it will take the whole of that sum, with the small allowance from Government, to keep up the Missions in North America only.—The appeal that we now make, is made to the whole christian community; and we do most anxiously hope it will impress upon every one the necessity of endeavouring to support this good and sacred work; for it is in the power of every one to further it, not only by his own subscription, but by recommending it to his friends. In the Diocese of Gloucester, last year, the contributions made, on hearing of the blow that had been struck, amounted to above 100*l.* which placed us conspi-

cuously amongst the Dioceses of England. But when I look into the list, I see how it may be done much more effectually by small subscriptions in distinct parishes. I find, for instance, at Sittingbourne, in Kent, the population of which is about 2,180, the subscriptions (none of which exceeds 5*s.*) amounted to nearly 50*l.*; now the population of Cheltenham is more than twelve times greater than that of Sittingbourne. The town of Cheltenham, besides, is known to all the world; and may well take the lead among the parishes in England, in the furtherance of such a work. There is, in fact, hardly any place the example of which is likely to be more influential than that of Cheltenham,—with reference to the circumstances of its inhabitants, and to their ability to do good; let it only be understood how great and crying are the spiritual wants of our fellow-subjects. Much as I have occasion to apologize for having thus long occupied your attention, I must, in concluding, touch upon one point of great public importance—the condition of the Negroes in the Colonies; whom this country has, by the most noble act ever performed by a nation, emancipated at a vast pecuniary sacrifice. On such an occasion as the present, I feel, and all, I am sure, will agree with me, that no allusion should be made to topics calculated to excite political differences or discussions. But with respect to Negro emancipation, I may, without infringing that rule, observe, that the act was, in itself, a noble one. As to the time, and mode of carrying that emancipation into effect, all may not quite agree with the authors of the measure; but all must agree that the traffic in Negroes was opposed to all christian principles. Property in the flesh and blood of our fellow-men, ought to be done away with. It is my own opinion that it should have been done earlier, and by more gradual means. Had Christianity in the West Indies been more extensively propagated, instead of such momentous duties being left in the hands of ignorant enthusiasts; had the Church been our earlier care, that which has now somewhat precipitately taken place might have been effected gradually and with safety,

and without that vast pecuniary sacrifice which has entailed upon us an expense of 800,000*l.* per annum, for ever. But the benevolent feelings of all must now lead them to wish that the inculcation of the doctrines of the

Church should be a leading feature in the measures to be taken in cultivating the minds of our emancipated fellow-subjects, to prevent their converting their liberty into licentiousness.

## POLITICAL RETROSPECT

"Now universal England getteth drunk  
With joy that filthy Whiggery's destroyed."

So sang, on another occasion, the poet, and so sing we. In the "tomb of the Capulets" must the history of the Broughams, the John Russells, the Pullet Thomsons, and other scoundrels be sought!

If our disgust would permit us to take a review of the political career of the "*Talents*," what an abomination of desolation should we have to record! The slight of the altar—the contemptuous sneering at the majesty of the throne—reckless indifference to the welfare of the people—truckling to the mob—cringing to foreign powers—ignorance, and absurdity, — these, and every other offence against all that is quiet and good, are the signs and wonders by which the blighting influence of this political *simoom*, must be tracked by the historian.

We heartily rejoice in this occurrence, and feel assured that our readers will cordially join us in expressing their gratitude to his most gracious Majesty for this glorious and heroic vindication of his prerogative.

That there are *Loings* degraded enough to applaud the conduct of the ousted faction, we are compelled to acknowledge. That the rump of the revolutionary faction in the City of London should, in the throes of political annihilation, bellow forth sedition, does not surprise us. That Brougham should bluster, is only labouring in his vocation. That Durham should look unutterably yellow, is but natural. But we speak of *men*, not of *things*; and all *men* we

are sure will hail the return of the DIKE of WELLINGTON to power, as the salvation of the State.

In the midst of our joy, however, we are not blind to the political and moral difficulties with which his Grace is beset. The ill-planned, and undigested measures of Church Reform in Ireland and England—our disgraceful foreign relations—the rebellious attitude assumed by the Irish Papists—the re-appearance of Swing, the son of Reform—the ruinous position of the landlord and farmer—are, singly, enough for the mind of a political Leviathan. But our David having slain the Whig giant, Go-hah (*Qy. hac?*) we will not despair.

That some changes are rendered inevitable we shall not take upon ourselves to deny; and now that a government is about to be formed, consisting of men of honour and principle, we shall always be ready to accord our meed of approbation for any legitimate and practical reform that may emanate from them; but as long as the Whigs were in power, even measures apparently beneficial were received with suspicion; and the motto of the honest patriot was—

"*Tameo Danaos, et dona ferentes.*"

It may, indeed, be considered as one of the remarkable signs of the times, that the British nation for four mortal years endured the misrule of a faction so utterly incompetent as the late cabinets. In one or two of the members there were, it must be owned, occasional scintillations of talent; and by dint of labour, we may concede that they might have propounded a



respectable tumpike wit. But the master mind, requisite to wield the resources of a mighty people, and direct their energies and wealth to legitimate and profitable ends, was utterly and hopelessly wanting. In words, they were giants; in deeds, pigmies; in sayings, magniloquent; in doings, were cyphers. Even the Lord Brougham and *Vaux*, that "*vox et præterea nihil*," the "*os magna sonaturum*" of the party, was dumb, when any thing good was on the tapis; and, as Hamlet says, when he did speak, it was "Words! words!! words!!!"

We fear that Sir Robert Peel will not have returned in time to allow us

to communicate a correct list of the new cabinet; but we have access to certain sources of information on which our readers may confidently rely, and which enables us to give an outline, at least, of the *sineas*, the "nerve and muscle," by which *the Duke* and Sir Robert, or Sir Robert and *the Duke*, will be backed, in the coming contest with a disgraced and unprincipled party, who, destitute of every quality that should characterise the statesman and gentleman, will not hesitate to employ all the arts by which they first acquired power, and who will stick at nothing to defeat a conservative and patriotic cabinet.

|                                      |                       |   |
|--------------------------------------|-----------------------|---|
| First Lord of the Treasury . . . . . | Sir R. Peel.          | • |
| Lord Chancellor . . . . .            | Lord Lyndhurst.       |   |
| Home Secretary . . . . .             | Sir C. M. Sutton.     |   |
| • Foreign Secretary . . . . .        | Duke of Wellington.   |   |
| Colonial Secretary . . . . .         | Lord Stanley.         |   |
| Lord Privy Seal . . . . .            | Marquis of Lansdowne. |   |
| President of the Council . . . . .   | Earl of Derby.        |   |
| Lord Lieutenant of Ireland . . . . . | Earl of Rosslyn.      |   |
| Secretary . . . . .                  | Sir H. Hardinge.      |   |
| Attorney General . . . . .           | Sir Charles Wetherell |   |

These will be supported in various offices by the Duke of Richmond, Sir J. Graham, Sir G. Murray, Sir E. Sugden, Sir J. Scarlett, Mr. Goulburn, Sir R. Inglis, and the *élite* of the conservatives; and we need hardly say, so strong a ministry has not existed in this kingdom for many years. Besides this, it is more than probable that Earl Grey and Lord Melbourne, the late premiers, who have shown unequivocal marks of disgust at the proceedings of some of their colleagues, will give their powerful aid in withstanding the wild and revolutionary schemes of the ultra-liberal faction. At all events, the country at large will stand by their KING, and his favoured servants; in proof of which, we need only point to the general expression of gratitude with which his Majesty's late patriotic measure has been received, and the desire, universally expressed, both in counties and boroughs, to support none but *conservative candidates*.

FRANCE.—In this country there have been two changes of ministry within seven days; and it is not improbable, that before this publication appears, a third may have taken place.

It really, however, is of such little moment, that we consider it a waste of time to advert to the proceedings of the Parisian revolutionists; and shall therefore dismiss the subject by observing, that France, the baronade monarch, and his friends, are progressing most beautifully—and "confusion worse confounded" may be looked for.

SPAIN.—The old rebel Mina is installed as head executioner of the Christians. We have not, however, heard that he is either bullet or bayonet proof; and Zumalacarreñy is as good a soldier, and a better man. Should the butcher meet with his deserts, he will not be regretted even by those whose purpose it at present serves to patronize him.

PORTUGAL.—The puppet Queen is about to be married to the Duke of Leuchtenburgh—if they can raise a loan to purchase the wedding gear.

RUSSIA.—This mighty power is strengthening herself in all directions; and is becoming daily more feared by her enemies, and respected by her friends. The same may be said of Austria and Prussia.

TURKEY.—In the east of Europe

the Sultan is evidently contemplating the possibility of a war. But whether his armaments are destined to act against the rebel Pacha of Egypt, or to co operate with Russia in the contemplated, or, at least, probable, collision of that power with revolutionary France, it is impossible to decide. The change of ministry in England may probably have a material effect in the continental cabinets; and the peace of Europe, and the world, may still remain undisturbed.

WEST INDIES.—Dominica has been visited by a most distressing hurricane. The war of elements in this colony, however, has been scarcely less de-

structive than the moral explosion which has devastated some other portions of the West Indies; and speedily threatens to deprive the planter of the remnant which the saints have left them of their properties. The worst, however, is, that the progress which the negro had made in religion and civilization, is retarded if not utterly destroyed; and the Egyptian darkness from which they were gradually emerging, threatens to be frustrated for another century.

EAST INDIES.—The importation of adulterated teas from this quarter continues—so much for free trade.

| CALENDARIUM ECCLESIASTICUM.           |                                                   |                                                         |
|---------------------------------------|---------------------------------------------------|---------------------------------------------------------|
| DECEMBER, 1831.                       |                                                   |                                                         |
| SAINTE DAYS, &c                       | AUTHORS TO BE CONSULTED                           | SUBJECT OF SERMONS                                      |
| CHRISTMAS DAY<br>(Dec. 25.)           | Xu Rom. V. 1. X. 761                              | Circumstances of the Nativity                           |
|                                       | W. Jones, Post. Ser. 1<br>128. 113. II. 265 . . . |                                                         |
|                                       | B. B. Stevens. 67. 80. . .                        | Divinity and Incarnation of Christ.                     |
|                                       | J. Moulton. I. 257 . . .                          |                                                         |
|                                       | J. Bean. 13 . . .                                 | Character of Christ, and the blessings of his Gospel.   |
|                                       | B. Newton. I. 1. . .                              |                                                         |
|                                       | — 21. . .                                         | Mystery of Godliness                                    |
|                                       | Dr. R. Bandy. I. 115 . . .                        |                                                         |
|                                       | A. Ollivant. 197. . .                             | Nature and office of Christ.                            |
|                                       | H. Melvill. 91 . . .                              |                                                         |
| ST. STEPHEN,<br>(Dec. 26.)            | Bp. Home. Disc. 7 . . .                           | Condition of man before and since the coming of Christ. |
|                                       | Bp. Dehon. I. 255. 260. . .                       |                                                         |
|                                       | — 278 . . .                                       | Mystery of Godliness.                                   |
|                                       | Bp. Van Mildert. I. 359 . . .                     |                                                         |
|                                       | — . . .                                           | The humiliation of the man Christ Jesus.                |
| ST. JOHN,<br>EVANGELIST<br>(Dec. 27.) | Bp. Mant. 53. . . . .                             |                                                         |
|                                       | Scriptural Essays. II. 29. . .                    | The Word incarnate.                                     |
|                                       | T. Sims. 115 . . .                                |                                                         |
|                                       | Dr. Wordsworth. II. 327. . .                      | Biographical Notices.                                   |
| INNOCENTS' DAY<br>(Dec. 28.)          | Dr. A. Littleton. 185. . .                        |                                                         |
|                                       | — . . .                                           | On the Saints and Services.                             |
|                                       | — . . .                                           |                                                         |
|                                       | — . . .                                           | On the Martyr                                           |
|                                       | — . . .                                           |                                                         |
| ST. JOHN,<br>EVANGELIST<br>(Dec. 27.) | Bp. Mant. 81. . . . .                             | Biographical Notices.                                   |
|                                       | Scriptural Essays. II. 46. . .                    |                                                         |
|                                       | Bp. Home. Disc. 9. . . .                          | On the Saint and Services.                              |
|                                       | R. Nelson. Ch. 7. . . . .                         |                                                         |
|                                       | — . . .                                           | The Beloved Disciple.                                   |
| INNOCENTS' DAY<br>(Dec. 28.)          | — . . .                                           |                                                         |
|                                       | — . . .                                           | On the Saint.                                           |
|                                       | — . . .                                           |                                                         |
|                                       | — . . .                                           | Biographical Notices.                                   |
|                                       | — . . .                                           |                                                         |
| INNOCENTS' DAY<br>(Dec. 28.)          | Bp. Mant. 115. . . . .                            | The Holy Innocents and Services.                        |
|                                       | Scriptural Essays. II. 65. . .                    |                                                         |
|                                       | Bp. Home. Disc. 10. . . .                         | Rachel Comforted.                                       |
|                                       | Dr. Frank. 151. . . . .                           |                                                         |
|                                       | Dr. A. Littleton. 197. . . .                      | The Holy Innocents                                      |
| INNOCENTS' DAY<br>(Dec. 28.)          | Dr. J. Edwards. Inq. 1. . .                       |                                                         |
|                                       | Dr. T. Jackson. II. 415. . .                      |                                                         |

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTES OF RESPECT.

**BISHOP GRAY.**—It is proposed to erect a monument in Bristol Cathedral to the memory of the late Rt. Rev. Dr. Gray, Bishop of Bristol. A Committee has been formed, and a subscription commenced, for that purpose.

**REV. JOHN HAYTON.**—On the 13th ult. the Rev. John Hayton, late Curate of Sunderland, was presented with a service of plate and a purse of 100 sovereigns, in token of their respect and esteem for his benevolent and laborious services during the thirty years that he officiated as Curate in that parish.

**REV. J. W. TREVOR.**—A public dinner was lately given to the Rev. J. W. Trevor, Vicar of Llanabeg, Caernarvon, "as a public testimony of the high value placed upon his character as a minister, and the admiration of his impartial and upright conduct as chairman of the late vestry meeting." The requisition to the rev. gentleman contained above sixty names; and seventy-five persons sat down to dinner.

**REV. THOMAS DRY, M.A.**—The pupils of the Hackney Grammar School have presented the Rev. Thomas Dry, M.A., with an elegant silver bread basket, upon his leaving that establishment, and being appointed Head Master of the Forest School, Waltham-tow, Essex, in testimony of his unwearied exertions to promote learning amongst them.

**REV. C. BARING,** Rector of King-worthy, Hants, has been presented with a silver inkstand, manufactured on purpose, at Mr. Wm. Bateman's 108, Fenchill-row, London, and a large paper copy of "Skelton's Antiquities of Oxfordshire," superbly bound in purple morocco. On the inkstand, and the cover of the book, the following inscription was inserted:—"To the Rev. Charles Baring, M.A., from one hundred and seventy of the parishioners of Adderbury, Oxfordshire, as a memorial of their esteem for his unlimited benevolence, and for his faithfulness and zeal in the discharge of his ministerial duties, during a residence of four years amongst them. Presented October 29th, 1834."

**REV. J. F. COLLS.**—A very large and handsome silver salver, manufactured by Messrs. Rodgers and Sons, of Sheffield, was last week presented to the Rev. J. F. Colls, by the inhabitants of Worksop, as a testimony of esteem and gratitude for the exemplary and christian manner in which he has discharged his duties as Curate whilst residing amongst them.

**REV. J. CHEALES.**—A very handsome silver salver has been presented by the parishioners of Wytham-on-the-Hill to the Rev. J. Cheales, M.A., inscribed as follows:—"A memorial of sincere esteem from the parishioners of Wytham-on-the-Hill, to the Rev. John Cheales, M.A.; a small acknowledgment for his faithful ministry, and zealous efforts to promote their temporal and spiritual interests. Presented on his leaving Wytham—Oct. 20, 1834"

**REV. A. MORRICE.**—The churchwardens and parishioners of Great Brickhill, in the county of Bucks, have presented to the Rev. A. Morrice, upon his leaving the curacy of that parish, after a residence of twenty years, a splendid silver goblet, with the following inscription:—"Presented to the Rev. Andrew Morrice, late Curate of the parish of Great Brickhill, Bucks, by the churchwardens and inhabitants, as a tribute of affection and esteem for himself and family; in testimony of the union that has long subsisted between them; in acknowledgment of the zeal and undeviating attention which have characterised the performance of his numerous and arduous duties, and the kindness he has manifested in alleviating the wants of the distressed."

**REV. H. R. DUKENFIELD.**—We are glad to hear that a subscription has been opened at both the Banks in this town, for the purpose of presenting to the Rev. H. R. Dukenfield (M. A. of Christ Church) on his retiring from the parish of St. Giles, some

tribute of the respect on St. Martin's gained towards him by his parishioners, and of their grateful sense of his valuable services during his long residence amongst them.—*Reading Journal*.

REV. W. J. HALL, M.A.—The inhabitants of the united parishes of St. Bene't and St. Peter's, Paul's Wharf, have presented a splendid silver testimonial to the Rev. William John Hall, M.A. the Curate of the parish, "in testimony of the high regard in which he is held; and as the expression of their sincere and ardent desire that he may continue long amongst them, to dispense those sound and practical doctrines, in the assertion of which his ministry has hitherto been so eminently blessed."

#### THE MEMORIAL OF THE IRISH PRELATES TO THE LORD LIEUTENANT.

"The undersigned Archbishops and Bishops request most respectfully to represent to his Excellency the Lord Lieutenant the great anxiety and uneasiness felt by the Clergy of Ireland, on the subject of the debt due by them on the 1st of November, for the first instalment of the loan advanced by Parliament, on account of the arrears of tithe and tithe composition for the years 1831, 1832, and for the tithes and composition of 1833.

"The Prelates beg further to represent that the loan was accepted by the Clergy in the full persuasion that, by restoration to order, and of obedience to the laws, or by some equitable arrangement for the composition of tithes, they would have been able to recover those arrears, and to provide for the payment of the instalments as they became due. But the disposition to resist the collection of tithe composition, still so openly manifested and avowed in several parts of Ireland, must be well known to Government, as well as the depressed state of the markets with respect to all matters of agricultural produce, which greatly increases the present difficulty of collection. Even in peaceable times the Clergy in general did not demand the tithe composition due in November until the months of January, February, and March.

"The determination, therefore, on the part of Government, to enforce from the Clergy payment at the time required by the 3d and 11th Wm. IV., c. 100, must involve the Clergy in extreme difficulty and embarrassment.

"The Clergy feel grateful to Government for the relief afforded to them, which proved most seasonable under the distressing circumstances to which resistance and combination had reduced them; and they feel satisfied that Government will not now increase those difficulties and embarrassments which they lent their aid to remove.

|                  |                 |                       |
|------------------|-----------------|-----------------------|
| " John G. Arnagh | Charles Kildare | R. Derry              |
| R. Dublin        | George Kilmore  | R. Down and Connor    |
| R. Cashel        | Robert Clogher  | F. Leighlin and Ferns |
| Power Tuam       | J. Elphin       | T. Cork and Ross."    |
| Nathaniel Meath  | T. Drogheda     |                       |

"October 30th, 1834."

CONSECRATION OF A CHAPEL AT PAISWICK, GLOUCESTERSHIRE.—On Tuesday, the 14th October, the inhabitants of the Slad, a hamlet in the parish of Paiswick, together with a large concourse of persons from the adjoining neighbourhood, were gratified by witnessing the affecting ceremony of the consecration of an episcopal chapel lately erected in that populous district. The Lord Bishop of Gloucester, accompanied by his chaplain, the Rev. W. S. Phillips, arrived at eleven o'clock, and performed the religious service appointed for the occasion, in that solemn and impressive manner which so peculiarly belongs to his lordship. Prayers were read by the Rev. A. Hill, minister of the chapel; and an excellent and highly appropriate sermon was preached by the Rev. W. F. Powell, Perpetual Curate of Stroud. A numerous body of the Clergy met the Lord Bishop at the door of the chapel, and the whole congregation seemed deeply impressed with the sacred character of the service in which they were engaged.

CATHEDRAL AT MONTL VIDEO. The cupola of the cathedral at Montl Video is roofed with good plates and dishes of Staffordshire blue ware.

CONVERSION OF A ROMAN CATHOLIC.—The Rev. P. O'Leary, late Roman Catholic Clergyman, but now of the Church of England, lately renounced the errors of Popery by receiving the Sacrament of the Lord's Supper in the parish church of St. Anne, Dublin.

**NUMBERS OF CHURCHMEN AND DISSENTICAL.** A misconception on the part of our friends exists as to the numbers of the Churchmen, and so much exaggeration is listened to by our enemies as to the strength of the Dissenters, that we wish to lay before our readers a statement, which is as nearly correct as it is possible to make it. The population of England is about thirteen millions, of which are—

|                   |         |           |
|-------------------|---------|-----------|
| Church of England | - - - - | 4,000,000 |
| Wesleyans         | - - - - | 1,019,560 |
| Independents      | - - - - | 515,000   |
| Baptists          | - - - - | 266,800   |
| Socinians         | - - - - | 38,700    |
| Roman Catholics   | - - - - | 300,000   |
| Smaller sects     | - - - - | 300,000   |

One-fourth of the population are too young to attend, and perhaps another fourth attend at no place of worship, and are attached to no sect. The total number, then, who attend places of worship is about (in round numbers) six millions, of which two-thirds are Church of England. But we may safely assume that the great body of the Wesleyans are not Dissenters, but actually friends of the Church, and would support it against its enemies. From conversations with many of that body, and from investigation, and also from their conduct in many recent Church-rate contests, we are convinced that this is the case. We may therefore say, that five sixths of the whole religious population of England are in favour of the Established Church! And this, too, even allowing that all Dissenters (strictly so called) are hostile to it, which is not the case. We trust that a knowledge of these facts will encourage our friends. Numbers they have; all that is necessary is energy and zeal; energy not intolerant, zeal unwarped by bigotry.

**POPIST PRIESTS.**—That son of thunder, Dr. Mac Hale, who used to subscribe himself "John Maron," has, since his elevation to the Archbishopal throne of Tuam, resumed his secular title, and now signs his name "John Mac Hale," with a cross before it. His spirit, however, is not at all mitigated by his return to the use of that patronymic, but for an Archbishop he is the most furious agitator in the king's dominions. There is a letter of his, enclosing 5*l.* for the O'Connell tribute, and breathing sentiments of that anti-Protestant and anti-gentleman hatred which seems to have animated this writer from the first day that he became a public character to the present. He calls for "the legal doom of that Establishment which justice has so long and loudly, but so vainly, condemned;" and concludes with these notes of almost savage triumph:—"I am delighted that the Government is not lending itself to the schemes of the parsons, in sending out police and military to collect the tithes, but that they are leaving them to the ordinary protection of the law. I am glad, too, that the landlords of this part of the country are not so infatuated as to mix up the tithes with the rents, and to bring upon themselves that odium which hitherto fell upon the Establishment. These are symptoms of better times; they are pledges that Mr. O'Connell will not have much difficulty in achieving the utter annihilation of that impost which has been hitherto the curse of Ireland. I trust, therefore, that after the next session of Parliament, tithes shall be only known as a historical tale, to tell posterity of the unparalleled tyranny of an anti-national Establishment, as well as the unparalleled patience of a most Christian and generous people."

**PROTESTANT AND CATHOLIC CHARITY.**—We learn from Mr. Inglis's admirable work, just published, that at the Mendicity Society in Dublin, which is almost wholly supported by subscriptions from the middle classes, 50*l.* are subscribed by Protestants to every 1*l.* contributed by Catholics; yet, on a late visitation, the Catholic inmates were in the proportion of ten to one.

**ST. OLAVE'S AND ST. JOHN'S SCHOOL.**—On Monday, Nov. 17, being the anniversary of the accession of Queen Elizabeth, by whom this school was chartered, the first stone of the new edifice about to be erected was laid by C. Barclay, Esq. The site of the new building is in Bermondsey-street. The style of architecture is to be that of Henry VIII.'s time, and somewhat assimilated to that of St. John's College, Cambridge. The great school-room will be in length 70 feet, by 35 in breadth, and will be in the style of an ancient collegiate hall, the roof being of oak, with corbels and pendants, something in the manner of Westminster-hall. Nearly 600 boys are now educated by the funds of this noble institution, and the only qualification necessary to procure admission is to be a resident either in the parishes of St. Olave, or St. John, Bermondsey.

**DR. RICHARDS AND ST. MARTIN'S PARISH.**—On Thursday, 30th Oct., at a meeting of the parishioners of St. Martin's in-the-fields, resolutions were passed on raising a subscription to present a piece of plate to their late venerable rector as a mark of their admiration for his virtues. The munificent acts and charities of Dr. Richards were eulogized by the chairman, R. Dalgleish, Esq., and by Mr. Deville, and other parishioners. It was announced that the Duke of Northumberland, Sir C. Trotter, and others of the nobility, would subscribe to the fund, which already amounts to nearly 300*l*.

**THE YORK MUSICAL FESTIVAL.**—It has been arranged by the Committee that the orchestra shall be erected under the great central tower. This is necessary, in order to render the powers of the organ available; but it has not been determined whether the tower shall be enclosed by a temporary ceiling or not. The side galleries are likely to be dispensed with.

**ROYAL MUSICAL FESTIVAL.**—The following statement of the number of persons present at the various performances in Westminster Abbey, is taken from an official account of the festival, just published by Mr. Parry, secretary to the directors:—

|                                           |       |                       |       |
|-------------------------------------------|-------|-----------------------|-------|
| First rehearsal . . . . .                 | 1,100 | Performance . . . . . | 2,100 |
| 2d ditto . . . . .                        | 2,500 | —ditto . . . . .      | 2,581 |
| 3d ditto . . . . .                        | 2,800 | —ditto . . . . .      | 2,577 |
| 4th ditto . . . . .                       | 2,770 | —ditto . . . . .      | 2,669 |
| The total receipts were                   |       |                       |       |
| His Majesty's donation . . . . .          |       | 525                   | 0 0   |
| Received at the four rehearsals . . . . . |       | 1,972                 | 5 0   |
| Ditto at the four performances . . . . .  |       | 16,516                | 13 0  |
|                                           |       | £22,013 13 0          |       |

The expenses were:—

|                                                                                                                       |              |      |
|-----------------------------------------------------------------------------------------------------------------------|--------------|------|
| Fitting up the Abbey . . . . .                                                                                        | 5,701        | 6 1  |
| Principal vocal performers, semi-chorus, and chorus . . . . .                                                         | 3,786        | 1 6  |
| Instrumental performers . . . . .                                                                                     | 2,217        | 13 6 |
| Erecting the organ, printing, copying, and hiring music, porters, &c. . . . .                                         | 611          | 17 6 |
| Printing books, bills, circulars, tickets, advertisements, door-keepers, postage, stationery, gratuities, &c. . . . . | 613          | 13 2 |
|                                                                                                                       | £12,933 11 9 |      |

Leaving a surplus of upwards of 9,000*l*.; which was divided among the Royal Society of Musicians, the New Musical and Choral Funds, and the Royal Academy of Music. The publication to which we are indebted for these particulars will be found extremely well worthy of attention, and is absolutely necessary to every library in which music and its history are for a moment regarded.

**INTERMENT IN THE CATHEDRAL OF ROUEN.**—On the 14th ult. a funeral service in honour of Boieldieu was performed in the Cathedral of Rouen, which was magnificently decorated for the occasion. The celebrated Mass of the Dead, by Cherubini, was performed by a full orchestra. The choruses were chaunted by the actors and actresses of the principal theatres. From 4,000 to 5,000 persons were assembled in the church. After the mass, the heart of Boieldieu was carried with all ceremony to the chapel of the cemetery, in the midst of an immense crowd. Orations were then made by MM. Henri Barbet, Mayor of Rouen; Emmanuel Gaillard, Perpetual Secretary of the *Académie des Belles Lettres et des Arts* of that city; Adolphe Adam, Composer, a pupil of Boieldieu; and Thomat, President of the Society of Emulation at Rouen. The whole ceremony was terminated by a cantata, executed by several voices, composed in honour of Boieldieu, by M. Berton, Member of the Institute.

**JUNIUS'S LETTERS.**—It is said a great literary curiosity has recently been discovered. The identical copy of Junius's Letters, in two vols., bound in vellum, by Mr. Woodfall, the publisher, at the express wish of the author, which copy is particularly alluded to in the *rariorum* edition of these letters, published by George Woodfall, Esq. a few years ago.

**CHARD**—For several days past the streets of Chard have occasionally resounded with the ravings of the prophet Wico, of Lancashire notoriety, who mounts on a chair in the market-place, and pours forth an oratorical jargon about the millennium, and other South-eccotian dogmas. He is attended by a sort of satellite, who is much younger, and follows him with a hanger. Both of them have long beards like Jews, which, with the singular dress of the old pseudo-prophet, gives him a very grotesque appearance. As their preachings generally occasion a disturbance with the rabble, the authorities, it is said, intend to interfere, should they attempt again their street discourses.

**LAMPETER COLLEGE**.—The Bishop of Bangor and the Rev. J. M. Traherne, M. A. of Oriel College, have contributed 100*l.* each to the Exhibition Fund of St. David's College, Lampeter.

**NEW CHURCH AT TREDEGAR**.—Sir C. Morgan, Bart. has subscribed 500*l.* towards building a new church at Tredegar; the Tredegar Iron Company, 200*l.*; the Bishop of Durham, (Dr. Van Mildert, of Christ Church,) 100*l.*; the Bishop of Llandaff, (Dr. Copleston, of Oriel College,) 100*l.*; and the Duke of Beaufort, 50*l.* The church will be commenced forthwith.

**SCHISM AMONG THE METHODISTS**.—A division has taken place amongst the Wesleyan Methodists at Norwich. Many of the leaders and preachers have attached themselves to the New Connexion. The cause of the separation is said to be the leaning of the Old Connexion towards the Church of England, as was shown by the expulsion of the Rev. J. R. Stephens, of Ashten-under-Lyne, from the ministry, for attending meetings to petition the Legislature for a separation of Church and State. It is also said that the ministers assumed too much influence in the management of the Connexion. The Rev. G. Beaumont has resigned the ministry of the Ebenezer chapel, at Norwich, to the New Connexion, and the Rev. T. Jackson, of Cambridge, has been appointed. The local preachers are to be employed in the villages as heretofore.

**WESLEYAN METHODISTS**.—A special district meeting of the Wesleyan Methodist preachers has been held at the chapel in Oldham-street, at which Dr. Warren was summoned to attend, to defend himself against a charge of having violated the essential principles of Wesleyan Methodism, in a pamphlet published by him against the proposed establishment for the education of young Wesleyan preachers. The Rev. Mr. Trevelyan, president of the Conference, was in the chair; and, after the pamphlet had been read over, and the charge formally preferred, Dr. Warren was called upon for his defence. A gentleman, who attended as a friend of Dr. Warren, having made some observation which was disapproved by the members of the meeting, was requested to quit the room; whereupon Dr. Warren refused to proceed with his defence unless his friend was allowed to remain. An adjournment of the meeting shortly afterwards took place to Thursday morning, and, in the meantime, a deputation waited upon Dr. Warren, to endeavour to prevail upon him to reconsider his determination; but he still persisted in his refusal to proceed with his defence in the absence of his friend. Eventually, Dr. Warren was suspended from his office as preacher: but if, in the course of one month, he should wish to come forward and conclude his trial, he will be allowed to do so. The Rev. Robert Newton has been appointed to take the superintendence of the circuit over which Dr. Warren presided, and the president of the Conference is to send a preacher to supply his place in the week-day services of the circuit.

**CHRISTIAN CHURCH AT JERUSALEM. — JEWS' SOCIETY**.—A meeting in behalf of the Society for promoting Christianity among the Jews, was held lately, when it appeared, from the statement of one of the secretaries, to be the intention of the Society, if their means would justify it, to erect a church at Jerusalem, and that a subscription had already been commenced for that purpose.

**SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE**.—This venerable and flourishing Society has just sent forth its Annual Report, from which it appears that "a very considerable augmentation of its income, and a proportionate increase in the circulation of its publications, have taken place in the past year. During that period the Society has attained, in both these respects, to a higher degree of prosperity than it ever before

parished. Its income has amounted to the sum of 71,000*l.* 16*s.* 3*d.*, being an increase upon the preceding year of more than 3,000*l.* The total number of its publications circulated during the past year has amounted to 2,152,073, being an increase of 72,000 upon the preceding year."

This statement is exclusive of the books circulated by the Committee of General Literature and Education. The number of publications circulated by that committee alone in one year, including the *Saturday Magazine*, has amounted to 5,163,929.

"Of the *Saturday Magazine*, which was their earliest work, an increase of the amount of nearly fifteen thousand numbers in each week has taken place. And the average of the weekly circulation, including the Supplement, is now more than ninety-five thousand. The total number of copies sold in the past year, is four millions nine hundred and fifty-seven thousand and eighty-four. Nor has the influence of this publication been confined to Great Britain or the British Colonies. Most of its principal articles have been translated into foreign languages; stereotyped Metal Casts from its Woodcuts have been supplied to respectable Publishers residing in France, Belgium, Holland, Germany, Hungary, Italy, and South America; and communications which have been made from other countries, leave the Committee to anticipate a diffusion of good principles through the medium of this work, over no inconsiderable portion of the globe.

"With regard to the other works, which their means have enabled the Committee to put forth, it may suffice to state, that all of them have been remarkably successful, and that the greater part have reached new editions. The total number of the publications sold in the past year, exclusive of the *Saturday Magazine*, is two hundred and six thousand eight hundred and forty-five."

Joseph Phillimore, D.C.L. of Christ Church, Professor of Civil Law, and Chancellor of the Diocese, has been appointed by the Lord Bishop of Worcester, Vicar General and Official Principal of the Consistory Court and Diocese of Worcester, void by the resignation of the Right Hon. Sir Herbert Jenner, who has been promoted by the Archbishop of Canterbury to the Judgeship of his Grace's Prerogative Court.

ORDINATIONS. -The Bishop of Winchester will hold an Ordination on the 14th of December; and the Bishop of Chichester on the 21st of December.

The Lord Bishop of Gloucester will hold his next Ordination in that city on the 21st of December.

#### ORDINATIONS--1831.

|                                           |          |                               |          |
|-------------------------------------------|----------|-------------------------------|----------|
| <i>Bath &amp; Wells</i> . . . . .         | Oct. 26. | <i>Llandaff</i> . . . . .     | Oct. 12  |
| <i>Exeter</i> . . . . .                   | Oct. 26. | <i>Peterborough</i> . . . . . | Oct. 26. |
| <i>Lichfield &amp; Coventry</i> . . . . . | Oct. 19. | <i>Rochester</i> . . . . .    | Oct. 26. |

#### DEACONS.

| Name                                                  | Degree | College.       | University | By Bishop of |
|-------------------------------------------------------|--------|----------------|------------|--------------|
| Arden, Francis Edward ( <i>let. dim.</i> ) . . . . .  | B.A.   | St. Peter's    | Camb.      | Rochester    |
| Barlow, Hen. Masterman ( <i>let. dim.</i> ) . . . . . | B.A.   | Wadham         | Oxf.       | Rochester    |
| Bailett, John Caschow . . . . .                       | B.A.   | Christ Church  | Oxf.       | Bath & Wells |
| Booth, Leeds Comyns ( <i>let. dim.</i> ) . . . . .    | B.A.   | St. Peter's    | Camb.      | Rochester    |
| Brooking, Nicholas . . . . .                          | B.A.   | Wadham         | Oxf.       | Exeter       |
| Bryan, Joshua Willoughby . . . . .                    | B.A.   | Worcester      | Oxf.       | Exeter       |
| Buckeridge, Arthur Nugent . . . . .                   | S.C.L. | St. John's     | Oxf.       | Bath & Wells |
| Bull, Thomas . . . . .                                | B.A.   | Cath. Hall     | Camb.      | Peterboro'   |
| Byng, John ( <i>let. dim.</i> ) . . . . .             | B.A.   | Merton         | Oxf.       | Rochester    |
| Coles, James Stratton . . . . .                       | B.A.   | Emmanuel       | Camb.      | Bath & Wells |
| Cooper, Edward ( <i>let. dim.</i> ) . . . . .         | S.C.L. | Trinity Hall   | Camb.      | Llandaff     |
| Clark, Thomas . . . . .                               | B.A.   | Pembroke       | Oxf.       | Bath & Wells |
| Dampier, Robert ( <i>let. dim.</i> ) . . . . .        | S.C.L. | Corpus Christi | Camb.      | Llandaff     |
| Daniel, Henry Townley . . . . .                       | B.A.   | St. Peter's    | Camb.      | Bath & Wells |
| Deveraux, Robert . . . . .                            |        | Downing        | Camb.      | St. David's  |
| Digby, Kenneth Henry ( <i>let. dim.</i> ) . . . . .   | B.A.   | Christ Church  | Oxf.       | Rochester    |
| Erskine, Hay M'Dowall . . . . .                       | B.A.   | Christ Church  | Oxf.       | Peterboro'   |
| Francis, J. . . . .                                   | B.A.   | Worcester      | Oxf.       | Exeter       |
| Furzdon, Edward . . . . .                             | B.A.   | Oriel          | Oxf.       | Exeter       |
| Gibbes, Henage . . . . .                              | M.D.   | Downing        | Camb.      | Bath & Wells |



| Name.                                                  | Degree. | College.       | University. | Bishop of    |
|--------------------------------------------------------|---------|----------------|-------------|--------------|
| Goddard, D. Ward . . . . .                             | B.A.    | Exeter         | Oxf.        | Lichfield    |
| Goodwyn, Charles Flower ( <i>let. dim.</i> ) . . . . . | B.A.    | St. John's     | Camb.       | Rochester    |
| Greville, Algernon ( <i>let. dim.</i> ) . . . . .      | B.A.    | St. Peter's    | Camb.       | Rochester    |
| Hales, James Tooke ( <i>let. dim.</i> ) . . . . .      | B.A.    | Christ's       | Camb.       | Rochester    |
| Haslewood, Askey Blair ( <i>let. dim.</i> ) . . . . .  | B.A.    | Christ's       | Camb.       | Rochester    |
| Holditch, John Henry . . . . .                         | B.A.    | Clare Hall     | Camb.       | Rochester    |
| Harnard, Wm. Barr ( <i>let. dim.</i> ) . . . . .       | B.A.    | Corpus Christi | Camb.       | Rochester    |
| Jackson, John Edward . . . . .                         | M.A.    | Brasenose      | Oxf.        | Bath & Wells |
| James, Charles . . . . .                               | B.A.    | Exeter         | Oxf.        | Bath & Wells |
| Kitson, James B. . . . .                               | M.A.    | Exeter         | Oxf.        | Exeter       |
| Lambert, Richard J. Larran . . . . .                   | B.A.    | St. John's     | Oxf.        | Bath & Wells |
| Langford, Edward Henry . . . . .                       | B.A.    | Sidney         | Camb.       | Bath & Wells |
| Letts, John ( <i>let. dim.</i> ) . . . . .             | B.A.    | Sidney         | Camb.       | Rochester    |
| Lightfoot, Nicholas F. . . . .                         | B.A.    | Exeter         | Oxf.        | Exeter       |
| Maxwell, Charles . . . . .                             | B.A.    | Balliol        | Oxf.        | Llandaff     |
| Mears, William ( <i>let. dim.</i> ) . . . . .          | B.A.    | Queen's        | Oxf.        | Rochester    |
| Masse, Samuel T. ( <i>let. dim.</i> ) . . . . .        |         | Trinity        | Dublin      | Rochester    |
| Pearce, Prosser . . . . .                              | B.A.    | Queen's        | Camb.       | St. David's  |
| Quayle, Thomas . . . . .                               | M.A.    | Trinity        | Camb.       | Peterboro'   |
| Russell, Richard Norris ( <i>let. dim.</i> ) . . . . . | B.A.    | Caius          | Camb.       | Rochester    |
| Scott, George H. C. ( <i>let. dim.</i> ) . . . . .     | B.A.    | Exeter         | Oxf.        | Rochester    |
| Smith, Reginald Southwell . . . . .                    | M.A.    | Balliol        | Oxf.        | Llandaff     |
| Smith, Robert James . . . . .                          | B.A.    | Worcester      | Oxf.        | Bath & Wells |
| Tait, David, ( <i>let. dim.</i> ) . . . . .            | M.A.    | Glasgow        |             | Rochester    |
| Thomas, C. A. N. . . . .                               | B.A.    | Exeter         | Oxf.        | Exeter       |
| Watson, Frederick . . . . .                            | M.A.    | Emmanuel       | Camb.       | St. David's  |
| Williams, Thomas . . . . .                             | B.A.    | Jesus          | Oxf.        | Llandaff     |
| White, John Tahourdin . . . . .                        | B.A.    | Corpus Christi | Camb.       | Lichfield    |

## PRIESTS.

|                                                           |        |                |       |              |
|-----------------------------------------------------------|--------|----------------|-------|--------------|
| Alford, Henry ( <i>let. dim.</i> ) . . . . .              | B.A.   | Trinity        | Camb. | Rochester    |
| Batham, Charles Henry ( <i>let. dim.</i> ) . . . . .      | M.A.   | Christ Church  | Oxf.  | Rochester    |
| Barrow, John . . . . .                                    | B.A.   | Wadham         | Oxf.  | Bath & Wells |
| Bird, James Waller ( <i>let. dim.</i> ) . . . . .         | B.A.   | Wadham         | Oxf.  | Rochester    |
| Blyth, William ( <i>let. dim.</i> ) . . . . .             | B.A.   | Christ's       | Camb. | Rochester    |
| Bond, John Hamilton . . . . .                             | B.A.   | Worcester      | Oxf.  | Exeter       |
| Russell, John Garrett . . . . .                           | B.A.   | Wadham         | Oxf.  | Bath & Wells |
| Cal-y, Robert Llewellyn . . . . .                         | B.A.   | St. John's     | Camb. | Bath & Wells |
| Campbell, Richard Robert . . . . .                        | S.C.L. | Trinity Hall   | Camb. | Bath & Wells |
| Cockayne, Charles Oswald . . . . .                        | M.A.   | St. John's     | Camb. | Bath & Wells |
| Cooke, Isaac Urban . . . . .                              | B.A.   | St. Edm. H.    | Oxf.  | Llandaff     |
| Coulcher, George ( <i>let. dim.</i> ) . . . . .           | M.A.   | Corpus Christi | Camb. | Rochester    |
| Cowper, William Macquary . . . . .                        | B.A.   | Magdalen       | Oxf.  | Exeter       |
| Downes, John . . . . .                                    | B.A.   | Christ's       | Camb. | Peterboro'   |
| Dymock, Edward Humphrey . . . . .                         |        | Brasenose      | Oxf.  | Lichfield    |
| Egerton, Thomas . . . . .                                 |        | Christ Church  | Oxf.  | Lichfield    |
| Field, Samuel Hands . . . . .                             | M.A.   | Worcester      | Oxf.  | Exeter       |
| Fish, George ( <i>let. dim.</i> ) . . . . .               | B.A.   | Trinity        | Camb. | Rochester    |
| Gilbert, Henry Abraham . . . . .                          | B.A.   | Exeter         | Oxf.  | Exeter       |
| Giles, William Galley ( <i>let. dim.</i> ) . . . . .      | B.A.   | Wadham         | Oxf.  | Rochester    |
| Grigson, William ( <i>let. dim.</i> ) . . . . .           | B.A.   | Corpus Christi | Camb. | Rochester    |
| Groome, Robert Hinde ( <i>let. dim.</i> ) . . . . .       | B.A.   | Caius          | Camb. | Rochester    |
| Gosling, Edward Johnson . . . . .                         |        | Magdalen       | Oxf.  | Llandaff     |
| Guyon, Charles Langford . . . . .                         | B.A.   | Wadham         | Oxf.  | Exeter       |
| Haynes, Robert . . . . .                                  |        | Pembroke       | Oxf.  | Lichfield    |
| Hext, John Hawkins . . . . .                              | M.A.   | Exeter         | Oxf.  | Exeter       |
| Howell, Hinds . . . . .                                   | B.A.   | Merton         | Oxf.  | Exeter       |
| Ibest, Peregrine A. . . . .                               | B.A.   | Trinity        | Oxf.  | Exeter       |
| Kendall, Nicholas . . . . .                               | B.A.   | New Inn Hall   | Oxf.  | Exeter       |
| Lethbridge, Thomas P. . . . .                             | B.A.   | Christ Church  | Oxf.  | Exeter       |
| Lockwood, C. as. Blomfield ( <i>let. dim.</i> ) . . . . . | B.A.   | St. John's     | Camb. | Rochester    |
| Luscombe, Richard James . . . . .                         | B.A.   | Worcester      | Oxf.  | Bath & Wells |

| Name                                             | Degree | College        | University | By Bishop of |
|--------------------------------------------------|--------|----------------|------------|--------------|
| Marsh, William ( <i>let. dim.</i> ) . . . .      | B.A.   | Pembroke       | Camb.      | Rochester    |
| Martin, Frederick ( <i>let. dim.</i> ) . . . .   | M.A.   | Trinity        | Camb.      | Rochester    |
| Maynard, George ( <i>let. dim.</i> ) . . . .     | B.A.   | Caius          | Camb.      | Rochester    |
| Napleton, John Charles . . . . .                 | B.A.   | Worcester      | Oxf.       | Exeter       |
| Netherwood, John ( <i>let. dim.</i> ) . . . .    | M.A.   | Corpus Christi | Camb.      | Rochester    |
| North, Isaac William, ( <i>let. dim.</i> ) . . . | B.A.   | Trinity        | Camb.      | Rochester    |
| Owen, George Welsh . . . . .                     |        | New Inn Hall   | Oxf.       | Exeter       |
| Owen, Owen ( <i>let. dim.</i> ) . . . . .        | B.C.L. | Queen's        | Camb.      | Rochester    |
| Phabryn, John Finden S. . . . .                  | B.A.   | Queen's        | Oxf.       | Bath & Wells |
| Percy, Barnard Elliott . . . . .                 |        | Lincoln        | Oxf.       | Lichfield    |
| Peters, Charles Powell . . . . .                 |        | Queen's        | Oxf.       | Lichfield    |
| Priest, Edward ( <i>let. dim.</i> ) . . . . .    | B.A.   | Corpus Christi | Camb.      | Rochester    |
| Pritchard, Charles ( <i>let. dim.</i> ) . . . .  | M.A.   | St. John's     | Camb.      | Rochester    |
| Reeve, Abraham Charles ( <i>let. dim.</i> ) . .  | B.A.   | Trinity        | Camb.      | Rochester    |
| Richards, Thomas . . . . .                       | B.A.   | Queen's        | Oxf.       | Bath & Wells |
| Salt, Joseph . . . . .                           |        | Balliol        | Oxf.       | Lichfield    |
| Scholfield, Philip ( <i>let. dim.</i> ) . . . .  | B.A.   | University     | Oxf.       | Rochester    |
| Smith, John Thomas Henry . . . . .               | B.A.   | Sidney         | Camb.      | Peterboro'   |
| Sparkey, Samuel . . . . .                        | B.A.   | Trinity        | Camb.      | Bath & Wells |
| Thompson, Joseph ( <i>let. dim.</i> ) . . . .    | B.A.   | Christ's       | Camb.      | Rochester    |
| Travers, John Benward . . . . .                  | B.A.   | Christ's       | Camb.      | Peterboro'   |
| Vaughan, Edward Protheroe . . . . .              | B.A.   | Balliol        | Oxf.       | Bath & Wells |
| Wear, Ellis . . . . .                            | B.A.   | Queen's        | Oxf.       | Exeter       |
| Wegg, Robert ( <i>let. dim.</i> ) . . . . .      | B.A.   | St. John's     | Camb.      | Rochester    |
| Wells, Thomas Bury . . . . .                     | M.A.   | Trinity        | Camb.      | Peterboro'   |
| Wickham, Edmund Dawe . . . . .                   | B.A.   | Balliol        | Oxf.       | Bath & Wells |
| Whidborne, George Ferris . . . . .               | B.A.   | Queen's        | Oxf.       | Exeter       |

Deacons, 48.—Priests, 59.—Total, 107.

# CLERICAL APPOINTMENTS.

| Name                         | Appointment                                             |
|------------------------------|---------------------------------------------------------|
| Bolton, Miles Cooper . . . . | Ecclesiastical Commissary of Diocese of Jamaica         |
| Cooper, Mark . . . . .       | Thurs. Evening Lect. of St. Michael's Bashisham, London |
| Fernie, John . . . . .       | Head Master of Devonport School.                        |
| St. George, . . . . .        | Readership of Killaloe Cathedral.                       |
| Hewson, William . . . . .    | Master of Sherburn Grammar School.                      |
| Hughes, Jenkin . . . . .     | Chaplain to New Westminster Hospital.                   |
| Irvine, Robert . . . . .     | Chaplain of Dungannon Fort.                             |
| Jones, A. . . . .            | Minister of King Street Chapel, Port-car.               |
| Jones, Neville . . . . .     | Chaplain to Episcopal Floating Chapel.                  |
| Mauisty, James . . . . .     | Chaplain to Earl of Eldon.                              |
| Norris, Frederick . . . . .  | Chaplain to Viscount Strangford.                        |
| Prosser, S. . . . .          | Head Master of Blackheath Prep. School.                 |
| Scott, John . . . . .        | Afternoon Lecturer of Trinity Church, Hull.             |
| Wood, John Ryle . . . . .    | Chaplain to the Queen.                                  |

# PREFERMENTS.

| Name                       | Preferment                          | County      | Diocese    | Patron             |
|----------------------------|-------------------------------------|-------------|------------|--------------------|
| Alford, Henry . . . . .    | Launceles, V.                       | Cornw.      | Exeter     | L. W. Buck, Esq.   |
| Bolton, T. . . . .         | Aughton, R.                         | Lanc.       | Chester    | Col. Tempest       |
| Bradley, Rich. B. . . . .  | Ash Priors, P.C.                    | Somerset    | B. & Wells | St. T. B. Lobbidge |
| Bull, J. G. . . . .        | Tuttingstone, R.                    | Suffolk     | Norw.      | Rev. J. G. Bull    |
| Daubeny, A. F. . . . .     | Bourton-on-the-Water, R.            | Gloucester  | Gloucester | J. D. Croome, Esq. |
| Dawkins, Richard . . . . . | Buttington, P.C.                    | Montg.      | St. Asaph  | V. of Welshpool    |
| Douglas, Henry . . . . .   | Pitch in Durham Cath.               |             |            | Bishop of Durham   |
| Downes, John . . . . .     | Horton, D.<br>with Piddington, P.C. | Northampton | Peterb.    | Sir R. Gurney, Bt. |
| Dukenfield, H. R. . . . .  | St. Martin's, Westminster.          |             |            |                    |
|                            | V. Middlesex                        | London      |            | Bishop of London   |

| <i>Name.</i>          | <i>In free</i>                             | <i>College</i> | <i>University</i> | <i>By Bishop of</i>     |
|-----------------------|--------------------------------------------|----------------|-------------------|-------------------------|
| Fenwicke, G. O. . . . | Aston, V.                                  | Warwick        | Lichfield         | Rev. G. Peck.           |
| Fisher, George . . .  | Simonbourn, R.                             | Northum.       | Durham            | Lds. of the Admiralty   |
| Glynne, Henry . . .   | Hawarden, R.                               | Flint          | Chest.            | Sir S. R. Glynne, Bt.   |
| Hamilton, W. J. . .   | Nettleden, P.C.                            | Bucks          | Lincoln           | Count. of Bridgewater   |
| Jekyll, G. . . .      | { Hawkrigge, R.<br>Wthypooles, P.C. }      | Somerset       | B & Wells         | Rev. J. Jekyll          |
| Lethbridge, Charles . | Alstone Moor, V.                           | Cumb.          | Durham            | Lds. of the Admiralty.  |
| Morris, L. S. . . .   | Thorn-ton-in-Craven, R.                    | York           | York              | Sir J. L. L. Kayes, Bt. |
| Muncaster, J. . . .   | Oulton, P.C.                               | York           | York              | J. Blayds, Esq.         |
| Pilkington, Charles . | Stockton, R.                               | Warw.          | Lichfield         | New Coll. Oxford        |
| Rame, John . . . .    | Blythe, V.                                 | Notts          | York              | Trin. Coll. Camb.       |
| Rose, Charles . . .   | Cucklington, R.                            | Bucks          | Lincoln           | Lincoln Coll. Oxford    |
| Howlett, W. H. . .    | St. Bride's, Fleet Street, V.              | London         | London            | D. & C. of Westm.       |
| Russell, R. N. . . .  | Beauchampton, R.                           | Bucks          | Lincoln           | Caius Coll. Camb.       |
| Sedgwick, Adam . .    | Preb. of Norwich Cath.                     |                |                   | Lord Chancellor.        |
| Starky, Samuel . . .  | Charlinch, R.                              | Somerset       | B. & Wells        | J. A. E. Starky, Esq.   |
| Trale, W. H. . . .    | Diughlington, P.C.                         | York           | York              | J. Bistall, Esq.        |
| Thirlwall, Connop .   | Kirkby Underdale R.                        | York           | York              | Lord Chancellor         |
| Vaughan, Hugh . .     | { Gregrina with<br>Llanbadarn Gwareg, R. } | Radnor         | St. Dav.          | Bishop of St. Dav.      |
| Wanton, J. A. . . .   | Drypool, P.C.                              | York           | York              | W. Wilberforce, Esq.    |
| Wearing, Richard .    | Northwiton, P.C.                           | Northum.       | Durham            | Vicar of Hartburn       |
| West, John . . . .    | Farnham, R.                                | Dorset         | Bristol           | Lord Chancellor         |
| Wheeler, H. T. . . .  | Berkly, R.                                 | Somerset       | B. & Wells        |                         |
| Wodsworth, Charles    | Haddingstone, V.                           | Northam.       | Peterb.           | Lord Chancellor         |

## CLERGYMEN DECEASED.

| <i>Name.</i>         | <i>Preferment.</i>                                        | <i>County.</i> | <i>Diocese.</i> | <i>Patron.</i>                       |
|----------------------|-----------------------------------------------------------|----------------|-----------------|--------------------------------------|
| Ellis, William . . . | { Thames Ditton, R.<br>East Moulsey, P.C. }               | Surry          | Winch.          |                                      |
| Ferriale, John . . . | Welford, V.                                               | Northum.       | Peterb.         | King's Coll. Camb                    |
| Lichfield, Francis . | { Ryall, R.<br>W. Essondine, C. }                         | Rutland        | Peterb.         | Marquis of Exeter                    |
| Moore, Robert, D.D.  | Thurleigh, V.                                             | Beds.          | Lincoln         | Trustees                             |
| Philips, Charles . . | { St. Margaret Pattens and<br>St. Gabriel Fenchurch, R. } | London         | London          | Corp. of London                      |
| Ridley, Henry John . | { Preb. in Norwich Cath.<br>Kirkby Underdale, R. }        | York           | York            | { Bishop of Wore.<br>Lord Chancellor |
| Roberts, George . .  | Coleford, P.C.                                            | Glo'ster       | Glo'ster        | Bp. of Gloucester.                   |
| Scott, John . . . .  | North Fernby, V.                                          | York           | York            | Sir R. Peel, Burt.                   |
| Stevens, John . . .  | Ludgvan, R.                                               | Cornwall       | Exeter          |                                      |
| Tilney, H. . . . .   | { Hockwold-cum-<br>Wilton, R. }                           | Norfolk        | Notwich         | Caius Coll. Camb.                    |
| Wall, John . . . .   | { Preb. in Hereford Cath.<br>Thington, V. }               | Hereford       | Hereford        | Bishop of Hereford                   |
| Warner, James Lee .  | Walsingham, P.C.                                          | Norfolk        | Norwich         | H. Lee Warner, Esq.                  |

| <i>Name</i>           | <i>Appointment</i>                        |
|-----------------------|-------------------------------------------|
| Knott, H. . . . .     | Curate of Dunnington, Lincolnshire.       |
| Knott, William . . .  | Assistant Curate of Horton.               |
| Matshew, E. W. . . .  | Rector of St. James's, Bury.              |
| Sanderson, William .  | Curate of Monks Blough, Suffolk.          |
| Smith, Nathaniel . .  | Rector of Clonsae and Derryonagh, Armagh. |
| Tredway, J. F. . . .  | Scholar of Pembroke College, Cambridge.   |
| Vasey, Alfred . . . . | Fellow of Peter's College, Cambridge.     |

OXFORD.

ELIGIBLES.

Mr. Robert Blackburne, B.A. Scholar of Balliol College, has been chosen a Fellow of Brasenose College.

Mr. James Hill, Scholar of New College, has been admitted Actual Fellow of that Society.

Charles Walter Bagot, B.A. Student of Christ Church, (third son of the Hon. and Right Rev. the Lord Bishop of Oxford), has been elected to a Fellowship of All Souls' College.

Mr. John Price, from Winchester School, has been admitted Actual Fellow of New College, being of kin to the founder.

Mr. Hugh Jones, of Jesus College, has been elected a Scholar of that Society.

Mr. John Burdon, B.A. of University College, has been elected and admitted a Scholar on the Michel Foundation at Queen's College.

Mr. Frederic Rogers, B.A. and Fellow of Oriel College, has been unanimously elected to a Scholarship on the Vinerian Foundation, vacant by the death of F. Peval, Esq. of St. John's College.

The nomination of the Rev. William Hayward Cox, M.A. and late Michel Fellow of Queen's College, to be a Public Examiner in *Literis Humanioribus*, and the nomination of the Rev. William Robert Browell, M.A. Fellow of Pembroke College, to be a Public Examiner in *Diversis Mathematicis et Physicis*, have been approved in Convocation.

The Rev. Ashhurst Turner Gilbert, D.D. and Principal of Brasenose, has been nominated (and the nomination approved) a Delegate of Accounts, in the room of Mr. Ogilvie, of Balliol, resigned.

The Rev. John William Hughes, M.A. of Trinity College, has been nominated by the Vice-Chancellor to be one of the Clerks of the Market, in the room of the late Mr. Brown, of Magdalen College.

DEGREES CONFERRED.

DOCTOR IN CIVIL LAW.

The Rev. Francis Jeune, Fellow of Pembroke Coll. and Master of King Edward's School, in Birmingham.

MASTERS OF ARTS.

Edw. D'Oyly Barwell, New Inn Hall.  
George Henry Franks, Exeter Coll.  
Rev. G. Rolbur, Magdalen Coll.  
T. Chamberlain, Student of Christ Ch

H. Anth. Jeffreys, Student of Christ Ch.  
E. Vernon, Christ Ch. grand compounder.  
Hon. & Rev. R. Liddell, Fell. of All Souls.  
Francis L. Pepham, Fellow of All Souls.  
Rev. Thomas Goodson, Worcester.  
John Cannon, Magdalen Hall.  
H. Norris, Balliol Coll. grand compounder.  
Rev. W. S. Richards, Scholar of Jesus Coll.  
Newton Barton Young, Fellow New Coll.  
Rev. George Murray, Magdalen Hall.  
Rev. J. Salt, Balliol Coll. grand compound.  
Rev. Clement D. Strong, Magdalen Hall.  
Rev. John F. S. Phabayn, Queen's Coll.  
Rev. William Laxton, Trinity Coll.  
Rev. Alex. M. Bennett, Worcester Coll.  
Rev. Wm. James Heale, Wadham Coll.

BACHELORS OF ARTS.

Henry M. Sherwood, Queen's Coll.  
Edward Henry Niblett, Exeter Coll.  
John King, St. Alban Hall.  
William Jones, Balliol Coll.  
C. W. Bagot, Student of Christ Church.  
Lewis F. Bagot, Student of Christ Church.  
William A. Ormsby, University Coll.  
Cornelius Bourne, Oriel Coll.  
Thomas Butler, Demy of Magdalen Coll.  
William Backton Holland, Wadham Coll.  
Harcourt N. T. Busfield, Worcester Coll.  
William Paul Prendergast, Trinity Coll.  
John Sidney, Brasenose Coll.  
Charles E. Radcliffe, Brasenose Coll.  
Robert Moore, Christ Church.  
W. G. Ward, Scholar of Lincoln Coll.  
W. West, Scholar of Lincoln Coll.  
N. Porock, Exhibitioner of Queen's Coll.  
Edward Henry Dewart, Exeter Coll.  
John Garnier, Exeter Coll.  
Arthur Lowth, Exeter Coll.  
John Brande Morris, Balliol Coll.  
Richard Sleeman, Balliol Coll.  
Arthur Fitz-John Foster, Trinity Coll.  
H. J. F. Coxe, Fellow of St. John's Coll.  
T. Branker, Scholar of Wadham Coll.  
W. Wellington Cooper, Wadham Coll.  
Thomas Blencowe, Wadham Coll.  
John P. Clark, Worcester Coll.  
H. Le Grand Boyce, Worcester Coll.  
R. Richardson, Brasenose Coll. grand com.  
Jens Pell, Exeter Coll. grand compounder.  
Lord T. Pelham Clinton, Christ Church.  
Lord C. Pelham Clinton, Christ Church.  
Henry E. Bell, University Coll.  
Charles R. Pettat, University Coll.  
Robert Crosse, Balliol Coll.  
Darbin Brice, Queen's Coll.  
William Josiah Irons, Queen's Coll.  
John Aldersey, Queen's Coll.  
Robert Cole, Queen's Coll.  
George Marsland, Brasenose Coll.

Henry Knowles, Brasenose Coll.  
 John D. Matthias, Brasenose Coll.  
 Rev. N. Oxenham, Fellow of Exeter Coll.  
 R. E. Copleston, Fellow of Exeter Coll.  
 Charles Cobbe, Exeter Coll.  
 Richard Henry Jackson, Jesus Coll.  
 John Morris, Jesus Coll.  
 Benjamin Rees, Jesus Coll.  
 James Parry, Jesus Coll.  
 James Bruce Alexander, Trinity Coll.  
 Charles Marriott Leir, Trinity Coll.  
 G. Augustus Payne, Pembroke Coll.  
 W. Winston Curtis Hayward, Oriel Coll.  
 Zachary Mudge, Oriel Coll.  
 John Claxton Savage, Oriel Coll.  
 Robert Pinhone Allen, Magdalen Hall.  
 Denham C. J. Cooke, Worcester Coll.  
 William Holden, Worcester Coll.  
 Herbert Woodward, Worcester Coll.

## BACHELOR OF CIVIL LAW.

Rev. G. Jekyll, Lincoln Coll.

## ASHMOLEAN SOCIETY.

The President in the chair.

T. S. Davies, Esq. F.R.S. L. and E. and Professor at the R. M. Academy, Woodwich, was elected an honorary member.

A handsome set of the *Dictionnaire l'Histoire Naturelle*, was received as a present from Sir Joseph Lock.

Mr. Johnson, of Queen's College, read a paper on the cause of motion in plants.

An anonymous paper was read on a singular optical phenomenon.

The Secretary gave a short account of his researches on the Achromatism of the Eye.

The following gentlemen were elected members:—E. Thornton, Esq. B.A. Christ Church; Rev. T. Pearson, M.A. Queen's College; M. Atkinson, Esq. B.A. Lincoln College.

A paper was read by the Secretary on the repulsion produced between bodies by heat.

A paper was read by Mr. Twiss, of University College, on the Grotto Blu, in the Island of Capri; illustrated with drawings.

The following query was proposed by a member:—"Are there any proofs of the generally received opinion, that the component parts of living animals are constantly changing?"

## MARRIED.

Herman Merivale, M.A. Fellow of Balliol College, an Eldon Scholar, and late Ireland Scholar, and of the Inner Temple, to Caroline, daughter of the late Rev. W. Villiers Robinson, Rector of Grafton Underwood, Northampton.

Rev. Arthur B. Mesham, B.D. Fellow of Corpus Christi College, to Monieroff, third daughter of Col. Paterson, of Cunnockie, in Fife, N. B.

## CAMBRIDGE.

## ELECTIONS.

The election of Vice-Chancellor for the ensuing year took place, as usual, on the appointed day, in the Senate-House, and no one seemed to expect that there would have been any thing but the regular order of proceeding, viz. the election according to rotation. Upon the assembling, however, of the Members of the Senate, at ten o'clock, it appeared that the Heads of Houses, in whom is vested the nomination of two fit and proper persons to serve the office, had on the previous day, nominated the Rev. Dr. French, Master of Jesus College, and the Rev. Dr. Ainslie, Master of Pembroke College; the order of seniority being, Dr. French, Dr. Lamb, and Dr. Ainslie. After several hours voting, the numbers were declared, for Dr. French, 73, for Dr. Ainslie, 35. It should seem that a radical Vice-Chancellor is not liked in the *Caput*, and the Heads of Houses will not have him at the head of the poll.

John de Gex, M.A. and Benedict Lawrence Chapman, B.A. of Jesus College, have been elected Fellows of that Society.

The Rev. Robert Murphy, M.A. Perse Fellow of Caius College, and the Rev. Charles Eyles, B.A. have been elected Junior Fellows of that society; also, Alexander Ellice, Esq. B.A. has been elected a Perse Fellow.

The following gentlemen are elected Scholars of St. John's College:—

|            |             |
|------------|-------------|
| Atkinson   | Hutchinson  |
| Blackall   | Laing       |
| Chapman    | Metcalf     |
| Cotterill  | Parkinson   |
| Cripps     | Scudamore   |
| Currey     | A. Smith    |
| Curtis     | H. W. Smith |
| Fletcher   | W. A. Smith |
| Gibbons    | Tower       |
| Holdsworth |             |

The Master and Fellows of Sidney Sussex College have given notice, that in the week after the admission of the Commencing Bachelors, 1835, there will be an examination open to candidates from any college in the University, for two Mathematical Exhibitions on Mr. Taylor's foundations. One Exhibitioner will be elected from those Undergraduates who, in the ordinary course, would become Commencing Bachelors of Arts in January, 1836; the other from those who would become Commencing Bachelors in January, 1837. The Exhibitioners are to receive at least 50*l.* per annum each, and to have rooms in college rent free; if elected from another college, they will be required to remove to Sidney on their election. The examination will be confined to Mathematics only. Those Undergraduates who intend to offer themselves as candidates, are required to send in their names and testimonials, with a certificate of the terms they have kept, to the Master of Sidney Sussex College, on or before the last day of the present term.

The office of Hulsean Lecturer being vacant, the trustees of Mr. Hulse's benefaction have given notice that they propose to proceed to the election of a Lecturer on Wednesday, the 31st day of December next.

By the death of the Earl of Hardwicke, the High Stewardship of this University has become vacant: his Grace the Duke of Northumberland and the Marquis of Camden, are candidates for the office.

#### GRACES.

The following have passed the Senate.

1. To confirm the following report: viz. —The Syndicate appointed to take such steps on the part of the University as they may think necessary respecting the Nine Wells, beg leave to recommend to the Senate, that a sum not exceeding 150*l.* be placed at the disposal of the Vice-Chancellor for the purchase and inclosure of land in the neighbourhood of Nine Wells, under the Shelford Inclosure Act.

2. To allow the Vice-Chancellor, from the University chest, the sum of 34*l.* 1*s.* 6*d.* the amount of fees paid for Sir David Brewster's degree, in June 1833, and omitted to be brought forward at the time.

3. Cum in gratia vobis concessa de admissione ad respondendum questionum 25to die Martii 1833, exceptio facta est pro iis, qui honores adepti fuerint, in

Examinatione publica mense Januarii 1834. Placeat vobis ut eadem exceptio concedatur in Examinatione mense Januarii 1835.

4. To confer the degree of D.D. upon Mr. Hawtrej, of King's College, by Royal mandate.

5. To appoint Mr. C. Wordsworth, of Trinity College, Mr. Blakesley, of Trinity College, Mr. Hildyard, of St. Peter's College, and Mr. W. Selwyn, of St. John's College, Examiners for the Classical Tripos in 1835.

6. To appoint Mr. Jones, of Magdalene College, Mr. Dalton, of Queen's College, Mr. Tucker, of St. Peter's College, and Mr. Kuhlfi, of Catherine Hall, Examiners at the Previous Examination in Lent term, 1835.

7. To allow Mr. Perry, of Jesus College, to resume his Regency.

8. To appoint the Vice-Chancellor, the Master of Trinity College, the Master of Cains College, the Master of Christ's College, the Lucasian, Plumian, and Lowndian Professors, Professor Miller, of St. John's College, Mr. Whewell, of Trinity College, Mr. Bowstead, of Corpus Christi College, Mr. Evans, of St. John's College, and Mr. Gaskin, of Jesus College, a Synchete for visiting the Observatory till November 1835.

9. To authorize the payment of 197*l.* 1*l.* 10*s.* 10*d.* to the Plumian Professor, in conformity with the regulations adopted by grace of the Senate, February 27, 1829, the receipt of the Plumian Professorship in the last year having amounted to 302*l.* 10*s.* 1*d.*

#### PRIZES.

The Seatonian Prize Poem was, on Saturday last, adjudged to the Rev. T. E. Hankinson, of Corpus Christi College — Subject, *Jacob*.

The subject for the Norrisian Prize Essay for the present year is, "*The person, character, and actions of Jesus Christ afford a satisfactory fulfilment of all the Prophecies in the Old Testament which relate to the Messiah.*"

At a subsequent meeting, many presents were produced and noticed, among which was the magnificent volume of the Experiments of Col. Beaufoy, printed for private distribution by his son; and the Cambridge Observations for 1833, which now include regular Observations, with the Mural Circle as well as the Transit. Several specimens of fish, sent from Madeira, by Mr. Lowe, were also presented,

and a paper by him was read, containing a description of six new or very rare species. Mr. Whewell gave an account of the Tide Observations made at the coast guard stations of the British Isles, from June 7 to June 22, of the present year, by order of the Admiralty; and he stated the mode in which he was discussing the observations, and the results to which they seemed likely to lead.

## DEGREE CONFERRED.

## BACHELOR IN DIVINITY.

Rev. Wm. K. Clay, Jesus Coll.

## LICENTIATES IN PHYSIC.

R. W. Rothman, Fellow of Trinity Coll.  
Robert Spear, Caius Coll.

## MASTERS OF ARTS.

John Wrey, St. Peter's Coll.  
Benjamin Sanderson Finch, Trinity Coll.  
William Rollitt Payne, St. John's Coll.  
Robert John Tennant, Trinity Coll.  
George Spencer Cautley, Pembroke Coll.  
William Curling, Trinity Coll.

## BACHELOR IN PHYSIC.

George Budd, Fellow of Caius Coll.

## BACHELORS OF ARTS.

Stradwick T. Warrington, St. Peter's Coll.  
Henry Robinson, Trinity-hall.  
Francis John B. Hooper, Christ's Coll.  
George Walter, Sidney Sussex Coll.  
Edward Langdale Smith, St. John's Coll.  
Richard Hodgson, Trinity Coll.

The Rev. D. Stephens, B. A. of Exeter College, Oxford, has been incorporated M. A. of Magdalen Coll. in this University. Thomas Edmondes, of Exeter College, Oxford, has been admitted a student of this University.

## MARRIED.

William Clayton Walters, Esq., of Newcastle-upon-Tyne, Fellow of Jesus College, barrister-at-law, to Esther Elizabeth, second daughter of Edward Chapman, Esq., of the former place.

## CAMBRIDGE PHILOSOPHICAL SOCIETY.

At the anniversary meeting of this Society, for the election of officers, the following gentlemen were elected for the ensuing year:—

Joshua King, Esq. President of Queen's Coll., re-elected President.

Dr. Clark, Trinity }  
Prof. Airy, Trinity } Vice-Presidents  
Prof. Miller, St. John's }  
Rev. G. Peacock, Trinity, Treasurer.

Rev. W. Whewell, Trinity }  
Rev. J. S. Henslow, St. John's } Re-elected  
Rev. J. Lodge, Magdalene } Secretaries.

Rev. R. Willis, Caius }  
Dr. Bond, Corpus Christi }  
Rev. J. Bowstead, Cor. Chr. } Old Council

W. Hopkins, Esq. Petern. }  
Rev. T. Chevalier, Cath. ha. }  
Rev. I. Hymers, St. John's }  
Prof. Sedgwick, Trinity }  
Dr. Haviland, St. John's } New Council.  
Rev. J. J. Smith, Caius }  
Rev. S. Earnshaw, St. Jn.'s }

## NOTICES TO CORRESPONDENTS.

Our thanks are greatly due to P. H.—L.—X.

"Cler. Cant." has been received.

We are particularly indebted to "Carivius" for his excellent volume of Psalmody. A list of the tunes, with reference to the Psalms and Hymns to which they are applicable, will much oblige us.

Does "S." wish for the MS. of an article which appeared in our Number for February?

We shall be glad to hear from "W. S." and "J. C." again; and particularly in the way we have hinted elsewhere, where they are concerned.

It is requested that "T." will not "throw aside" such original Hymns as those for Christmas-day and Ascension-day, but extend his thoughts to us. Many thanks for the supply of Bp. Kidder's MS.; we fear it will be sometime before we shall have space for the "Two Services." Where shall the MS. be forwarded?

The observations of a "Country Pastor" are both sensible and friendly. We can assure him that we are sparing neither labour nor expense to make our Psalmody, &c. such as may approve itself to the Clergy of our Church; and hope more to facilitate this important part of our National Service than has hitherto been done.

We will send for the "Dissenter exposed," and expose him.

We have not received "D. J. E." His last communication did not arrive till the 21th, when we were at press. Perhaps he will permit us to retain it. The MS. alluded to was sent under cover by us.

We commence the year with a most complete and accurate Memoir of the late Mrs. Hannah More.











